Here begynneth a prologe on matheu

Matheu pat was of iudee · as he is set first in ordre of pe gospelers · so he is root first pe gospel i iudee · and fro pe office of a tolgaderer · he was depid to god · whanne pis matheu hadde predid first pe gospel i iudee · & wolde go to he pene mē · he wroot first pe gospel i ebreu · & lefte it to iupnde to cristen men of pe iewis · fro whiche he departide bodili · pt for as it was nedeful · pat pe gospel were pdid to pe cōfirmyng of feip · so it was nedeful pat it were writī also azen heretikis · pouz many mē han writte pe gospel · foure owelī pt is matheu · mark · luk · & iohan pe witnessing of auctoritē · for pei tellen pe feip of pe trinite · bi foure partis of pe world · and pei ben as foure horsid cartis of pe lord · pat berip hym aboute bi pdīng of pe gospel · and mākinde pat was clayn bi foure depis · schulde be quekenyd bi pe pdīng of hem · and pfit pe gospels of oře writeris feldē don · & ben not resseyued · for pe lord wolde pat pe forseid nombre wer desired · for pe nerth of sacramentis · also pe foure gospelers ben vndurstondī bi foure figures of goostli pinte · matheus vndurstondī bi man · for he diseriuy principal aboute pe manhod of crist · mark is vndurstōdī bi aliōn · for he tretip of cristis resing azen · luk is vndurstōdī bi a calf · & tretip of pstihod · iohn is vndurstondī bi an egle · & tretip hyzier pe sacramētis of ho oli primatees of pe godhed · for sope crist · whom pese gospelers destinen · was a mā borī of pe virgin · he was a calf · offeryng op dyng on pe crooz · he was aliōn · & rising azen · and he was an egle · & assencīōn of pe manhod of crist is signified in mā · pstihod is signified i pe calf · resiue is signified i pe lion · & pe sacramentis of godhed is signified i pe egle · pat is bi pes foure beestis it is declarid · pat iesu crist is god & mā king & pst · ieronim i hise tiper prologis on matheu · seip pleynli pis · pouz al hooli chirche writ is ful treiste · nedeful & confortable to mākinde · ne peles pe hooli gospel as pe herte & spirit p of · is most profitable & comfortable to sufisil mē & alle pat schulen be saiyd · perfit alle mē & wyn pat han distrencī

shulde most busli travele to
kune & kepe pe holi gospel and
teche it for pe ableete of her sin
it · unneli i holi lumyng : as
clostom seip i this plogge on ma
theu / pis seint austyn in his
book of kynde & of grace in
lviij · c · seip pus · pe lawe of pe
gospel : is lawe of charite &
of parfit fredom · seip ont wh
ich : noon may be saued / and
pis for seint ieroun tuslatide &
expoundede many bokis of pe
bible to wynne : as me mou
oppuli & i this plogis on dui
se bokis of pe bible

here bigynnep matheu :

Ep.

The boke of pe geneac
oun of ihu crist : pe so
ne of dauip · pe sone
of abraham / abraham bigat
ysaac / ysaac bigat iacob / iacob
bigat iudas & his breper / iud
as bigat fares & zaram of
tamar / fares bigat esrom /
esrom bigat aram / aram bi
gat aumynadab / aumynadab bi
gat naasson / naasson bigat sal
mon / salmon bigat booz of ra
hab / booz bigat obeth of ruth /
obet bigat iesse / iesse bigat da
uip pe king / dauip pe king bi
gat salomon of hir pat was
uries wif / salamon bigat ro
boam / roboam bigat abias /
abias bigat asa / asa bigat iosa
phat / iosaphat bigat ioram /
ioram bigat ozias / ozias big
at ioathan / ioathan bigat a
chaz / achaz bigat ezechie / ez
echie bigat manasses / manas
ses bigat amon / amon bigat
iosias / iosias bigat ieconias
& his breper i to pe tusmygra
cion of babilone / and aft
pe tusmygracion of babilo
ne : ieconias bigat salatiel /
salatiel bigat zarobabel / zaro
babel bigat abiut / abiut bi
gat eliachym / eliachim bi
gat asor / asor bigat sadoc /
sadoc bigat achim / achim
bigat eliut / eliut bigat ele
asar / eleasar bigat matha
matha bigat iacob / iacob
bigat ioseph pe hosebonde of
marie : of whom ihc was bem
pat is clepid crist / and so alle
generacions from abraham to
dauip · ben fourtene generac
ions & from dauip to pe tusm
ygracion of babilone : ben
fourtene generacions / & fro pe
tusmygracion of babilone
to crist ben fourtene gene
rions / but pe generacion of
crist was pus / whanne mar
ie pe modir of ihu was spo
used to ioseph : bifor pei camen
to gidere : she was fondon

hanyng of pe hooli goost i pe
wombe / & iosph hir hosebonde
for he was rightful & wold not
puplich hir: he wolde pnely ha
ue left hir but while he pou3
te pes pnngis: lo pe angel of
pe lord apperide i slepe to him
& seide / iosph pe sone of dauid:
nyle pou drede to take marie
pi wif / for pat pung pat is bo
rn i hir: is of pe hooli goost
and she schal beere a sone: &
pou schalt clepe his name
ihc / for he schal make his pu
ple saf fro her synnes / for
al pis pung was done · pat it
schulde be fulfilled pat was
seid of pe lord bi a profete seyn
ge / lo a virgin schal haue in
wombe & she schal bere a so
ne & pei schulen clepe his nam
e emanuel pat is to seie god
wip us: & iosephy ros fro slepe
& dide as pe angel of pe lord
comandide him · & tok mar
ie his wif: & he knew hir not
til she hadde boren hir first bi
gete sone · and clepid his nam
e iesus

Ver fore whanne ihc / e ihc
was born i bethleem of iu
da · i pe dayes of king erou
de: lo astromyenes camen
fro pe east to ierusalem & seiden
where is he pat is born king
of iudis / for we han seyn his
sterre i pe east: & we comen to wor
schipe him / but king erode her
de & was turbled: & al ierusalem
wip him / & he gederide to gide
re alle pe pnces of pestis & scri
bis of pe puple: & enquerid
of hem where crist schulde be
born / & pei seiden to him / in bet
leem of iudea · for so it is writen
bi a profete / & pou bethleem pe
lond of iudea art not pe leest
among pe pnces of iudea / for
of pe a duke schal go out: pat
schal gouerne my puple of israel
pane erode clepide pnely pe as
tromyenes & lerned bisili of he
pe tyme of pe sterre pat apperid
to heme & he sente hem i to bethle
em: & seide / go ze & aseze bisili
of pe child / & whanne ze han fon
den telle ze it to me: pat p also
come & worschipe hi / & whanne
pei hadden herde pe king: pei
weenten awy / & lo pe sterre pat
pei sawen i pe east · wente biforne
hem: til it came & stood aboue
where pe child was / & pei seien
pe sterre: & iopede wip a full gre
et iope / and pei entreden i to pe
hous: & fouden pe child wip ma
rie his modir / & pei felden
doun: & worschipide hi / & whanne
pei hadde opened her tresours:
pei offeride to hi 3iftis · gold
encense & mirre / & whanne pei

hydden take an answere i sleep:
pat pei shuldē not turne agen
to erode: pei turnedē agen bi
a nop were i to her cūtrep & wha
ne pei were goon: lo pe angel of
pe lord apperide to ioseph i sleep
& seide rise up & take pe child
& his modir & fle i to egipt & be
pou pere til pat y seie to pee for
it is to come: pat erode seke pe
child to destruye hi & ioseph rose
& take pe childe & his modir bi
nijt & were i to egipt & he was
pere to pe dey of erode pat it
shuld be fulfilld pat was of
pe lord bi pe profete seyng fro
egipt y haue clepide my sone
pāne erode seinge pat he was
disseyued of pe astronomenes:
was ful wroop & he sente and
slowe alle pe childrē pat werē
i betleem & i alle pe coostis p of
fro two zeer age & wap ine aft
pe time pat he hadde enquerī
de of pe astronomenes pāne it
was fulfilld pat was seide
bi ieremye pe profete seyng
a voice was herd and hij wepi
ng & mych weiling rachel bi
weping hir sonis & she wolde
not be cōfortid for pei bē not
¶ but whānne erode was de
ed: lo pe angel of pe lord appe
ride to ioseph i sleep i egipte &
seide rise up & take pe child &
his modir: & go i to egipt pe lōde
of israel for pei pat sowtē pe
lif of pe child bē deed: ioseph ro
se & tok pe child & his modir &
cam in to pe lōde of israel &
he herde pat archilaus regne
de i iude for erode his fadir &
dredde to go pidir & he was war
ned i sleep: & went i to pe par
ties of galile & cam & dwelte i
a citee pat is clepid nazareth
pat is it shulde be fulfilld pt
was seid bi profetis for he
shal be clepid a nazarey

seid

¶ In pe dayes soon baptist cā
and pchid i pe desert of
iude & seide do ze penānce
for pe kingdom of heuenes sh
al neize for pis is he of whō
it is seid bi isaye pe profete
seyynge a voice of a crier i de
sert make ze redi pe weies
of pe lord: make ze right pe pa
pis of hi & pis soon hadde clo
ping of camelis heeris: and
a girdil of skynne aboute his
leendis & his meie was hony
sowkis & hony of pe wode pā
ne ierlim went out to hym &
al iude & al pe cūtre aboute
iordan: & pei weren wasshīd
of hi i iordan & knowleechīdē
her synis but he sij many of
fariseis & saduceis comyng
to his baptym: & seide to he

¶ Cap iij

penitencie of eddrig: Who sche
wed to you to fle fro the wrappe
pat is to come/ þan do ye wor
pi fruyte of penitence: & nylle
ye seie wip̄in you: we han abr
aham to fadir/ for I seie to you
pat god is mygti to reise up of
pes stones pe sonys of abrahm
& now pe ax is put to pe roote
of pe tree/ þan eiry tre pat in
aky not good fruit: shal be
kut doun & shal be cast i to fuyr
I wasche you i water: i to pen a
nce/ but he pat shal come af
tir me is stronger pane I wh
os shoon I am not worpi to
bere/ he shal baptise you i pe
hooli goost & fuyr/ whos wynne
wyng clope is i his honde &
he shal fulli cleuse his mon
ere & shal gadere his wheete
i to his berne: but pe chaffe
he shal brene wip fuyr pat m
ay not be quenchid/ pane ihc
cam fro galile i to iordan to io
ou: to be baptisid of hi & iohn
forbede hi & seide/ I oure to be
baptisid of pee: & pou comest
to me: but ihc answeride: &
seide to hi/ suffere now for I
it fallip to us to fulfille al ri
tfulnes/ pane iohn suffer ide
hym/ & whanne ihc was bapti
sid: anon he went up fro pe
water/ & lo heuenes weren ope
ned to hym: & he sawe pe spirit
of god comynge doun as a dowe
& comynge on hym/ & lo a voow
fro heuenes: seynge pis is my
loued sone: i whiche I have ple
sid to me

Tunc.

Tunc ihc was led of a spirit
in to desert: to be tempted of
pe fend/ & whanne he hadde fa
sted fourti daies & fourti nyz
tis: afterward he hungride/ & pe
tempter cam nyz: & seide to hi
if pou art goddis sone: seie pat
pes stones be made loowes/
which answeride & seide to hi
it is writen not onely i breed
lyuep man but i ech word pat
comep of goddis mouy/ pane
pe fende take hym i to pe holy
cite: & settide hi on pe pinacle
of pe temple & seide to hym/ if
pou art goddis sone: seide pee
adoun/ for it is writen/ pat to his
angels he comandide of pee/ and
pei shulen take pee i hondis left
peraventure pou hurte pi foot
at a stoon/ eft sone ihc seide to
hym/ it is writen pou shalt not
tempte pi lord god/ eft sone pe
fende take hym i to a ful hiz hil
& shewide to hi alle pe reiym
es of pe world & pe ioye of hem:
& seide to hym/ alle pees shal
I zeue to pee: if pou falle doun &
wurschipe me/ pane ihc seide to

hym go satanas for it is wri
ten. pou schalt worschipe pi lord
god. & to hi alone pou schalt serue
ne. panne pe feend left hym. and
lo angelis camen up: & serued
to hym. but whanne ihc had
de herd pat ion was takn:
he went into galilee. & he left
pe citee of nazareth: & cam
& dwelte in pe citee of capharnaum
biside pe see. in pe coostis of za
bulon & neptalym. pat it sch
ulde fulfilled pat was seid bi p
saie pe profete seyinge. pe lon
de of zabulon & pe londe of nep
talym. pe weie of pe see over ior
dan. of galile of hepenne men.
pe puple pat walkide in derkne
sis: sawe greet lijt. and whiles
me sitten in pe cuitre of schadowe
of deep: lijt arose to hem. fro
pat time ihc bigan to preche and
seie. do ye penaunce: for pe kingdom
of heuenes schal come up.
and ihc walkide bi lodis pe see
of galile: & saie twey brijden.
symoun pat is depid petir and
andrew his brop castinge ne
ttes into pe see. for pei weren
fisschers. & he seide to hem come
ye aft'me: & i schal make you
to be made fisschers of men.
& anoon pe leften pe nettis:
& sueden hym. & he zede forp fro
pat place: & sawe twey oper

brijden. iames of zebede and
ioon his brober. in a schip
with zebede her fadir amend
ing her nettis. & he depide hem.
& anoon pei leften pe nettis
& pe fadir: & sueden hym. &
ihc zede aboute al galile. te
chinge in pe synagogis of hem
& preichinge pe gospel of pe king
dom: & heilinge euery langui
ng & ech seeknesse among pe
puple. and his fame: went
out to al sirie. & pei bouyten to hi
alle pat weren at male eis &
pat were take with diuerse lang
uoris & turmentis. & he pat had
den feendis & lunatike men.
& me in palesy: & he helide hem.
& pei sueden hym. mych puple
of galile & of decapolyr & of ierusa
& of iude & of bizonde iordan
and ihc seyng pe puple
went up. into an hil.
& whanne he was sett.
his disciplis camen to hi. & he
openede his mouy & taiyte hem
& seide. blessid be pe pore me in
spirit: for pe kingdom of hen
euenes is hers. blessid be mylde
men: for pei schulen weide pe erpe
blessid ben pei pat mourn for
pei schulen be comfortid. bless
id be pei pat hungren & pirsten
rijtiwesnesse: for pei schulen
be fulfilled. blessid be merci

ful men: for yei shulē gete
mercy/ blessid be yei yat ben
of clene herte: for yei shulē
se god/ blessid be yesibile mē:
for yei shulē be clepid godis
childrē/ blessid be yei yat suf
fren persecucion for rightful
nesse: for yei kingdom of he
neues is hern/ ye shulē be
blessid whanne men shulē cur
se you· & shulen pursue you/
lying for me/ rejoyse ye/ & be ye
glade: for your mede is ple
tenous in heueues/ for so yei
han pursued alle profetis yt
weren bifor you. ye be salt of
ye erye/ yat if ye salt vanish
he a bere: wher ine shal it be
salted/ to no ping it is way
ner: no but yat it be cast
out & be defoulid of men/ ye be
lijt of ye world/ a citee sett
on an hil: may not be hid ne
ine teendip not alauntine and
puttip it vndir abuschel· but
on a candelstike yat it give
lijt to alle yat ben i ye hous
so shyne your lijt bifor men:
yat yei see your gode werk
is & glorifie your fadir yat
is i heueues. Nuyle ye deme
yat y cam to vndo ye lawe or
ye profetis/ y cam not to vn
do ye lawe: but to fulfille/
forsoye y seie to you til heuen
& erye passe oon lett or o titil·
shal not passe fro ye lawe: til
alle pingis ben don/ yf for ye yt
brekip oon of yes leste maūde
mētis· & techip yus men: shal be
clepid ye leste i ye reline reiume
of heueues/ but ye yat doye &
techip shal be clepid greet i ye
kingdom of heueues/ & y seie
to you yat but your rightfulnes
se be more plēteous· pāne of
scribis & of farisees· ye shulen
not entre i to ye kingdom of he
ueues/ ye han herd yat it was
seid to elde men/ you shalt not
sle/ & ye yat sleep: shal be gil
ti to doome/ but y seie to you yat
ech man yat is wroop to his brop.
shal be gilti to doom/ & ye yat
seip to his broper fy: shal be
gilti to ye counsel/ but ye yat
seip fool shal be gilti to ye fier
of helle/ ver for if you offrist
yi ziftis at yeiaut & ver you bi
yenkest· yat yi broper hap ēi
what azeu? yee· leesse y yi zifte
bifor ye aut· & go first to be re
cōsilid to yi brop/ & pāne you
shalt come: & shalt offere yi
zifte. be you cōsentinge to yi
adūsarie soon whil you art i
ye wey wip hym: lest perauē
ture yin adūersarie take ye to
ye doomesmā· & ye doomesmā ta
ke yee to ye ministre: & you be

sent i to ꝓfou trewli ꝑ sere to yee.
you shalt not go out fro pēn?: til
you yelde ye last farthing ¶ Ye han
herd yat it was seid to elde men.
you shalt not do lecherie but ꝑ
sere to you. yat eny man yat seeth
a wōmā to coueite hir: hath nowe
do lecherie wi hir i his herte. yat
if yi right ye slaūdre yee: pulle
hym out. & caste fro yee. for it
profiteth to yee. yat oon of yi men
bris perisshe: pan yat al yi body
go i to helle. & if yi right honde
slaūdre ye kitte hym awei &
cast fro yee. for it profiteth to yee
yat oon of yi membris perisshe.
pāne yat alle yi body go i to hel
le. & it hath be seid. who euer le
uep his wif: yue to hir a libel
of forsakīg. but ꝑ sere to you
yat eny mā yat leuep his wi
if. out takīg cause of fornicaci
on makip hir to do lecherie. &
he yat weddip ye forsakū wif:
doip a outrie ¶ Eftsone ye han
herde. yat it was seid to elde m
en. you shalt not forswere. but
you shalt yelde yin oys to ye
lord. but ꝑ sere to you yat ye swe
ye not for ony pīng. nep bi hea
en: for it is ye trone of god. ne
ꝑ bi ye erpe: for it is ye stole of
his feet. neper bi ierusalē: for it
is ye cite of a greet kīng. nep
you shalt not swere bi yyn
hed. for you shalt mākē not
make oon heere white ne blac
ke. but be your word. ye ye
nay nay. & yt yat is more pan
yees: is of yuel ¶ Ye han he
rd yat it hap be seid ye for ye
& tope for tope. but ꝑ sere to
you yat ye ayenstōde not an yn
el man. but if ony smite yee
i ye right cheke. schew to hym
also ye topir. & to hym yt wil
sue wip yee i doome. & take
awere yi cote: leeue you to hī
also yi mantil. & who eni ōstre
ynep yee a mile: go
you wip hī oure twey yue yyne
you to hī yat asip of yee: and
turne not awere fro hī yat wo
le borowe of yee ¶ Ye han he
rd yat it was seid you shalt
loue yi neyhbor & hate yin ene
mye. but ꝑ sere to you loue ye
your enmyes do ye wel to he
yat hateden you & ꝓye ye for he
yat pursuen & slaūdre you.
yat ye be ye sonꝯ of your fad
yat is i heuenes yat makip
his sōne to rise vpon good &
yuel mē: & reynep on iust m
en & vniust. for if ye loue hē
yat louen you: what meede
schulē ye hane: whep pupli
cans doon not yis: & if ye gre
ten your bridren oonli: what
schulē ye do mere: ne done ye

pene me pis: þis be ye perfit: as
youre heuenly fadir is perfit

Takep hede þat ye do not
youre rightwisnesse bifo
men to be seyn of heu
enis ye shulen haue no meede at
youre fadir þat is in heuenes / per
fore whanne you doist almes: nyle
you trompe to fore yee as ypocrit
is doon in synagogis & stretis · þat
þei be worshipid of men / sothely
I seie to you: þei han receyuyd
her meede / but whanne you do
ist almes: knowe not þi left
hond · what þi right hond doip · þat
þin almes be in hidlis / & þi fa
dir þat seep in hidlis shal quite
yee / & whanne ye preen: ye shulen
not be as ypocritis / þat louen
to pie stoondinge in synagogis and
corneris of stretis to be seyn
of men / treuly I seie to yo þei ha
ven resseyuyd her mede / but whan
ne you shalt pie: entre into þi
cauche · & whanne ye haue ysyt
pie þi fadir in hidlis / & þi fadir
þat seep in hidlis: shal yelde
to yee / but in piyng nyle ye spe
ke mych as heyen men doon
for þei gessen þat þei be heerd
in her mych spechis · pis nyle
ye be made lyk to hem / for youre
fadir woot what is nede to yo
u / bifor þat ye aseen hym / & þus
ye shulen pie / oure fadir þat
art in heuenis hallowid be þi na
me / þi kingdom come to ye / be
þi wille doon: in erpe as in heuene /
yyue to us pis day oure breed
ouer oo substance / & forgyue to
us oure dettis: as we forgyuen
to oure dettours · & lede us not
in to temptacion: but delyue us
from yuel amen · for if ye forgyuen
to men her synnis: youre heuene
ly fadir shal forgyue to you you
re trespassis · sothely if ye forgyuen
not to men: neyr your fadir sh
al forgyue to you youre synnis /
but whanne ye fasten: nyle ye be
made as ypocritis sorowful
for þei defaten hem self to seene
fastinge to men / treuly I seie to
you: þei han resseyuyd her me
de but whanne you fastist anoi
nte þin heed & wasche þi face
þat you be not seen fastinge
to men but to þi fadir þat is
in hidlis · & þi fadir þat seep in
priey shal yelde to yee / nyle
ye treseure to you tresoures in
erpe: where rust & mouyte
distrieyen · & where þeues del
ue out & steleu / but gadere to
you treseures in heuene: where
neyr rust ne mouyte distrieyen
& where þeues delue not out
ne steleu / for where þi treseure
is there also þin herte is / The
lanterne of þi bodye: is þin

ye if yur ye be simple: al yi
bodie shal be lightful. but if yi
ye be wicked: al yi bodie sh-
hal be derk. if yane ye light
yat is i yee. be derknesse:
how greete shulle yilke derknes
sis be. no man may serue tiwe
yu lordis. for eyˇ he shal hate
ye on & loue ye oyˇ. eyˇ he sh
al sustene ye on. & despise ye
oyˇ. ye mon not serue god and
riches. ¶for y sae to zou. yat
ze be not bisi to zoure lif. wh
at ze shuleu ete. neyer to zoure
bodie wiy what ze shuleu be
clopid. where lif is not more
yane mete: & ye bodie more
yane clop: biholde ze ye foul
es of ye eire. for yei sowe not
neyˇ repen neyˇ gadereu in to
berues: & zoure fadir of heu
eu fedip hem. where ze ben not
more wurpi yane yei: but wh
o of zou penking may putte
to his stature. o rubrt: and of
clopiug what be ze bisi: biho
lde ze ye lilies of ye felde how
yei wexen. yei trauelen not: ne
yei spinen: & y sei to zou. salo
mon i al his glorie was not
keuerid as oon of yese. & if
god clopip ¶ ye hey of ye feld
yat to day is & to morowe is
cast i to an oueue: how mu
che more zou of litil feyt:

ye perfaiyle ze be bisi seyinge.
what shulle we ete or what sh
ulle we drinke: or wip what yp
ng shulle we be keuerid: for
heyen men kepen alle yees pui
gis & zoure fadir wot yat ze
han nede to alle yees pingis.
yerfore seke ze first ye kingdom
of god. & his rightfulnesse: and
alle yees pingis shulle be ca
st to zou. ¶for ayle ze be bisy
i to ye morowe. for ye morowe
shal be bisy to hi silf. for it su
ffisip to ye daye. his owe malice.

Nile ze deme: & ze shulle
not be demed. for in
what doom ze deme:
ze shuleu be demed. & i what
mesure ze meten: it shal be
meten ayen to zou. but what
seest you a litil mote i ye ye of
yi brop: & seest not a beem in
yin owen ye. or how seist you
to yi broper. broper suffre y
shal do out a mote fro yin ye
& lo a beem is i yin owne ye.
ypocrite do out first ye beem
of yin ye: and yane you shalt
see. to do out ye mote of ye ye
of yi broper. ¶ ayle ze ne
hooli ying to hondis: neyer
caste ze zoure margaritis bi
fore swyne. leste perauentur
yei defoule hem wip her feet.
& ye hondis be turned and

kepen

aske here zou ¶ Aske ze & it shal
be yeuen to you: Seke ze & ze shul
le finde· knocke ze & it shal be
opened to zou: for ech pt aske-
taki: & he pat seki: findi
& it shal be opened to hi pat
knocki: What man of zou is
pat zif his sone ask hi breed:
whep he wole take hi a stone:
or zif he ask fiche whep he
wole take hi an edder: for
if ze whanne ze ben yuel me
kinen zive good zifts to zou
ze sonis: how mychel more zo
ure fadir pat is i heuenes
shal zive good yifts to me
pat aren hi: for alle thing
is what euer yifts ze wolen
pat men do to zou: doze to hem
for pis is pe lawe and pe pro
fetis ¶ Entre ze bi pe strei
zate for pe zate pat ledip to
perdicion is large· & pe weie
is broode: & ¶ ben many pat
entren bi it: how strei is pe
zat· & narw pe wei pat ledip
to lif: & per ben fewe pat
finden it ¶ Be ze war of fals
profetis pat comen to zou i clo
thing of sheep: but wip in
ne fuzy ben wolues of
rauyne of her frutis ze
shulen knowe hem whep men
gaderen grapis of pornes. or
figis of breris: so euery good
tree: makip good fruytis but
an yuel tree: makip yuel fruy
tes· a good tree mip not make
yuel fruytis: nep an yuel tree
make good fruytis· ech tree pat
makip not good fruyt: shal be
kut doun & shal be cast i to pe fier
for of her frutis ze shulen
knowe hem ¶ Not ech man pat
seip to me lord lord: shal entre
i to pe kingdom of heuenes:
but he pat doip pe wille of my
fadir pat is i heuenes he shal
entre i to pe kingdome of heuen
es· many shul seie to me i pat
day· lord lord whep we han not
profeced i pi name· & han cast
out feendis i pi name· & han do
on many vertues i pi name:
& pane p shal knowleche to hem
pat p knowe zou never· depar
te awei fro me: ze pat wirchen
wickidnesse ¶ For ech man pt
herip pees my wordis & doip hem:
shal be maad lyk to a wise
man pat hap bildid his hous on
a stoon· & reyn fell doun & flood
is comen & wyndis bleiben &
russchiden i to pat hous & it fe
lde not doun for it was foundid
on a stoon: & euery man pat heryp
pees my wordis & doip hem not:
is lyk to a fool pat hap
bildid his hous on gravel: &
reyn cam doun & floodis camen

& wyndis blowe: & pei hurledeu
ayen pat hous & it felde doun p
pe fallinge doun p of was gret
& it was doon whenne ihc hadde
endid pees wordis: pe puple wo
nderide on his techinge, for he ta
ught hem as he pat hadde pow
er: & not as pe scribis of he & pe
fariseis.

Sit whanne ihc was co
me doun fro pe hil: mu
che puple sewed hym
& lo a leprous man cam: & mad
worschipful hi & seide, lord if pu
wilt: pou maist make me clene
& ihc held forp pe honde: & touch
ide hi & seide I wole: be pou ma
de clene, & anoon pe lepir of
hym was cleusid, & ihc seide to
hi: se seie pou to no man: but go
schewe pee to pe preest & offre
pe gift pat moyses comandid
in wituessing to hem. And wh
anne he hadde entrid in to capar
naum: pe centurien neyide to hi
& pred hi & seide, lord my child
lip in pe hous sike on pe palesie:
& is pinel turmentid & ihc seide
to hi: I schal come & schal hele
hym, & pe centurien answerid
de: & seide to hi, lord I am not
worpi pat pou entre vndir my
rooof, but onli seie pou in word:
& my child schal be saaf. I hold
for why I am a man ordeynid
vndir power & I haue knyghtis
vndir me & I seie to pis go: &
he goip, & to an op come: & he
comep, & to my seruant do pis
& he doip it. & ihc herde pese pin
gis & wondride & seide to men
pat sewede hym trewli I seie
to you: I found not so greet feij
in israel & I seie to you pat many
schulen come fro pe east & pe west:
& schulen reste with abraham &
isaac & iacob in pe kingdom of
heuenes but pe sonis of reiesis
me schulen be cast out in to vtmer
deerknesis: peere schal be weep
ing & gryntinge of teeth. & ihc se
ide to pe centurien go: as pu
hast bileued be it doon to pee
& pe child was helid fro pat our
and whanne ihc was comen in
to pe hous of sanoiit petre: he
sawe his wymmen modir lyggyng
& schakin with feueris & he tou
chid hir honde: & pe feuer lefte
hir & she roos & seruede hem
& whanne it was euen pei brou
ten to hi manye pat hadden deu
elis & he castid out spiritis bi
word & he helide alle pat weren
euel at ease: pat it were fulfil
lid pat was seid bi isaye pe pro
fete seyng he took our infir
mytees & bar our sikneesis &
ihc sai mycche puple about hi.
& bad his disciplis go on pe wat

And a strube neyrde: & seide to
hi: ministrir p shal sue pee wh
dir eu pou shal go: & iht seide
to hi: foxis han denes & brido
is of heuene han nestis: but
mañ sone hap not where he
shal reste his heed: Anoy of hi
disciplis seide to hi: lord suffer
me to go first & biriē my fad
er: but ihc seide to hi: sue pou
me: & lete deed mē berie her
deed mē: & whañe he was goo
n up i to a litil ship: his disci
pis sueden hi: & lo a gret stirīng
was maad i pe see so pat pe shi
p was hilid wip wawes: but
he slept: & his disciplis camē
to hi: & reisiden hi & seiden: lord
save us: we perisiden. & ihc
seide to hem: what be ze of lit
il feip agaste: pañe he roos &
comañdide to pe wyndis & pe
see: & a gret pesibilnesse was
maad: & mē wondride & seide
what maner man is he pis:
for pe wyndis & pe see obeisiden
to hi: & whañe ihc was camē
over pe water i to pe cuntre of
mē of gerasa: tiwey mē met
ten hi pat hadden deuelis &
camē out of graues ful woo
de so pat no mañ mizte go bi pt
were: & lo pei criedē & seiden:
what to vs & to pee ihū pe so
ne of god: art pou comū hi
dir bifor pe tyme to turmente
us: & not fer fro hem was a hei
pe of many swyn feedyng: &
pe deuelis pieden hi & seiden: if
pou castist out us. fro hem: se
de us i to pe droue of swyne &
he seide to hē. goze & pei zeden
out & weten i to pe swyne: & lo
a gret hure. al pe droue wete
hedling i to pe see: & pei weren
deed i pe watris: & pe herdis fle
dden & wete: & camē i to pe cite
& teldē alle pese pingis. & of hē
pat hadden pe feendis & lo al pe
cite. wente out azen ihū: And
whañe pei haddē seyn hi pei pre
iedē pt he wolde passe fro hi coostis

And ihc wente up i to a
boot: & passide ouer pe
water. & cam i to his
cite. & lo pei brouztē to hi a mañ
like i paleisie: liggyng slaied
& ihc siz pe feip of hē: & seide to
pe mañ like i paleisie. sone hane
pou trist: pi synes bē forzouē to
pee & lo sume of pe scribis: seide
wip ine hē silf. pis blasfemep
& whañe ihc hadde seyn her po
uztis: he seide: wherto penke
ze yuel pingis i zoure hertis:
what is it lizter to seie pi synis bē
forzouū to pee. ey to seie. rise pou
& walke: but pat ze wite pat mañ
sone hap power to forzyue sy
nis i erpe: pañe he seide to pe seke

man ¶ palsie: rise vp take þi bed
& go i to þin hous & he roos: And
weente i to his hous; & þe puple
seing dredde & glorifiede god þt
zaf siche power to men ¶ And is
hanne iesu passide fro þenne. he
sap a man mathew bi name sit
ting i a tolbope: & he roos and
folewede hi & it was don pe w
hile he sitt at pe mete i pe hous:
lo many pupplicans & synful m
en camen & satten at pe mete wt
iesu & his disciplis: & farisees
sien: & seiden to his disciplis:
Why etip zoure maist wip pup
plicans & synful men: & iesu herde
& seide: a leche is not nedeful
to men þat faren wel: but to m
en þat ben yuel at ease but go
ze & leerne what it is: I wole m
ercy & not sacrifice: for I cam
not to clepe rytful men: but sy
nful men ¶ Pane pe disciplis
of Joon camen to hi & seiden: Why
we & farisees fasten ofte: but
þi disciplis fasten not: & iesu
seide to hem: Whep pe sonnes of
pe spouse mon mayne: as lon
ge as pe spouse is wip hem: but
dayes schulen come: whanne:
whanne pe spouse schal be ta
kun awey fro hem: & pane pey
schulen faste: & no man puttip
a clout of vnfoulis clope i to
an olde clopinge: for it doip a

& he seide to hi
sue pou me

iesu

wey pe fulnes of pe clope and
a wyers breking is made me
per me puttep newe wyne i to
oolde botelis: ellis pe botelis
ben to broke & distruped & pe
wyne sched out: but men puttep
newe wyne i to newe botelis:
& both be kept ¶ whiles pt iesu
spak pese pingis to hem: lo a pn
ce cam & worschipide hi & seide
lord my doupt is nowe deed: but
come pou & putt pin hond on hir
& she schal lyue; & iesu roos &
his disciplis: & went hi: & lo a
wommn pat hadde pe bloodi flux
twelue zeer: neyzide bihynde
& touchide pe hem of his clop
for sche seide wip inno hir silf
if I touche oonly pe clope of hi
I schal be hol; & iesu turnede &
sap hir: & seide doupt hanne pa
tient: pi feip hap made pe hol
& pe wommn was hool fro pat
hour: & whanne iesu cam i to pe ho
us of pe prince: & sap mynstrel
les & pe puple makinge noyse:
he seide; go ze a weie; for pe da
mysel is not deed: but slepip:
& pei scornide hi; & whanne pe
folk was putt out: he weete
ine & heldde hir hond; & pe da
mysel roos: & pis fame wente
out i to al pat londe ¶ &
whanne iesu passide fro penne
two blynde men cryinge fte

eden hi & seiden: pou some of
danip hane mep on vs: & wha
ne he cam̃ to pe hous: pe bipu
de mẽ camẽ to hi: & hi̊ seide to
he̊: what wolen ze pat ꝑ do to
zou: & pei seide̊ lord: pat oure
yen ben opened: & hi̊ seide bile
uen ze: pat ꝑ mip do pis ping
to zou: pei seien to hi̊: pe lord
pãne he touchide her yen: and
seide: after zoure feip: be it don
to zou: & pe yen of he̊ were̊ ope
ned: & hi̊ preised he̊: & seide:
se ze pat no man̊ wite: but pei ze
don out: & diffamide̊ hym pozou
al pat lond ¶ and whãne pei
weren gon out: lo pei brouzten
to hi̊ a domb man̊ hauing a deuel
& whãne pe deuel was cast out:
pe domb man̊ spak: & pe puple
wondride & seide: it hap not be
seyn pus i̊ isr̊l: but pe farisees
seide̊: in pe ꝑnce of deuels he ca
stip out deuels ¶ and ihe̊ wente
aboute alle pe citees & castels:
teching i̊ synagogis of hem &
ꝑching pe gospel of pe kingdom:
& heling eiꝑ langour: & eiꝑ se
ckness: & he sij pe puple & hadde
rewpe on he̊: for pei weren tra
uelid & liggyng as shepe not
hauyng a shiphirde: pãne he
seide to his disciplis: sopeli pere
is mychi ripe corne: but feiwe
werkmen: ꝑfor pie ze pe lord of
ripe corn: pat he sende werk
men in to his ripe corn
¶ and whãne his twelue
disciplis weren clepid
to gidere: he zaf to he̊
power of vncleene spiritis: to
caste hem out of men: & to hele
eiꝑ langour & seekness: and
pese be̊ pe names of pe twel
ue apostlis: pe first symoun̊
pat is seid petir: & andrew his
broper: & iames of zebede: &
zoon his broper: filip: & bar
tholomew: thomas: & matheu
publican: & iames alfei: and
tadee: symoun̊ canane: & iudas
scharioth: pat bitrayede he̊:
ihe̊ sente pese twelue: & comã
dide he̊: & seide: go ze not i̊ to
pe weie of hepene men: & entre
ze not i̊ to pe citees of sama
ritans: but rap̃ go ze to pe shi
ep of pe hous of isr̊l pat hå
perisshid: & go ze: & ꝑdiche ze: and
seie pat pe kingdom of heue
nes schal neize: hele ze seke yi
en: reise ze deed men̊: cleuse ze
mesels: caste ze out deuels:
freeli ze han taki̊: freeli yiue
ze: ayle ze welde gold: neper
siluer: ne money i̊ zoure girdis:
not a scrippe i̊ pe weie: neper
twei̊ cotis: ne̊ shoon ne̊ a
zerde: for a werk man̊ is worpi
ing mete: ꝑfor to what eiꝑ citee

Ꝑ whiche ye shulē entre: ake ye who
per in is worpi & pere dwelle ye
til ye go out & whanne ye gon in
to an hous greete ye it & seyn·
pees to pis hous & if pis hous
be worpi: youre pees shal come
on it· but if pat hous be not wor
pi: youre pees shal turne azen
to you· & who euer resseyuep not
you· nep hepep youre wordis: go
ye fro pat hous ꝑ cite & sprynge
of pe dust of youre feet· treuli
p seie to you it shal be more suf
ferable to pe lond of sodō
& gomor· i pe day of iugement:
panne to pilke citee ¶ Lo y sende
you as sheep i pe mydil of wo
lues ꝑfor be ye slei as serpen
tis· & simple as doues· but be ye
war of men for pei shulē take
you i counseils· & pei shulē bete
you i her synagogis & to meni
is ꝑ pꝓuinciis & to kingis ye shu
lē be led for me· i witnessing
to hē· & to pe hepen men· but wh
anne pei take you· nyle ye penke
how ꝑ what pingis ye shulē spe
ke· for it shal be yoniū to you i pat
our· what ye shulē spekē· for
it bē not ye pat speken· but pe
spirit of youre fadir pat spekip
i you· & pe brop shal take pe br
op i to dep· & pe fadir pe sone·
& sonis shulē rise azen fadir &
modir· & shulē turmente hem
bi deye & ye shulē be i hate to al
le men for my name· but he pat
shal dwelle stile i to pe ende· sh
al be saf & whanne pei pursue
you i pis citee· fle ye i to an oper·
treuli p seie to you· ye shulen
not ende pe citees of isr· to for
pat man sone come· pe disciple
is not above pe maist· ne pe ser
uant above his lord it is p nouh
to pe disciple· pat he be as his
maist & to pe seruant as his lord
if pei han clepid pe hoseholde
man belsabub· how mychi more
his hous hold mey pei p fordreed
ye not hē· for no ping is hid· pat
shal not be shewid & no ping
is p̄iuy· pat shal not be wist·
pat ping pat p seie to you i derk
nessis· seie ye i pe lizt & pche ye
on hous pat ping· pat ye herē
i pe ere & nyle ye dreede hē pat slee
pe bodie· for pei mowe not slee pe
soule· but rapper dreede ye hī pat
may lese bope soule & bodi i to hel
le· whep two sparewes ben not
seeld for an halpeny· & oon of hē
shal not falle on pe erpe wip
outen youre fadir· & alle pe heer
is of youre heed bē nombrid· per
for nyle ye dreede· ye ben better pā
ne many sparewes ꝑfor eiy m
an pat shal knowleche me bifo
re mē· p shal knowleche hym
bifore my fadir pat is i heuenes

but he pat shal denye me bifore
men: & p shal denye hym bifor
my fadir pat is i heuenes ¶ my
le ze deme pat I am to sende pees
i to erpe: I am not to sende pees:
but swerd for I am to departe
man azeyn his fadir: & pe doug
t azeyn his modir · & pe sonnis
wif azeyn pe hosebondes modir
and pe eumpes of man: ben pei
pat ben homly wip hym ¶ he pt
loues fadir or modir more pan
me: is not worpi to me & he pat
takip not his croos & fiep me:
is not worpi to me: he pat fyndip
his lif: shal lese it: & he pat le
sip his lif for me: shal fynde it
he pat resseyuep zou: resseyuep
me: & he pat resseyuep me: res
seyuep hym pat sente me/ he pt
resseyuep a profete i pe name of
a profete: shal take pe mede of
a profete/ & he pt resseyuep a
iust man i pe name of a iust man:
shal take pe mede of a iust man
& whoeuer zeuiep drynke to oon of
pees lesse · a cupe of colde wat
only · i pe name of a disciple:
treuly I sei to zou he shal not
lese his mede

Ano it was don whanne
ihc hadde endid: he com
mandide to his twelue
disciplis · & passide fro peny to
teche & preche i pe citees of hem

but whanne ioon i hoondis hadde
yer pe werkis of crist: he sente
twoeine of his disciplis & seide wh
art pou he pat pt shalt come/ or we
abiden an opir: & ihc answerude
& seide to hem go ze & telle azeyn to
ioon po pingis pat ze hau herd · &
seyn blynde men seen · croked men
goon · meselis ben made clene · dofe
men herd · deed men risen azeyn ·
pore men ben taken to preching of pe
gospel · & he is blessid pat shal
not be slandered i me & whanne
pei weren goon aweie: ihc bigan
to seie of ioon to pe puple: what
pingis went ze out i to desert to
se: a reed wawed wip wynd: or
what pingis went ze out to se · a
man clopid wip softe clopis: lo pei
pat ben clopid wip softe clopis.
ben i houses of kingis but what
pingis went ze out to se: a profe
te: yhey seie to zou: & more pan a p
fete/ for pis is he of whom it is wr
ritin/ lo I sende myn aungel bifor
pi face: pat shal make redy pei
wei bifor pee/ treuly I seie to zou:
per roos noon more pan ioon bap
tist among pe children of wymen ·
but he pat is lesse i pe kingdom
of heuenes: is more pan he · and
fro pe dayes of ioon baptist til
now: pe kingdom of heuenes
suffrip violence & violent men
rauysshen it · for alle profetis &

ye lawe til to you proceeden/
& if ye wolen vesseyue: he is che
pt is to wone/ he pat hape eres
of heryng: here he ¶ But to yy
hou shal y gesse pis gomacion
lyk: it is lyk to children sitty
ng & cheping: pat crien to her
peeris & seien/ we han songen
to you: & ye han not dancid· we
han mourned to you: & ye han not
wepid/ for you cam neyetyng
ne drynking: & pei seien he hap
a deuel· pe sone of man cam ety
ng & drynking: & pei seien/ lo
a man a glotoun & a drynkere of
wynes & a freende of puplicanis
& of synful men: & wisdome is
iustifiid of her sonis ¶ Pane
ilk bigan to sei repek to cite
es i whiche ful many vertues
of hi weren doon: for pei diden
not penance/ wo to pee corosin
pin· wo to pee bethsaida/ for
if pe vertues pat be don i you ha
den be don i tire & sidon: sitty
ne pei haddin don penance i sye
pre & asche/ nevpeles y seie to
you it shal be lesse peyne to
tire & sidon· i pe daie of doome
pan to you/ & pou capernaum
whep pou shal be areised vp i
to heuene: pou shalt go doun
i to helle/ for if pe vertues pat
be done i pee· haddin be don in
sodome· paraventure pei shul
den hanne dwelled iij to pis
daie· nevpeles y seie you· pat to
pe lond of sodom it shal be lef
tev i pe daie of doome pane to
pee/ in pilke tyme ihc answe
ride & seide y knowleche to pee
fadir of lord of heuen & of er
pe· for you hast hid pese thing
is fro wise men & redy· & hast
shewed hem to litil children:
o fadir· for so it was plesinge
to fore pee/ alle pingis be yoven
to me of my fadir/ and nonman
knewe pe sone· but pe fadir·
nep oun man knewe pe fadir
but pe sone & to whom pe sone
wolde shewe· alle ye pat traue
len & be charged· come to me· &
y shal fulfille you· take ye my
yok on you & lernid of me for y
am mylde & meke i herte· & ye
shulen fynde reste to youre sou
lis· for my yok is softe & my di
ssirge light

¶ In pat tyme ihc wente by cor
nes i pe sabot daie· & his
disciplis hungrid & bigunne
to plucke pe eris of corn & to ete
and farisees seynge seiden to hi
lo pi disciplis don pat thing pt
is not leueful to hem to do in
sabotis/ & he seide to hem/ whe
per ye han not red what dauid
dide whanne he hungrid & pei
pat weren wip hi· how he en

terude i to pe hous of god: and
cet lones of proposiõn: which
lones it was not leueful to hi
to ete· nep to he pat were wip
hi. but to preestis aloone/ ar
whep ze han not red i pe lawe
pat i sabotis· pris i pe tẽple
defoule pe sabotis: & pei ben
wip onte blame? & p seie to zo
u pat here is a grete pãne pe
tẽple/ & if ze wiste what it is
p wille mẽy & not sacrifice:
shuldẽ neu haue cõdempned
innocentis· for mãy sone is
lord· he of pe sabot· & whãne
he passide fro pẽu: he cam i
to pe sinagoge of he/ & lo a mã
pat hadde a drie hond· & pei ax
idẽ hi & seiden/ where it be le
ueful to hele i pe sabot pt pei
shuldẽ accuse hi/ & he seide to
he: what mã of zou shal bep
hap o shep & if it falle i to a
dike i pe sabotis: where he
shal not holde & lifte it up·
hou mpche mace is a mã bet
ter pãne a sheep: pfor it is le
ueful to do good i pe sabotis/
pãne he seie to pe mã· streche
forp pin hond/ & he streynte
forp: & it was restored to hel
pe as pe topir· & pe farisees
wẽten out· & made a cõsel
azeu hi: hou pei shuldẽ des
troye hi· & pis knewe it: and
weute a were fro pẽu & mani
suedẽ hi: & he helide hem alle· &
he comandide to he: pat pei shu
lden not make hi knowe· pat p
ping were fulfilled: pat was
seid bi isaie pe prophete seynge/
lo my child whõ p have chosen:
my derling i whom it hap wel
pleid to my soule/ p shal putte
my spirit on hym: & he shal te
lle doom to hepen mẽ/ he shal
not stryne ne crie: nep oup mã
shal here his voys i stretis/ a
bruised reed he shal not breke/
& he shal not quenche smoking
flex· til he caste out doom to vic
torie· & hepen mẽ shulẽ hope i
his name/ pãne amã blynde &
domb pat hadde a feend: was
brouzt to hp/ & he heelide hym:
so pat he spak & sip/ & pe puple
wondride & seide/ wheep pis be
pe sone of dauip: but pe fari
ees herden & seidẽ/ he pis cãstip
not out feendis: but i belsab
ub· pnce of feendis/ & ihc wit
ting her pouzt: seide to hem/
eche kingdom departid ayeu
it self· shal be desolatid/ & eche
citee or hous departid azeu it
self: shal not stonde/ & zif sa
thanas castip out sathanas:
he is departid azeu hi self/ p
for how shal pis kingdom sto
onde: & if p i belsabub caste

out deuelis: i wiꝑ youre fowes
casten out: ꝑ ꝑne yei shuld be youre
domes me, but if ꝑ spirit of god
caste out feendis: ꝑne kingdom
of god is come i to you: ey how mai
ony mai entre i to ye hous of a stro
ng mai & take awere his vessel
is: but first he bynde ye stroge
mai: & ꝑne he shal spoile his
hous, he ꝑt is not wiꝑ me: is a
zeyn me: & he ꝑt gaderiꝑ not to
gidere wiꝑ me: scateriꝑ abro
d. ꝑfore ꝑ se to you, al synes & blas
femye shal be forzoue to me: but
ye spirit of blasfemye shal ni
ot be forzoue, & who euer seiꝑ a ly
ed azeyn mankes sone: it shal
be forzoue to hym: but who ꝑt
seiꝑ a word azeyn ye holy goost: it
shal not be forzoue wiꝑ: nei in
ꝑis world ne i to ye toꝑ, eyer ma
ke ze ye tree good & his fruꝑt go
od: ey make ze ye tre yuel & his
fruꝑt yuel: for a tree is knowe
of ye fruꝑt: ze generacioun of ed
dris: how mou ze speke good yui
gis whanne ze be yuel: for ye mo
uꝑ speki of plente of ye herte,
a good man bringiꝑ forꝑ good yui
gis of good tresoure, & an yuel
man bringiꝑ forꝑ yuel yuigis of
yuel tresoure, & ꝑ seie to you ꝑt of
euꝑ wiꝑ word ꝑat men speke: yei
shulen zelde reddiꝑ of i ye daie of
doome, for of ꝑi wordis you shulen
be iustifiied. & of ꝑi wordis you shulen
be dampned. ꝑne sinne of ye scribis
& ꝑariseis. an answerid to hi & seide
maist we wole se a tokene of yee
which answerid & seide to hi an
yuel kinrede & aduoutrie breker:
seki a tokene & a tokene shal
not be youeu to it: but ye tokene
of ionas ye profete. for as ionas
was i ye wombe of a whal ye da
ies & ye nijtis: so mai sone
shal be i ye herte of ye erꝑe ye
daies & ye nijtis, men of ninyue
shulen rise i dome wiꝑ ꝑis generacioun
& shulen condeꝑne it: for yei diden
penance i ye preching of ionas.
& lo here a greter ꝑne ionas ye
queene of ye south shal rise i dom
wiꝑ ꝑis generacioun & shal condeꝑne
it: for she cam fro ye endis of
ye erꝑe to here ye wisdom of sala
mon: & lo here a greter ꝑne sala
mon. whanne an vncleene spirit
goꝑ out from man: he goꝑ ꝑ
orie places & seki reste & fynduꝑ
not: ꝑne he seiꝑ. ꝑ shal turne
azen i to myn hous: fro whanne
ꝑ weente out. & he comiꝑ & fynduꝑ
it voide: & clensid wiꝑ bisynes
& maad faire. ꝑne he goꝑ & ta
kiꝑ wiꝑ hi seuen opere spiritis
worse ꝑne hi silf: & yei entre
& dwelle ꝑere. and ye laste ꝑing
is of ꝑat man: ben made worse
ꝑne ye formere, so it shal be

to his werke gedacion yet while he
spak to pe puple: lo his modir and
his breden stoden wip outē seyng
desiring to speke to hī/ & a mā seide
to hym: lo yi modir & yi bredē stō
den wip outē seyng: seking pee/
he answerde to pe mā pat spak
to hī: & seide Who is my modir
& who ben myn bredren: & he hol
de forp his hond i to his disciplis
& seide/ lo my modir & my bre
ren. for who euer doip pe wille of
my fadir pat is in heuenes/ he is
my broper & sister and modir

In pat daye ihc yede out of pe
hous: & satt besides pe see/ &
mycche puple was gederid to
hym: so pat he wente up i to a bo
te & satt: & all pe puple stood on
pe breuke/ & he spake to hem ma
ny pingis i parables & seide lo he
pat sowip yede out to sowe his se
ed: & while he sowip: sume seedis
felden besides pe weie & bruddis
of pe eir camē: & eten hem/ but
opē seedis felden i to stony place:
where pei haddē not mycche er
pe: & anon pei sprongē up: for
pei haddē not depnesse of erpe/
but whanne pe sunne was risen:
pei walidē & for pei haddē not
roote. pei dridē up & opē seedis
felden among pornes. & porn
es wexen up & stranglēden
hem but opē seedis felden i

to good londe: & gamē fruyt-
fū an hūdrid fold. an opē sixti
fold. an oper pritti fold he pat
hap eris of heryng here he & pe
disciplis camē nij & seide to hī/
why spekist pou i parables to
hem & he answerde & seide to hē
for to you it is youē to knowe pe
pieces of pe kingdom of heuen
es: but it is not youē to hē for
it shal be youē to hym pt hap:
& he shal haue plente but if a
man hap not: also pat pingpt
he hap shal be takē awei fro hī
perfor I speke to hē i parables.
for pei seing seen not: & pei her
ing heren not/ nep vndirstōdē:
pat pe profecie of ysaie seing
be fulfilled i hem (Wip herīg
ze shulē here: & ze shulē not vn
dirstonde: & ze seing shulē see:
& ze shulē not see for pe herte
of pis puple is gretely fatted: &
pei herden heuely wip eris: &
pei han closid her iyen: lest ti
time pei seen wip iyen & wip
eris heren: & vndirstonden
i herte & pei be conuertid and y
heele hē/ but youre iyen pt seen
ben blessid: & youre eris pat
heren/ forsope I seie to you pt
many profetis & iust mē coue
ytidē to se po pingis pat ze see:
& pei sawen not/ & to here po
pingis pat ze heren: & pei her

dem not perfet leve ye pe parable
of pe sowere: erke pat herip pe
word of pe reume & vnderstom
dip not: pe yuel spirit comey &
rauesshey pat · pat is sowe i his
herte · pis it is pat is sowe bisid
is pe weie but pis pat is sowen
on pe stoup lond: pis it is pat he
rip pe word of god · & anon wip
iope takip it / & he hap not roote
i hym self: but is temporal / for
whane tribulacoun / & persecu
oun is made for pe word: anon
he is slanderid / but he pat is
sowen i pornes: is pis pat her
ip pe word · & pe besinesse of pis
world · & pe fallace of richesse
strangulip pe word · & it is ma
de wip outen frupt / but kept
is sowe i to good loud: is pis pat
herip pe word & vnderstondip · &
bryngip forpe frupt: & sum makip
an hundred fold · trenti an oper
sixti fold · & an oper pritti fold
¶ An oper parable he putte
forp to hem: & sede / pe kingdom
of heuenes is made lyk to a man
pat sewe good seed i his feld · and
whane men slepte · his enmy cam
& sewe a bone tares i pe mydel
of whete & wente a wey / but wh
anne pe herbe was growed and
made frupt: panne pe tares
appeueden / & pe seruantis of
pe hom lorde ma come & sede

to hym / lord wher pou hast not
sowe good seed i pi feld: wher of
panne hap it tares: & he sede to
hem pe man enmy hap do pis pig
& pe seruantis sede to hi wolt
pou we gon & gederen hem: & he
sede / nap left peraventure ye i
gadernig tares drawen up wip
hem pe whete bi pe roote suffe
re ye hem bope wexe i to repinig
tyme · & i pe tyme of ripe corne:
y schal sey to pe reperis first
gadir ye to gider pe tares · & bynde
hem to gidere i knytchis to be
brent: but gadere ye whete i to
my berne ¶ And op parable he
putte forp to hem: & sede · pe
kingdom of heuenes is lyk to
a man of senewey: which a man
take & sewe i his feld · which is pe
leste of alle seedis but whanne it
hap wexen: it is moste of alle
wortis: & it is made a tree so pat
briddis of pe eir come & dwelle
i pe bowes pere of ¶ An oper pa
rable he spak to hom / pe kingdom
of heuenes is lyk to sum holy
which a man take & hide i pre
mesures of mele: til it were al
sourid · he spak alle pese pingis
i parables to pe puple: & he spac
not to hem wip oute parable
pat it schuld be fulfilled pat is
sed bi pe profete seyng / y schal
open my mowe i parables: y

shal telle out hidde thingis
fro the makyng of the world
Panne he lefte the pryste: &
came to an hous: & his dis
ciplis came to hi: & sende of
poynte to vs the parable
of taris of the feld which
answerde & sede he that
sowyd good seed: is mann
sone the feld is the world:
but the good seed: thees be
sonys of the kingdom but
taris thes ben yuel children
the enmy that sowed hem:
is the fend & the repe tem:
is the ending of the world:
the reperis be angelis. ffor
as taris be gadered to gidir
& ben brent i fier: so it shal
be i the endyng of the world
mann sone shal sende his
angelis. & thei shulen gadir
fro his rewme alle shand
ris & he that don wickednes
se & thei shulen sende hem i to
the chuyne of fier there sh
al be weping & betyng to gi
dir of teeth Panne mit men
shulen shyne as the sunne. in
the rewme of her fadir he
that has eris of herynge here
he. the kingdom of heve
nes is lyk to treasoure hid:
i a feld which a man that fyn
dyd: hidyd: & for ioye of it: he
goyd & sellyd alle thingis that he had: &
bieyd that feld Eft eftsones the kingdom
of heuenes is lyk to a marchant:
that sekyd good margaritis but wh
ne he had foundi o precious margari
te: he went & selde alle thingis that
he hadde: & bought it Eft the kingdom
of heuenes is lyk to a nette cast in
to the see & that gaderyd to gidir of alle
kinde of fisshis which whanne it was
full: thei drowe up & seten by the brynke
& chesen the good i to her vessellis but
the yuel thei kesten out so it shal be
i the ending of the world angelis
shulen gon out. & shulen departe yuel
men fro the mydil of iust men. & thei
shulen sende hem i to the chymney of
fier there shal be weping & gnyttyng
of teeth han ye vnderstonde alle
these thingis. thei seyn to hym yis
he seyd to hem ffor eiry wise man
of lawe i the kingdom of heuenes
is lyk to an hisbond man that bryn
gyd forth of his treasoure: newe thing
is & olde and it was don whanne
ihesu hadde endid these parables: he
passide fro thenn & he cam i to his
citee. & taught hem i her synagogis
so that thei wondriden & sedden fro wh
ann this wisdome & vertues came
to this: whether is not this the sone of
a carpenter: wher his modir be not
called marie. & his bretheren iames &
ioseph. & symoun & iudas and his
sisteris. wher thei alle be not amo

ug ug: fro whēu? pānie alle pe
le pingis cōme to pis: & so per we
re ſtandrīd i hi but thē ſeide to
hem a profete is not wip outē
worſhip: but ī his owen cōtre-
& i his owne hous & he did not
p̄ many v̄tues for pe vnbilef of hē
u pat tyme erode tetrarke
p̄nce of pe fourpe part herde
pe fame of ihū: & ſeide to his ch
ildrē pis is ioon baptiſt he is
rifen fro deep: & p̄for v̄tues wor
chen i hym for erode hadde hol
de ioon: & bōnde hym & putte
hi i to p̄ſon for herodias pe wif
of his brop̄ for ioon ſeide to hi
it is not leuefful to pee: to haue
hir and he willing to ſle hym
dredde pe puple: for pei hadden
hym as a profete but i pe ſtate
of herodis birpe pe dont of
herodias dauſed i pe mydd: &
pleſid erode wher-for wip an
oop he bihīte to ȝiue to hir: wh
at eile ping pe hadde asid of
hym, & ſche bifor warned of hir
modir: ſeide ȝif pou to me heed
e pe heed of ioon baptiſt i a diſh
and pe king was ſorwful
but for pe oop & for hem pat ſa
ten to gidir at pe mete: he com
maūdide to be ȝouē & he ſente: &
bihedide ioon i pe p̄ſon & his he
ed was brōȝt i a diſhe: and it
was ȝouē to pe damyſel & ſche
bare it to hir modir and his
diſiplis cāme & tokē his bodie
& buridē it & pei cāme & tolden
to ihū & whānne ihē hadde herd
pis ping he went fro pēnis
to a boot i to deſert place biſide
& whānne pe puple hadde herd:
pei folowedē hi on her feet fro
citees & ihē zede out & ſaw a gre
et puple: & hadde rewpe on hē:
& he heelide pe ſyk mē of hē but
whānne pe euentide was come.
his diſiplis cāme to hi & ſeide
pe place is deſert: & pe tyme is
now paſſid lat pe puple go i to
toūnes to bie hē mete: ihē ſeide
to hē pei haū not nede to go: ȝif
ye ȝe hē ſōwhat to ete pei anſw
erdē we haū not here. but fyue
loues & tweyn fiſſhis: & he ſeide
to hē brynge ȝe hē hidir to me
& whānne he hadde comaūdid pe
puple to ſitte to mete on pe heye:
he took fyue loues & tweyn fiſſhis
& he bihelde i to heuene & bleſſid
& brak & ȝaf to his diſiplis and
pe diſiplis ȝāuē to pe puple &
alle eten & weren fulfilled and
pei tokē pe relifs of brokē gobe
tis twelue cōbnes full. and pe
noūbre of mē pat eten: was fy
ue pouſaude of mē out taken
wimmē & litil childrē ¶ and a
noon ihē cōpellide pe diſiplis
to go up i to a boot & go befor hi

and pe king was ſorwful
but for pe oop & for hem pat ſa
ten to gidir at pe mete: he com
maūdide to be ȝouē & he ſente: &
bihedide ioon i pe p̄ſon & his he
ed was brōȝt i a diſhe: and it
was ȝouē to pe damyſel & ſche

onev pe see: Whyle he left pe pupel
and whane pe puple was left: he
stede alone i to aryhl for to pre
but whane pe euenyng was co
me: he was peue alone & pe boot
i pe mydel of pe see: was schoy
gd wip wawes for pe wynd wa
s contrarie to hem/ but i pe four
pe wakyng of pe nyt: he ca to
hem walkyng aboue pe see/ &
pei seyng hi walke on pe see:
were disturbld & seide pt it is
a fantim & for drede pei crydeu
and anoon ihc spac to hē: & seide
hane ze trist p am: wyle ze dre
de & petir answerde & seide/
lord if pou art: comande me
to come to pe on pe watis/ & he
seide come pou/ & petir zede doñ
fro pe boot & walkede on pe wa
teris to come to ihū/ but he se
ij pe wynd stroung was afrede
and whane he bigan to drēche:
he criede & seide/ lord make me
saf & anoon ihc held forp his
hond & tok pet & seide to hym/
pou of litil feip: why hast pou
doutid/ & whane he hadde stied
i to pe boot: pe wynde ceesid &
pei pat weren i pe boot: came
& worschipidē hym & seidē verily
pou art godis sone ¶ and wha
ne pei hadden passid ouer pe
see: pei camē i to pe loud of ge
nesar & whane mē of pt place

haddeu knowe hym: pei sentē i to
al pat citee & pei brouytē to hym
alle pat haddē seknesse/ and pei
priedē hi pat pei schuldē touche pe
hem of his clopis/ and who eū
tonchedē: weren made saf

Pane pe scribis & pe farisees
camē to hi fro ierusalē: & seidē
why brekeu pi disciplis pe tra
diciouns of eldere men. for pei
wassen not her hoondis: whā
ne pei eten bred/ he answerīde
& seide to hem/ why brekē ze pe m
aūdement of god for youre tradi
cōnis/ for god seide honoure pi fa
dir & pi modir/ & he pat curseb fa
dir or modir: die bi deep/ but ze
seien/ who eū seip to fadir or mo
dir what eny profite is of me: it
schal profite to pee and he hap not
worschiped his fadir or his modir/
and ze han maad pe maūdement
of god voide: for youre tradicōnis
ypocritis ysaie pe prophete profe
cide wel of zou & seide pis puple
honourip me wip lippis: but her
hert is fer fro me and pei worschi
pen me wip outē cause: techyng
pe doctrines & maūdemētis of mē/
and whane pe puple were depid
to gidir to hym: he seide to hem/
here ze & vndirstonde ze/ pat ping
pat entrip i to pe mouy: defoulip
not a man/ but pat ping pat wom
ep out of pe mouy: defoulip a

mann & pane his disciples camen:
& seide to hi/ pou knowest pat zif
pis word be herd pe farisees ben
skandrid: and he answerde &
seide/ eiip plantyng pat my fadir
of heuen hap not plantid: shal be
drawen vp bi pe roote. suffere ze
he: pei ben blinde & lederis of bl
inde men & zif a blinde man lede
a blind man: bope fallen doun i to
pe diche/ petir answerde: & seide
to hi expowne to us pis parable
and he seide zit ze ben also wip
outen vndirstondyng:/ vndirst
ondē ze not pat al ping pat en
trip i to pe mouip: goip in to pe
wombe & is sent out i to pe go
ing a were. but po pingis pat
comen forp fro pe mouip: goon
out of pe herte & po pingis de
foulen a man. for of pe herte goon
out euel pouptis manslayngis.
auoutries fornicacions. perin
fals witnesyngis. blasfemyes
pese pingis it ben: pat defoulen
man but to ete wip hondis not
wasschen: defoulip not a man/

And ihc zede out fro pen9. and
went i to pe coostis of tire & of
sidon. and lo a wōman of canane
zede out of pe coostis: & cride & se
ide to hi. lord pe sone of dauip:
have merci on me. my doutir is pu
il trauelid of a feend. and he
answeride not to hiu a word &
his disciplis camen & pridin hi and
seiden. leete pou hir: for she crie
pft vs. he answerde: & seide/ p
am not sent but to pe cheep of
pe hous of israel: pat perisschedē
and she cam & worschipide hi &
seide/ lord help me. which answer
ide & seide: it is not good to take
pe breed of children: & caste to hou
ndis. and she seide/ zis lord/ for wi
ypis eten of pe crūmes. pat fa
lleu doun fro pe bord of her lordis
pane ihc answerde: & seide to
hir. o wōman: pi feip is grete be
it dou to pee: as pou wolt & hir
douptr was heli fro pat our. & ſ
whanne ihc hadde passid fro pen
ence: he cam besides pe see of gali
lee/ and he zede up i to an hil: &
sat pere. & mycche puple cam to
him: & haddē wip hē doube men
& crokid. feble & blinde. & many
oper: & pei casten doun hem at his
feet. and he heelide hem/ so pat
pe puple wondridē. seynge doun
be men spekyng. & crokid goyng
blinde men seynge. & pei magnifi
dē god of israel/ and ihc whanne
his disciplis weren clepid to gidre
seide to hē/ y have reuue of pe pu
ple. for pei han abidē now pre
dayes wip me & han no ping to
ete. and y wille not leete hem fal
ting: left pei faulen i pe were/
and pe disciplis seyden to hi wher

of pāne to mānye loues among
ne i desert to fulfille so grete a pu
ple · and he sede to hem · how ma
ny loues hanze ·· and per seiden
seuen · & a fewe smale fisshis ·
he comānde to pe puple to sit
te to mete on pe erpe · and he take
seuen loues & fyue fisshis · & di
de pānkynges & brak & zaf to his
disciples · & pe disciples zaue to pe
puple · & alle ete & were fulfilled
and per token pat per was leeft
of reliefs · seuene lepes fulle · and
per pat eten were fouwe pous
and of men · wip outē wimmen & chil
dren & wōmen · and whānne he ha
dde left pe puple · he wente up i
to a hoot · and cam in to pe coos
tis of magedan ·

And pe fariseis & pe sadu
cees came to hi tep̄tyng
& pidden hi to schewe he
a tokene fro heuene · and he ans
werde & sede to hem · whānne pe
euēnde is come · ze seyen · it schal
be clere · for heuene is redy · and
pe morewtide · to day tempest
for heuene schynep heuedi · pan
ne ze cānne demē pe face of heue
ne · but ze mou not wite pe toke
nes of tymes · an yuel generacioū
& auoutresse seekip a tokene · & a
tokene schal not be zeuū to it ·
but pe tokene of ionas pe pro
fete · and whānne he hadde left
hem · he wente forp · and whā
ne his disciplis came on pe see ·
per forzaten to take loues · and he
sede to hē · biholde ze & be war ·
of pe sourdowz of fariseis and
sadducees & per pouzte among
hē · & sedē for we han not take
loues · but ihē witpug · sede to
hē · what penke ze among zou of
litil feip · for ze han not loues ··
zit vndir stonde not ze nei han
mynde of fyue loues i to fyue
pousande of mē · & hou many cof
fynis ze token · nei of seuē ianes
i to fouwe pousand of mē · & hou
many lepis ze tolken · whi vndir
stonde ze not · for · p sede not to
zou of breed · be ze ware of pe
sourdowz of fariseis & sadducees ·
yāne per vndir stōdē · pat he sei
de not to be war of sourdowz
of loues · but of pe techīng of fa
riseis & sadducees · and ihē cā
i to pe parties of cesarie of filip ·
& axide his disciplis & sede whō
seyn mē to be mānis sone · & per
sedē sōme iohn baptist · op elye ·
& op ieremye · or oon of pe people
tis · ihē sede to hē · but whō seie
ze me to be · symōn petir ans
werde & sede · pou art crist pe so
ne of god lyuynge · ihē answerde ·
& sede to hi · blissid art pou sy
mōn bar iona · for flesch and
blood schewede not to pee · but

my fadir pat is i heuenes and y
sei to pee: pat ꝑ art petre: & on
pis stoon y schal bilde my chirche
and pe gatis of helle schulen not
haue mygt azeni it. And to pee y
schal zeue pe keyes of pe kyngdom
of heuenes & what euer ꝑ schalt
bynde on erpe. schal be bondeu
also i heuenes and what euer ꝑ
schalt vnbynde on erpe: schal be
vnbondē also i heuenes. panne
he comaundide to his disciplis.
pat pei schuldē seie to nomman
ꝑ he was crist. fro pat tyme
ihe bigan to schewe to his disci
plis: pat it behoofte hi go to ierusa
& suffere many pingis: of pe el
ders and of scribis & princis of
prestis. & be slayne. & pe pridde
daye to rise azen. And petir to
ok hym: & bigan to blame hi & seide
fer be it fro pe lord: pis pingis sch
al not be to pe. And he turnede
& seide to petir. satan go af
ter me; ꝑ art a slaundre to me.
for ꝑ sauerist not po pingis pat
ben of god: but po pingis ꝑ be
of men. panne ihe seide to his dis
ciplis. zif eny man wol come af
ter me: denye he hi self. & take
his croos & sue me. for he pat
wole make his lif safe. schal le
se it. And he pat schal lese his
lif for me: schal fynde it. for
what profitep it to a man. if he
wynne al pe world. & suffere peryl
of his soule: or what chaungyng
schal a man zeue for his soule: for
man? sone schal come i glorie of
his fadir mid his angelis. & panne
he schal zelde to eiy man after his
werkis. treuly y seie to zou ꝑ ben
some of hē pat stondē here: which
schulen not taste deep. til pei seen
mennes sone comyng i his kyngdom
And after sixe daies ihe
took petir & iamies & ioon
his brop. & ledde hem
aloone to an hiz hil. & was turned
i to an opir lieknes bifor hem; and
his face schoone as pe sunne. & his
cloyis weren made white as sno
we. & lo moyses & elye apperedē
to hem: & spaken mid hi; And petir
answerde & seide to ihū. lord it
is good vs to be here. if ꝑ wolt:
make we here pre tabernacles.
to pee oon. to moyses oon. & oon
to elye. zit pe whiles he spak: lo
a bryzt cloude. ouerschadewide
hē: And lo a voiz out of pe cloude
pat seide; pis is my derewoorpe so
ne. i whom y haue wel pleside to
me. heere ze hi; And pe disciplis her
dē & feldeu doū on her faces. &
dreedē greetli; And ihe cam and
touchide hem: & seide to hē rise
up: & nile ze dreede; And pei lifte
up her izen & sayen no man but
ihū alone; And as pei camme doū

of pe hule: ihc comandide to hem
& seide: seie ze to us mañ pe vision:
til mañis sone rise agen fro deep
¶ And his disciplis asked him:
& seide. What pañe seien pe scri
bis. pat it behouep pat elye cum
e first. he answerde: & seide to
hem elye schal come: & he schal
restore alle pingis. And I seie to
zou. pat elye is now comen. & pei
knewe hi not: but pei didē hi
what eu pingis pei wolde. And
so mañes sone schal suffere of
hē pañe pe disciplis vnderstodē.
pat he seide to hē of iohn pe ba
ptist ¶ And whañe he cam to pe
pople: a mañ cam to hym and fel
doñ on knees bifor hi & seide. lord
have mercy on my sone. for he is
lunatyke. & suffrip pual. for ofte
tymes he fallip to pe fier: & ofte
tymes i to water. and I brouq
te hi to pi disciplis: & pei mygten
not heele hym. ihc answerde: &
seide a p'generacoñ vnbileueful
& wendyd: how long schal I sufferen
zou: bryngeze hi hidir to me
and ihc blamed hi: & pe deuel we
ntē out fro hi. & pe child was
heelid fro pat our ¶ pañe pe dis
ciplis camē to ihū priuely: & seidē
to hi. Why mygte not we caste hi
out: ihc seip to hem. for zoure
vnbileue: treuly I seie to zou. if
ze hau feip. as a corne of seuen
eye: ze schulē seie to pis hil. passe
pou hēnes & it schal passe. & no
ping schal be vnpossible to zou.
but pis kynde is not cast out:
but bi fyng & fastyng. And whi
les pei were abidyng to gidir i
galile: ihc seide to hē. mañis sone
schal be bitrayed i to pe honds of
mē & pei schulē sle hym: and po
prudde dane he schal rise agen to
lyf. and pei were sulcai. and
whañe pei camē to capharnaū:
pei pat token tribute camen to
petre. & seidē to hi. zoure maist'
payep not tribute. And he seide
yis. & whañe he was comē in to
pe hous. ihc seide cam bifor hym
& seide symoñ: what seiep to pe.
kyngis of erpe of whō take pei
tribute? of her sonis ep of aliens:
And he seide. of aliens ihc seide
to hym. pañe sonis be fre. but yt
we shulde hem not: go to pe see
& caste an hook. & take pilke fiche
pat first comep up. & whañe his
mouh is opened p' schalt fynde a
stater. & yive for pee and for me
¶ A pat our. pe disciplis camen
to ihū. & seidē. Who gessist pou
is grett' i pe kyngdome of he
uenes: & ihc clepide a litil child.
& putte hym i pe middil of hem.
& seide. I seie treupe to zou. but
ze be turned. & made as litil chil
drē: ze schulē not entre in to pe

kyndom of heuenes · for who
eu̅ receiuip hi̅ as pis litil child: he
is greet i̅ pe kyngdome of heue
nes · And he pat resseiuey o ide
litil childe i̅ my name: resseiu
ep me but who so slanderip oo̅
of pes smale pat bileue i̅ me:
it spedip to hi̅: pat a millstoo
on of asses be hanged in his
nerke · & he be drenchid i̅ pe dep
nesse of pe see. Wo to pe world
for slanderis · for it is nede: pt
slanderes come · nepeles wo
to pe ilke man: bi whō a slanderis
pe comep / And if pin hond or
pi foot slanderip pee: kitte it
of & caste awei fro pee / it is be
tt̄ to pee to entre to lif · feble
ep̄ or hol: pan hauyng twey
ne hondis · or twey fee to be
sent i̅ to eu̅ lasteyng fier · And
if pin ie slanderie pee: pulle
it out · & caste awey fro pee ·
it is bette to pee wip oon ie to
entre i̅ to lif: pan hauyng
twey ne ieen to be sent i̅ to pe fi
er of helle / se ze pat ze despise
not oon of pes litle / for y seie
to zou · pat pe aungels of hem i̅
heuenes: seen euermore pe face
of my fadir pat is i̅ heuenes /
for man̄ſ sone cam to saue pat
ping pat perisshide · what se
miep to zou · if per weren to si
man an hundred sheep · & oon
of hem hap erred: where he sh
al not leue · nynety & nyne i̅ dese
rt · & shal go to seche pat pat er
rede: and if it faile pat he finde
it: verili y seie to zou · pat he sh
al haue more p̄ on mere pan on
nynety & nyne pat erred̄ not
so it is not pe wille bifor youre
fadir pat is i̅ heuenes: pat oon
of pese litil perisshe. But if pi
brop̄ sinep azen̄ pee · go pou &
reprone hi̅ · bitwiye pee & hym
aloone · if he herip pee: pou hast
wonnen pi brop̄ And if he herip
pee not: take wip pee oon or two
pre · pt̄ eu̅ ip word stoonde i̅ pe mo
up of twey ne or pre witnesseis
And if he herip not hem: seie p̄t
to pe chirche / but if he here not
pe chirche: be he as an hepē & a
publica̅ to pee · y seie to zou ver
ip · what eu̅ pinḡ ze bynden on
erpe: po shulē be bounde also i̅
heuē / And what eu̅ pinḡ ze vn
bynde on erpe: po shulē be vn
bounde also i̅ heuē · eft soone y
seie to zou: pat if twey ne of zou
cōsentē on pe erpe: of eu̅ pinḡ
what eu̅ pei aken · it shal be do̅
to hem · of my fadir pat is i̅ he
uenes · for wher twey ne or pre
ben gederid i̅ my name: per y
am i̅ pe mydil of hē: pan pe
ie cam to hi̅ & seide / lord how
oft̄ shal my brop̄ sinne azen̄

me: & ꝑ shal forgiue to him: why
eper til seuene tymes: ihe sey
to hi: ꝑ seye not to pee til seuen
sythis: but til seuenty sythis seu
enesythis. For pe kyngdō of
heuenes is lickned to a kyng.
pat wolde reken wip his seruā
ntis: and whane he bigan to re
kene: oon pat ouyte ten pousa
nd talentis was brouyt to hi.
and whane he hadde not wher
of to yelde his lord commāndide hi
to be sold: & his wyf & children.
& alle pingis pat he hadde & to be
paied. but pilk seruant fellide doun
& prede hi & seide: have pacience
ime: & ꝑ shal yelde to pee alle pi
ngis. And pe lord hadde mercy on
pat seruant: & suffride him go
& forgaf to hi po dette. but pilke
seruant yede out & foonde oon
of his euē seruantis. pat ouyte
hi an hūdrep pens. And he held
him & strangledde hi & seide yel
de pat pat ꝑ owest. And his euē
seruant fellide doun: & prede hi &
seide: have pacience ime: & ꝑ
shal quyte alle pingis to pee.
but he wolde not: but went
out & putte hi to ꝑsoū til he pa
ide al pe dette. And his euē ser
uantis seynge pe pingis pat
were don: sorewide greetly. and
pei cāme & teldē to her lord: al
le pe pingis pat were don. pane
his lord clepide him: & seide to hi
Wicked seruant: ꝑ forgaf to pee al
pe dette for ꝑ ꝑ prydest me. ꝑ for wher
it bihoued not also pee to have
mercy on pin euē seruant. as ꝑ had
de mercy on pee: And his lord was
wrop & took hi to tormentours.
til he paiede al pe dette. so my fadir
of heuen shal do to you: if ye for
giuen not euery man to his bro
per of youre hertis

And it was don whē ihe
hadde endid pese wordis:
he passide fro galile &
cam to pe coostis of iude ouer ior
dan. And mychi puple suede hym:
& he heelid hē pe. And fariseis ca
mē to hi: tēptyng hym & seide.
Wher it lyeful to a mā to leue
his wyf for ony cause: whiche
answeride & seide to hem: han
not ye redd for he pat made mē
at pe bigynnyng: made hō male
& female: & he seide. for pis ping
mānis shal leue fadir & modir &
he shal draiwe to his wyf: And
pei shulē be tweyne to flesch &
so pei be not now tweyne: but
o flesche. ꝑ for mānis departy not
pat ping ꝑ god hap joyned. pei
seien to hi: what pāne comānde
mōyses to yiue libel of
forsakyng: & to leue of. And he
seide to hē. for moyses for pe
hardnesse of youre herte suffride

you lefe your wynes / but fro pe
biginnyng · it was not so · & I seie
to you · pat who eu̅ leuep his wyf
but for fauip maciou̅ · & weddip an
op̄: doip lecherie · and he pat wed
dip pe forsakū wyf: doip lecherie
his disciplis seiden to hi̅ if pe cause
of a mā wip a wyf is so: it spedip
not to be weddid · & he seide to
hē · not alle men takē pis word · but
to which it is yoū̄ / for ꝑ ben geldīgis
which ben ꝑborū of pe modris
wombe · & ꝑ bē geldyngis · pat bē
maad of men · & ꝑ bē geldyngis · pt
han geldit hem self for pe kingdō
of heuenes · he pat may take · ta
ke he ¶ Pānne litil children weren
brouht to hi̅: pt he schuldē putte
hondis to hē & pie · And pe disciplis
blamedē hē · but ihc̄ seide to hem
suffere ye pt litil children come
to me: & nole ye forbede hē · for of
such is pe kingdome of heuen
es · & whānne he hadde put to hē
hondis · he went fro pēn ¶ And
loo oon cam & seide to hi̅ · good m
aist · what good schall I do: pat I
haue eu̅ lastyng lif · whiche se
ip to hi̅ · what asist ꝑ me of good
ynig: ꝑ is oo good god · but if ꝑ
wilt entre to lif: kepe pe comaū
dementis · he seip to hi̅ · which ·
ihc̄ seide · pou schalt not do man
slayng · ꝑ schalt not do auoutre ·
pou schalt not do pefte · ꝑ schalt
not seie falis witnessyng · worschipe
pi fadir & pi modir · & pou schalt lo
ue pi neiboure as pi self · pe yonge
mā seip to hi̅ · I have kept alle pe
se pingis fro my youpe · what yit
faliip to me · ihc̄ seip to hi̅ · if pou
wolt be perfyte: go & selle alle pi
ngis pat pou hast · & yiue to pore
men · & ꝑ schalt haue tresoure in
heuē · & come & sue me · And whē
he pe yonge mā hadde herd pese
wordes: he went awey sorow
ful: for he hadde many possessio
ūs · And ihc̄ seide to his disciplis · I
seie to you treupe · for riche mā
of hard schall entre ī to pe kingdō
of heuenes · And eft loone I seie
to you · it is lijt̄ a camel to passe
pro pou a needis ize: pānne a riche
mā to entre ī pe kingdome
of heuenes · whānne pese pingis
were herd: pe disciplis wondri
den greetely · & seide · who pānne
may be saf · ihc̄ beheld & seide to
hem · aueniis mē pis pingis ū
possible: but aueniis god · alle
pingis ben possible ¶ Pānne pe
tir answerde & seide to hi̅ · lo we
han forsaki alle pingis · & we hā
sued pee · what pānne schal be to
us · ihc̄ seide to hē · treuly I se
ī to you · pat ye pat han forsaki
alle pingis & han sued me: in
regeneracoū whānne mānis sone
schal sitte ī pe sete of his maiestie ·

ye shulen sitte on twelue setis de
mynyg ye twelue kynredis of
israel/ and eiry man pat forsakiw
hous breyren or sisteren· fadir
or modir· wif· or children· or feld
dis for my name· he shal take
an hundrid fold· & shal welde euer
lastyng lif· but many shulen be
ye first· ye laste· & ye laste· ye first

The kyngdome of heue
nes is lyk to an houf
bondeman· pat yeute out
first bi ye morwe· to hire werk
men into his vynezerde And whā
ne ye coueniant was made wt
werkmen· of a peny for ye daye:
he sente hem into his vynezerde
& he zede out aboute ye prydde
our· & sawe oyir stondyng idil
in ye chepyng· & he seide to hem:
go ye also into my vynezerd· & pt
pat shal be rytful· y shal yiue
to you And pei weent forp· eft so
ded he weent out aboute ye sixte
ne our· & ye nynye· & dide i lyk
man· but aboute ye elleuenep
our he weent out & found oyir
stondyng· & he seide to hem
what stonde ye whi heue al daie
pei seien to him· for no man hap hi
red us· he seip to hem go ye also
into my vynezerd· and whānne
euenyng was comen· ye lord of
ye vynezerd seip to his procurā
tour· clepe ye werkmen· & yelde
to hem hey hire· & bigynne fro pe
laste· til to ye firste· And so whā
ne pei weren comen pat camen about
ye enleuenep our· also pei token
eiryche of hem a peny· but ye firste
comen & demeden pat pei shulden
take more· but pei token eche on
bi hem self a peny· And i pe takyng
murmuriden azeyn ye hosebonde ma
nyng· & seiden· pese laste wrouyten on
our· & pou hast maad hem euen to
us· pt han born ye charge of ye
daie & heete· And he answerede to
on of hem & seide freend· I doo yee
no wrong· wher you hast not acor
did with me· for a peny· take you
pat pat is your· & go· for y wole yiue
to yis laste man· as to yee· wher
it is not leeful to me· to do pat
pt y wille· wher your eye is wicked·
for y am good· so ye laste shulen
be· ye firste· And ye firste· ye laste
for many be clepid· but feewe be
chosen· & ihe weent up to ierusalem·
& toke his twelue disciplis priue
ly· & seide to hem· lo we gon up to
ierusalem· & man? sone shal be
bitakun to princis of prestis & scribis·
& pei shulen condempne him to deep· &
pei shulen bitakie him to hepen men·
for to be scorned & scourged And
crucified· And ye prydde day he
shal rise azeyn to lif ¶ Pānne ye
modir of ye sonnis of zebedee· cam
to him with hir sones· amurig-

and sayng fil pryng of hi. And
he seide to her. what wilt pou:
She seyd to hi / seie pat pese mye
pne my sones sitte: oon at pi
rizthalf · & oon at pi lefthalf
i pe kingdoume. ihc answerde
& seide ye witē not what ye as
ken. moū ze drynke pe cuppe:
whiche y schal drynke: pei seid
to hi. we moū. he seyd to hē. ze
schalē drynke my cuppe. but to
sitte at my rizthalf or lefthalf.
& is not myn to zyue to zou. but
to whiche it is maad redy of
my fadir. And pe ten herynge:
haddē indignacoū of pe twey
breyren. but ihc clepide hē to hi
& seide ze witē pat princes of he
pen usen: ben lordis of hē. and
pei pat ben gretter: usen poste
r on hem. it schal not be so a
mong zou. but who eū wole be
maad gretter among zou: be
he zoure mynistre. And who eū
among zou wole be pe firste: he
schal be zoure seruant. as mā
my sone cam not to be serued.
but to serue & to zyue his lyf.
redempcoū for manyp. & when
ne pei zeden out of ierico: my
che puple fledeh hi. And lo twey
blynde mē sittē besidis pe wye
pe. & herdē pat ihc passide. &
pei criaden & seiden / lord pe so
ne of dauip: haue mercy on us.

And pe puple blamede hē: pat pei
schulden be stille: And pei criedē
pe more. & seidē lord pe sone of
dauip: haue mercy on us. & ihc sto
od & clepide hē & seide what wo
len ze pat y do to zou: pei seien
to hym lord pat oure yen be ope
ned. & ihc haddē mercy on hem
And touchide her yen. And ano
on pei sayen: & sweden hym
And whanne ihc cam my
to ierusalē. & cam to betha
fage at pe mount of
olyuete: pānne sente he his twey
disciplis. & seide to hē. go ze i to
pe castel pat is azeynis zou: And
anoon ze schalē fynde an asse
tied. & a colt with him. vnpeu ze:
& bryngē to me. And if oup mā
seie to zou oup thing: seie ze pat
pe lord hap neede to hē. & anoon
he schal leene hē. al pis was
doon. pat pat pryng schulde be
fulfilled pat was seid bi pe pro
fete. seyng. seie ze to pe doughter
of syon. lo pi king comey to pee
meke sittyng on an asse and a
fole of an asse vndir zok. And
pe disciplis zedē & diden as ihc co
maūdide hem. And pei broughtē
an asse & pe fole. & leidē her clo
pes on hem: & maadē hi sitte a
boue / & ful many pe puple: strewe
den her clopis i pe weie. oper
kittedē bracchis of trees: &

strewedden ſpe were and pe pup
le pat went̃ before & pat followed̃:
cryed̃ & ſaid̃. oſanna to pe ſone
of dauid. bleſſid is he pat com
ep i pe name of pe lord. oſanna
i hij̃ pingis ¶ and whanne he
was entred i to ierlm̃: al pe
cite was ſtirid & ſaide Who is
pis: but pe puple ſaide/ pis is
ihc̃ pe profete of nazareth of ga
lile and ihc̃ entride i to pe tẽple
of god: & caſtide out of pe tẽp
le alle pat bouht̃ & ſoldẽ. & he
turned vp ſodoũ pe boudis of
chaũgeris. & pe chayris of me
pat ſolden culueris and he ſe
id̃ to hem/ it is writtũ/ my ho
us ſchal be clepid an hous of
pier. but ze han made it a dẽ
ne of pewes/ & blynde & coolid
camẽ to hi i pe tẽple: & he hee
lide hẽ but pe pueis of pſtis &
ſorbis. ſeyng pe mirelous pig̃
pat he dide. & childrẽ crying i
pe tẽple. & ſeyng oſanna to pe
ſone of dauid. hadde indignacoũ
& ſaiden to hym/ herſt y what
peſe ſeie. and ihc̃ ſaide to hem/
Jhe wher ze han neu̅ redde pt
of pe mouh of zouge childrẽ &
of ſoukyng childrẽ pou hatt
made parfyte heryng. and
whanne he hadde left hem. he
went̃ forp out of pe cite in to
betanye. and per he dwelte. &

tauzte hẽ of pe kyngdom of god
¶ but on pe morowe. he turn
ying agen i to pe cite: hũgride/
& he ſaie a fyge tree biforis pe wey
e: & cam to it/ and found no fy
ng per in̄e: but leeues oonly/
and he ſeide to it/ ne̅ frupt o
me forp of pee: i to wip outen
ende/ and anoon pe fyge tre
was drypdup & disciplis ſeyn &
wondride ſeyng how anoon
it dried. and ihc̃ answerde &
ſeide to hem trewly y ſeie to zou.
if ze haue feip: & doute not. not
oonely ze ſchulẽ do of pe fyge
tre/ but also if ze ſeien to pis
hil. take & caſte pee i to pe ſee:
it ſchal be don ſo. & alle pingis
what eu̅ ze beleuyng. ſchulen
aſke i pier: ze ſchulẽ take ¶ and
whanne he cam i to pe tẽple: pe
pueis of pſtis & eldere me of
pe puple. came̅ to hym pat ta
uzte & ſaide/ in whiat power doſt
pou peſe pingis: & who zaf pee
pis power. ihc̃ answerde and
ſeide to hẽ. and y ſchal aſke zou
a word pe which if ze tellen
me. y ſchal ſeie to zou in what
power y do peſe pingis. of wh
eu̅ was pe baptym of ioon:
of heuene or of me̅: & per pou
teu wip ine hẽ ſilf ſeyng.
zif we ſeien of heue̅: he ſchal
ſeie to us. wh̄i pane beleue̅ ze

not to hi: if we seien of me: we
drede pe people for alle haden
coon as a prophete. And pei answe
erden to ihū & seiden. We witen not
& he seide to he· nei p seie to you:
i what power p do pese pingis
¶ but what sewey you: a mā
hadde a wey sonū· & he cam to pe
firste & seide: sone go wirche pis
day i my vynezerd· And he answe
erde & seide p i wole: but afterward
he forpoute & went forp· but he
cam to pe top: & seide on lyk ma
ner: And he answerde: & seide
lord p go· & he went not· Who of
pe tweyne dide pe fadris wille:
pei seien to hi· pe firste· he seip
to he· treuly p seie to you· for pur
plicans & hooreis: schulē go befor
you i pe kingdome of god· for to
ou cam to you i pe weye of rigt
wisnes: & ye bileuedē not to hi
but pupplicans & hooreis· bileue
dē to hi· but ye seyen and heddē
no forpenkinge afte· pat ye bile
uedē to hym ¶ here ye an oper
parable· p was an hoseholde
mā: pat plantid a vnezerd· and
peggid it aboute· & delfe a pres
sour p ine· & bildide a tour· and
tyvide it to erytiers· & wente
fer i pilgrimage· but whanne pe
time of fruytis neyede· he se
nde his seruantis to pe erytiers
to take fruytis of it· and
pe erytiers token his seruantis
& beten pe oon· pei slowen an oper
& pei stoneden an oper· eft sone
he sente oper seruantis mo pan
pe firste: & dide in ilyk maner pei dide
to he· and at pe laste he sente his
sone to hem: & seide· pei schulen
drede my sone· but pe erytiers
seyng pe sone: seiden wip ine hem
self· pis is pe eyr· come ye let we
hi: & we schulē have his eritage·
& pei token & castidē hi out of pe vy
nezerde: & slowē hi· p for whanne pe
lord of pe vinezerd schal come: wi
hat schal he do to pis erytiers:
pei seien to hi· he schal leese yuel
pe yuel men: & he schal lete to hip
er his vinezerd to op erytiers·
which schulē yelde to hi· fruyt in
her tymes· pe seip to hem· redē
ye nei i scriptures· pe stoon wip
che bilderis reprouedē· pis is ma
and i to pe heed of pe corner: of pe
lord pis pingis is don: & it is mine
lord bifor oure yen· p for p seie
to you· pat pe kyngdome of god
schal be takū fro you: & schal be
youū to a folc· doyng fruytis of
it· And he pat schal falle on pis
stoon: schal be brokū· but on
whom it schal falle: it schal al to
breyse hym· & whanne pe princis of
prestis & fariseis hadde herd his
parables: pei knewē· pat he seide
of he· & pei soughtē to holde hym:

but pei dredden pe puple· for
pei hadden hym as a prophete
and thē answerde and
spac eft soone ī parā
bluz to hem & seide pe
kingdome of heuenes is maad
like to a king pat maad weddy
ngis to his sone And he seente
his seruantis to clepe men pat
weren bede to pe weddyngis:
& pei woldē not come eft soone
he seente opʳ seruantis. & seide
seie ze to pe mē pat bē bede to
pe feeste lo p haue maad redye
my meete my boliē & my vola
tiis ben slayne· & alle pingis
ben redy: come ze to pe weddy
ngis but pei despisedē & wētē
fer oon ī to his toun· anoʳ to his
marchaundise but opʳ heldē his
seruantis· & turmentidē hem
& slowē but pe king wha he
hadde herd: was wroo and he
sente his ostis: & he destroyde
de po maquelleris· & brente
her cite pānne he seide to his
seruantis pe weddingis ben
redy: but pei pat werē clepid
to pe feeste weren not war pi
pei for go ze to pe cendis of we
yes. & whom euē ze fyndē: cle
pe ze to pe weddyngis and his
seruantis zedē out ī pe to way
es: & gadridē to gidir alle pat
pei founden good & yuel and pe
bryddale was fulfilled wʳ mē
sittyng at pe mete· and pe king
entrude to se mē sittyng at pe me
te: & he sīze per a mā not clopid wʳ
bride clop: and he seide to hym:
freende hou entredist pʳ hidē:
wry out bryde clopis & he was
doūbe pānne pe king bad his mi
nistris bynde hym bope hondis
& feet: & sende ze hym ī to vtmer
derknesse pere schal be weepy
ng: & gnystyng of teep for ma
ny mē ben clepid but feewe ben
chosī Tpānne farisees zeden aweie
& token a counsel: to take thū in
word· and pei sendē to hī her disci
plis wry erodians· & seien maist
re we witen pat pʳ art soyfast· & pʳ
techest ī trewpe pe weie of god: &
pʳ chargist not of ony mā for
pon biholdest not pe persone of
mē; pānne seye to us: what it se
mey to pee: is it leefful pat
tribute bezouī to pe emperoure
eʳ nay: & pānne thē hadde knowe
pe wicknesse of hem: he seide·
ypocritis what tēptē ze me: schew
we ze to me pe pīte of pe money·
and pei brouztē to hī a peny· &
thē seide to hem: whos is pis pim
age· & pe writyng aboue: pei
seien to hym pe emperoures·
pānne he seide to hē pānne zelde ze
to pe emperour: po pingis pat
bē pe emperoures· & to god: po
pingis pat ben of good and pei
herdē & wondridē & pei leftē hī:

wpānne

and wente a wey. in pat dane
sadducees pat seien þ is no risy
ng azen to lyf. ne to hym:
& aside hi & seide. mast mort
es seide if oup man is deed. not
hauyng a sone: pat his broper
wedde his wif. & rise seed to
his broper. And seuene brep
eu were at us. & pe firste wed
did a wif. & is deed. & he had
de no seed. & lefte his wif to
his brop. also pe seconde & pe
pridde til to pe seuenpe but
pe laste of alle: pe wom is de
ed. also pe risyng azen to lyf.
whos wif of pe seuene shal
sche be: for alle haddē hir. ihc
answerde & seide to hem. ze er
ren & ze knowe not scriptures
ne pe vertue of god. for in pe
risyng azen to lyf. nep pei sch
ulē wedde nep shulē be weddid:
but pei ben as pe angelis of
god i heuen. And of pe risyng
azen of deed nie ze han not red
pat is sewd of pe lord. pat seip
to zou. I am god of abraham.
& god of ysaac & god of iacob.
he is not god of deede men:
but of lyng me. & pe puple he
ryng. wondride i his techyng
& fariseis herde pat he hadde
put silence to sadducees and
camen to gider. And oon of he
a techer of pe lawe asked him

and tempted hi. mayst whiche
is a greet mandement in pe
lawe. ihc seide to hi. pu shalt
loue pi lord god of alle pin her
te. & i al pi soule. & i al pi mode
pis is pe firste & pe moste man
dement. & pe seconde is lyk
to pis. pou shalt loue pi neig
baze as pi silf. in pese tweyn
mandements: hangip al pe lawe
& pe profetis. ¶ And whanne pe
fariseis were gedered to gider:
ihc aside hem. & seide. what
seme p to zou of crist: whos so
ne is he: pei seien to hi of da
uid. he seip to hem. how pan
dauid i spirit clepip hi lord &
seip: pe lord seide to my lord:
sitte on my rizthalf til I put
pin enemyes. a stool of pi feet.
pan if dauid clepip him lord:
how is he his sone: And nouht
myzte answere a word to him:
nep oup man was hardy fro pat
daie. to axe him more.

Pan ihc spac to pe puple.
& to his disciplis and seide
on pe chayr of moyses: scri
bis & fariseis han sete. pere
fore kepe ze & do ze alle pingis. what
ed pingis pei seien to zou: but
wyle ze do after her werkis. for
pei seien & do not. And pei bynde
greuous charges & pat mon
not be beren & puttē on shuld

ordis of men: but wip her fyn
ger pei wolē not mouē hem. þ for
pei don alle her werkis: þat pei
ben seen of mē: for pei dr̄awē
abrood her filacteries: and ma
gnifien hēmes: and pei louē
pe first sittyng places i soperes
i pe first chayres i synagogis:
i salutacions i chepyng. i to be
clepid of mē maist/ but wyle
ze be clepid maist/ for oon is zo
ure maist/ i alle ze ben brepē/
and wyle ze clepe to zou a fadir
on erpe/ for oon is zoure fadir
þat is i heuenes/ nei beze cle
pid ministeris: for oon is zoure
maist/ he þat is gretteſt amo
ng zou: schal be zoure ministre
for he þat hiep hi self: schal be
mekid/ and he þat mekip hi self:
schal be enhaūsid. Wo to
zou scribis i farisees ypocritis:
þat closen pe kingdoume of he
uenes bifor mē. i ze entren not:
nei suffrin men entryng to
entre/ wo to zou scribis i fari
sees ypocritis: þat eten pe hou
sis of widowis. i pren vi longe
preyer for þis þing ze schulen
take more doome/ wo to zou scribis
i farisees ypocritis þt gon
aboute pe see i pe lond: to ma
ke o prōsilite/ and whānne he is
made: ze maken hi a sone of
helle. double more pānne ze be/

who to zou blynde lederis þat
seien/ who euē swerip bi pe tēple
of god: it is no þing/ but he þat
swerip i pe gold of pe tēple: is det
toure/ ze fools i blynde for what
is gretter. pe golde or pe tēple þat
halewip pe gold: i who eū swerip
i pe aut̄r it is no þing/ but he þat
swerip i pe gifte: þat is on pe au
ter. alle/ blynde mē for what is
more pe gifte or pe auter þat hale
wip pe gifte: þ for he þat swerip
i pe aut̄r: swerip i it. i i alle þing
is þat ben þ on. and he þat swer
it i pe tēple: swerip i it. i i hym
þat dwellip i pe tēple. and he þat
swerip i heuene: swerip i pe tro
ne of god. i i hi þat sittip þ on.
wo to zou scribis i farisees ypo
critis: þat tiden mynte anete
i cūmyn. i han left pe þingis
þat ben more charge of pe lawe
doome i mercy i feip. and it bihofte
to do pese þingis: i not to leeue
pe blynde lederis clensing a
gnatte. but swolewing a camel
wo to zou scribis i farisees ypo
critis. þat clensen pe cuppe and
plater wip out forp: but wip inne
ze ben full of rauenyne i vncleū
esse. pou blynde farisee clense
pe cuppe i pe plater wip inne forp:
þat þat. þt is wip out forp. be ma
made clene/ wo to zou scribis i
farisees ypocritis: þat be lyk-

to sepulcris Wherid which wip out
forp semé fayre to mé: but wip
ine pei ben ful of bonnes of deed
mé & of alle filpe/ so ye wip out
forp semé iust to mé: but wip
ine ye bé ful of ypocrisy & wicki
dnesse. wo to yon scribes & farise
es ypocritis: pat bildé sepulcris
of profetis & maké fayre pe buri
eis of iust mé & seien: if we had
den be i pe dayes of oure fadris:
we shuldé not hayne be ipei felo
wes i pe blood of prophetis/ & so
ye bé i witnessing to yon self. pt
ye ben pe sonis of hem pat slowé
pe profetis. and fulfille ye pe me
sure of youre fadris ye eddéris.
bruddis: how shulé ye fle fro pe
dome of helle: for lo y sende to
yon. p profetis & wisemé & scribis
and of hé ye shulé sle & crucifi
e & of hé ye shulé scourge in
youre synagogis & shulé pur
sue fro cite i to cite: pat alle pe
iust mé blood come on yon. pt
was shedde on pe erpe. fro pe
blood of iust abel. to pe blood of
zacarié. pe sone of barakié.
whó ye slowé bitwixe pe tepple
& pe aut. trewly y seié to yon.
alle pese pingis shulé come on
pis generacion. ierusalém ierusalém pat
slest profetis & stonest hem pat
bé sent to pee: how ofte wolde
y gadere to gydir pi children. as

e eddris

an henne gaderip to gidir her
chikenes. vndir hir wengis &
you wolden not: lo youre hous
shal be left to you desert. and
y seie to yon. ye shulé not se me
fro henne/ forp: til ye seien bled
ed is he y comep i pe name of pe lo
rd. ¶ And he went out of pe
temple & his disciplis
camé to hi: to shewe
hym pe buldyngis of pe temple
but he answerde & seide to hé
seen ye alle pese pingis: trewly
y seie to yon. a stoon shal not
be left here on a stoon: pat ne
it shal be destroyed. and wha
ne he sate on pe hille of olyne
te: his disciplis camé to hym
priely & seidé. seie us whanne
pes ping/ shulé be: & what to
ken of pi comyng & of pe ending
of pe worlde/ and he answerde
& seide to hé. loke ye pat nouns dis
seyne you. for many shulé come
i my name & shulé seié y am crist:
& pei shulé disseyne many. for
ye shulé heye batels: & oppin
ons of batels. se ye pat ye be not
disturbled. for it behoueip pese
pingis to be don: but not yit is
pe ende. folk shal rise to gidir
azen folk & reiwme azen reiw
me & pestilencis & hungris & pe
erpe quakyng shulé be bi places
and alle pese: bé bigynnyngis

of leaves. Panne mē shulē bita
ye you i to tribulacion. & shulē
sle you: & ye shulē be i hate to al
le folke for my name. And panne
many shulē be skandered. and
bitraye eche op̄. & per shulē hate
eche op̄. & many false prophetis sh
ulē rise: & disseyue many. And
for wickednesse shal be plente
nousse: ye charite of many shal
weyse colde. but he pat shal dur
elle stabil i to ye ende. shal be
saf. And pis gospel of ye kyng
dome shal be preched i alle ye
world. i witnessing to alle folke:
& panne ye ende shal come. ¶
For whanne ye se ye abhominaci
on of desolacion. pat is sed of
daniel. ye prete. stonding i ye
hoolyplace: he pat redip vndir
stonde he. panne per pat ben in
iudee: fle to mountens. & he pat
is i ye hous roof: come not doū
to take ony pūg of his hous. &
he pat is i ye feld: turne not a
gen to take his cote. but wo to
hem pat ben wip childe. And
wo to hem i ye daies pat ye pat
gonre fleyng be not made in
wynt̄. or i ye sabboth. for panne
shal be grete tribulacion. wh
ich made hap not be fro ye bigy
nyng of ye world to nowe. nep
shal be made. And but ye da
ies hadde be abreggide eche
flesshe. shulde not be made sa
f. but po daies shulē be made
short for ye chosin. Panne
if ony man seie to you. lo here
is crist or pere: nyle ye bileue
for false cristis. & false prophetis. sh
ulē rise: & per shulē gyue grete
tokenes and wondris. so pat al
so chosin be ledde i to erroure:
if it mane be don. lo I hane bifor
seide to you. for if per seie to you.
lo he is i desert: nyle ye go out. lo
i priey places: nyle ye trowe. for
as leet goip out fro ye east. & appe
rip i to ye west: so shal be also
ye comyng of man. Lone where
eie ye bodie shal be: also ye eggl
es shulē be gaderid pidir. ¶ And
anoon after ye tribulacion of po
daies: ye sune shal be made derk:
& ye mone shal not gyue hir lijt.
& ye sterris shulē falle fro heuē.
& ye vertues of heuenes shulen
be moued. And panne ye tokene
of man. Lone shal appere i heue
ne: & panne alle kynredis of ye
erpe shulē weile. And per shulē
se man. Lone comyng i ye clouds
of heuene: wip mychie vertu &
maiste. And he shal sende his
angelis wip a trumpe & a grete
voice: & per shulē gedir his
chosin. fro foure wyndis fro ye
hizest pārtis of heuenes to ye
endis of heuen. And lernieze ye

parable of a fyge tre whanne
his braūche is nowe tendir. & ye leeues ben sprongē: ye wite
pat sommer is nyg. So & ye whanne ye see alle pees pingis: wite ye pat it is nyg ī pe gates
¶ Treuli I seie to you. for pis
generacōn shal not passe: til alle pingis ben don. heuene and erpe shulē passe: but my wordis shulē not passe but of pilke day & our: nouht wot. ne pe angelis of heuenes: but pe fadir alone but as it was ī pe daies of noe: so shal be pe comyng of mānis sone; for as ī pe daies be fore pe greete floode pei weren etyng & drynkyng. weddyng and takyng to weddyng to pat day pat noe entrid ī to pe shipe. & pei knewē not til pe greete flood cam & tokē alle mē. so shal be pe comyng of mānis sone. pānne tweyne shulē be ī pe feelde: one shal be takū & a noy left. twey wymmē shulē be grynding ī to queerne: one shal be takū & pe toy left. tweyne ī a bedde: pe to on shal be takū. & pe toy left. pēr wake ye. for ye witē not ī what our pe lord shal come. but wite ye pis. pat if pe hosbonde man wiste. ī what our pe pefe were to come: certis he wolde wake. & suffere not his hous to be vndurmyned/ and ye fore be ye redi: for ī what our ye gessē not mānis sone shal come ¶ who gessis you is a trewe seruant & a prudent: whō his lord ordeyned on his meyne to yīne hem mete ī tyme: blessīd is pat seruant: whō his lord whanne he shal come. shal fynde so doynge treuli I seie to you. for on alle his goodis he shal ordeyne hī. but if pilk yuel seruant seie ī his herte. my lord tarieth to come. & biginneth to smyte his eue seruantis. & ete & drynke wip drunkē mē: pe lord of pat seruant shal come ī pe day which he hopip not & ī pe our pat he knowep not. & shal departe hī. & putte his part wip ipocritis ¶ shal be wepīg & gnystīg of teeth

Pānne pe kingdome of heuenes shal be like to ten virgyns: which token her lampis & weenten out azen pe bisebonde & pe wyf: & fyue of hem weren foolis: & fyue prudent. but pe fyue foolis token her lampis: & tokē not oyle wip hem. but pe prudent: token oyle ī her vessels wip pe lampis. & whiles pe bisebonde tarieth: alle pei nappidē & slepten. but at anyonpt. a cry was made: lo pe spousl comep. go ye

out to meete wip hym: pañe
alle pe virgyns risen vp: and
arrayden her lampis. And pe
fooliß seide to pe wise/ gyue ye
to us of your oyle: for our
lampis be quenchid. pe pru
dent answerde: & seide/ lest
paraventure it suffice not
to us & to you: go ye rather to m
en. pat selle & bye to you/ and
while pei went for to bye:
pe spouse cam/ and po pat we
re redy: entrude wip hi to wed
dyngis/ & pe yate was schitte/
and at pe laste pe oper virgy
ns cameen & seide lord lord: opp
ne to us. & he answerde & seide
trewly I seie to you: I knowe
not you/ pfor wake ye: for ye wi
ten not pe day ne pe hour. for
as auntir pat pilgrimage: clepi
de his seruantis & betook to
hem his goodis/ and to oon he
yaf fyue talentis. to an oper
tweyne: & to an oper oon/ to eche
after his owne vertu: & went
forp anoon/ and he pat hadde
fyne besantis went forp &
wroughte with hem: & wan oper fyne
also. & he pat hadde take twe
yne: wan oper tweyne/ but he
pat hadde takin oon. yede forp
& delf it to pe erpe: & hidde pe
money of his lord/ but after
long tyme. pe lord of pe seruis

ntis cam: & reckenyd wip hem/
and he pat hadde takin fyue be
santis cam: & broughte oper fyne
& seide/ lord pou betokest to me
fyne besantis: lo I have geten
above fyne oper/ his lord seide
to hi. wel be pou good seruantis
& feiful. for on feiw pingis pu
hast be treiwe: I schal ordeyne
pee on many pingis/ entre pu
into pe ioie of pi lord/ and he pat
hadde take two talentis came
& seide/ lord pou betokest to me
two besantis: lo I have wonnen
an oper tweyne/ his lord seide to
hym/ wel be pou good seruantis
& treiwe: for on feiw pingis pu
hast be treiwe I schal ordeyne pee
on many pingis/ entre pu into
pe ioie of pi lord/ but he pat had
de takin o besantis: cam & seide
lord I wote. pat pou art an ha
rd man/ pou repest wher pou
hast not sowe: & pou gadrest
to gedre: wher pou hast not spre
dde a broode/ & I dredyng wen
te. & hidde pi besantis i pe erpe
lo pou hast pat pat is pin/ his
lord answerd & seide to hym/
yuel seruantis & slowe. wistest
pou pat I repe wher I sowe not.
& gadere to gedir. wher I spred
de not a broode/ pfor it bihofte
pee to bitake my money to cha
ngeris pat whanne I cam schulde

resseyue pat pat ys myn wip
vsurye? for take awey fro hi
pe besant: & gyue ze to hi pat hap
ten besantis/ for to eiip mã pat
hap me shal gyne/ and he shal
encrese/ but fro hi pat hap not
also pat pat hym semep to ha
ne: shal be takn awere of hi
and caste ze out pe vnprofita
ble seruant: i to vtuer derk
nesse? pat shal be weping: &
gryntyng of teep ¶ Whanne
man? sone shal come i his
maieste· & alle his angelis
wip hi: pane he shal sitte on
pe sege of his maieste/ and al
le folkis shulen be gaderid bi
for hym: & he shal departe he
aiwpne· as a shepherd departe
p sheep fro kidis and he shal
sette pe sheepe on his rytheyf:
& pe kiddis on pe lefthalf pan
ne pe king shal seie to he. pat
shulen be on his rytheyf come
ze pe blessid of my fadir: take
ze i possession pe kingdome
maad redy to zou fro pe mak
ing of pe world for y hungri
de: & ze zauen me to ete/ and
y prustid: & ze zauen me to
drynke/ y was herbareles: &
ze herberden me/ naked: & ze
hiledin me/ syk: & ze visitiden
me/ y was i prison: & ze camen
to me· pane iust men shulen
answere to hi: & seie lord whanne
sigen we pee hungri: & we feedin
pee: purstyn: & we zauen to pee
drynk: and whanne sigen we pe
herbareles: & we herberden pee:
or naked & we hiliden pee: or whan
ne sigen we pee syk or i prison:
& ze camen to pee: and pe king
answeryng shal seie to he· treu
ly y seie to zou· as longe as ze di
den to oon of pese my leste brijen:
ze didin to me· pane pe kyng shal
seie also to he: pat shulen be on
his lefthalf departe fro me· ze
cursid i to euerlastyng fier: pat is
made redy to pe deuel & his an
gelis/ for y hungride: & ze zauen
not me to drynk· etc· y purstide:
& ze zauen not me to drynke· y was
herbareles: & ze herberden not me
naked & ze heriden not me syk
& i prison: & ze visitiden not me·
pane & pei shulen answere to hi:
& shulen seie· lord whanne sigen
we pe hungryng· or purstyng·
or herbareles· or naked· or syk
or i prison: & we seruiden not pee.
pane he shal answere to he:
& seie· treuly y seie to zou· hou
longe ze didin not to oon of pese
leste: nep ze didin to me & pese
shulen go in to euerlastyng
turment· but pe iust men
shulen go in to euerlastyng
lyf

And it was don whane
ihc hadde endide alle
pese wordis: he seide
to his disciplis ye witen pat aft
twey daies: paske schal be m
ade: & man? sone schal be bite
ken to be crucified pane pe pu
ns of pistis & pe elder me of
pe puple weren gaderid i to pe
halle of pe puce of pistis pat
was seid cayphas: & maden
acoisel to holde ihu wip gile
& sle hym but pei seiden not in
pe haliidai: left peraventure no
ise wer made i pe puple and
whane ihc was i betanye i pe
hous of symoun pe leprous:
a woman pat hadde a boxe of
alabastre of preciouis oynement
cam to hym & schedde out on
pe heede of hym restyng and
disciplis seynge hadden deden
& seiden wher to pis loss: for it
mycht be selde for mycche & be
zouen to poore men but ihc knewe:
& seide to hem what beze heuy
to pis woman/ for schye hap wr
oucht i me a good werk/ for ye
schulen evi have poore men wip
zou: but ze schulen not algates
have me: pis woman sendyng
pis oynement i to my bodie: di
de to burie me treuly i seie to
zou wher evi pis gospel schal be
preched i al pe worlde it schal be
seide pat schye dide pis memorie
of hi. pane oon of pe twelue: pat
was cleped iudas sciariothe: wen
te forp to pe princis of pistis & seide
to hem what wolen ze zive to me.
& i schal breke hi to zou: & pei
ordeyned to hi pritty pans of
silver/ and fro pat tyme he sought
opportunite to bitrayse hi and i
pe firste date of perf loues:
pe disciplis cam to ihu & seiden
wher wolt pou we make redy
to pee: to ete paske ihc seide go
ze i to pe citee to simon: & seie to
hi pe maist' seip my time is
my: at pe i make paske wip my
disciplis & pe disciplis diden as
ihc comaundide to hem & pei made
pe paske redi and whane eneti
de was come: he satte to mete
wip his disciplis & he seide to hem twelue
as pei eten/ treuly i seie to zou:
pat oon of zou schal bitrayse me
and pei sulfiri bigunnen erie bi
hi self to seie/ lord wher i am:
& he answerd & seide he pat put
up wip me his honde i pe plater:
schal bitrayse me/ forsope man?
sone goip as it is writen of hi
but wo to pat man: by whom man
ing sone schal be bitrayed it
were good to hi: if pat man
hadde not be born but iudas
pat bitrayed hi: answerde seyn
ing maist' wher i am: ihu

sude to hi pou hast sude ¶ And
whiles pei soupeden. ihc took br
ead & blessid & brak & yaf to his
disciplis. & sede take ye & eet:
pis is my bodie And he tok pe
cuppe. & made pankyng & yaf
to hem. & sede drynk ye alle
herof pis is my blood of pe n
eide testament: wiche schal
be schede for manyf i to remis
sion of synn And I sei to you
I schal not drynke fro pis tym
e. of pis fruyt of pe vine. i to
pat daie. whanne I schal drink
it newe wiip you. i pe kingdom
of my fadir And whanne pe
ymyne was sede: pei weent
out i to pe mount of olymete pa
ne ihc sede to hem alle ye schulen
suffere skandir i me i pis nyst
for it is writtin I schal smyte
pe schepherd: & pe scheep of pe
flor schulen be scateri but aft
pat I schal rise ayen: I schal go
bifor you. i to galile petir an
swerde & sede to him pou gif
schulen be skandrid in i pee: I
schal neuer be skandrid ihc sed
to him treuly I sei to pee. for i
pis nyst bifor pe cok crowe:
pries pou schalt denye me. pe
tir sede to him yif pou it bihe
ne pat I die. wiip pee: I schal
not denye pee also alle pe dis
ciplis sedden ¶ Panne ihc cam wi
hem. i to a toun pat is sed gesem
any. & he sede to his disciplis
sitte ye here: pe whiles I go pour
& pie And whanne he hadde take
& two sones of zebede: he bigan
to be heuy & sorie panne he sede
to hem my soule is sorowful: to
pe deep abide ye here: & wake
ye wiip me & hezede litil:
& feldde doun on his face. piying
& seyinge my fadir if it is pos
sible: passe pis cuppe fro me
nepeles not as I wole: but as
pou wolt And he cam to his
disciplis: & foude hem slepy
ng And he sede to petir sy
mon ye mysten not doon oure wa
ke wiip me wake ye & pie ye:
pat ye entre not i to temptacion
for pe spirit is redi: but pe flesche
is syk. eft pe seconde tyme he
went & piede seyng my fadir
if pis cuppe may not passe but
I drynke hi: pi wille be doon
And eft sone he came: & foude
hem slepyng for her yen weren
heuyed. & he left hem & went
eft sone. & piede pe pridde tyme
& sayde pe same word panne he
cam to his disciplis: & sede to
hem slepe ye now: & reste ye lo
pe our hap neized. & manys sone
schal be takin i to pe hondis
of synneris rise ye go we lo he
pat schal take me is nyg nit

ye while he spak: lo mogg oon
of ye twelue cam & wip hym a
grete cõpany wip swerdis and
battis sent fro ye princis of prest
is & fro ye eldre men of ye pu
ple: and he yat bitrayed hym:
yaf to hem a tokene and seide
whom eũ y kisse: he it is holde
ze hym and anoon he cam to
ihũ & seide hail maist: and
he kisside hym: and ihũ seide to
hym freende wherto art pou
comũ pãne pei camen wiz &
leiden hoondis on ihũ: & heeldẽ
hym: and lo oon of hem yat
weren wip ihũ streiȝt out his
honde & drouȝ out his swerd
and he smote ye seruant of ye
prince of prestis & kitte of his
ere pãne ihũ seide to him turn
ye swerde i to his place for
alle yat taken swerde: schulẽ
perische bi swerd. wher gessist
pou yat y may not pie my fa
dir: and he schal ȝine to me
now mo pãne twelue legio
ns of angelis: how pãne sch
ulẽ ye scriptures be fulfilled:
for so it behooueth to be doon i
yat our ihũ seide to ye puple
as to a peef ȝe han gon out:
wip swerdis and battis to ta
keme dãne in day y sat amo
ng ȝou and taught in ye tẽple
and ȝe helden me not; but al
yis pingis wag don: yat ye scrip
turis of profetis schuldẽ be ful
filled pãne alle disciplis fledde:
and leftẽ hi: and pei heldẽ ihũ
& leddẽ hi to caypfaas ye prince
of prestis: wher ye scribis
& fariseeis & ye elder men of
ye puple werẽ comẽ to gedir
but petir siede hym afer: into
ye halle of ye prince of prestis:
and he weente ãne: & sate wip
ye seruantis to se ye ende.
and ye prince of prestis & al ye coũ
sel sought fals witnesseyng aȝe
nis ihũ: yat pei schuldẽ take hi
to deep: & pei foũdẽ not: wyãne
many false witnesseis weren
comẽ but at ye laste two fals
witnesseis: camẽ & seidẽ yis
seide y may destruye ye tẽple
of god: & aftir ye prudde daie
bilde it azen: and ye prince of
prestis roos & seide to hi: answe
rist pou no ping to ye pingis
yat pees witnesseen azenis pee.
but ihũ was stille: and ye prince
of prestis seide to hym: y cõiu
re pee bi lyuyng god yat pou
sei to us if pou art crist ye so
ne of god: ihũ seide to hi: pou
hast seide nepeles y seie to
ȝou fro hẽnis forp ȝe schulen se
manis sone sittyng at ye rigt
hal of ye vertu of god: and
comyng i ye clowdis of heue

ne · pānne pe ꝑnce of ꝑstis to ren
te his clopis: & sede, he hap bla
sphemede what pt han pe nede
to witnessis: lo now ze han her
de blasfemye what semep to
zou. & pei answerdē & sedē he
is gilti of deep, pānne pei spetē
i his face: & smotē hym wip
buffatis And op̄ panē strokis
wip pe palme of her hoondis
i his face · & sedē · pou cst arede
to us · Who is he pat smot pee.
And pei sitte wip outē i pe halle
& a damysel cam to hī & sede
pou were wip ihū of galile: &
he denyed bifor alle mē: & sede
y woot not what pou seist: &
whānne he zede out at pe zate:
a noth damysel sey hym · & sede
to hē pat werē pere · And pis wa
s wip ihū of nazareth And eft
sōme he denyede wip an ope · for
y knowe not pe mā: & aftrel af
ē · pei p̄ stodē cam: & sedē to pet
treuly p̄ art of hē, for pi speche
makip pee knowin pānne
he bigan to warie and to swe
re: pat he knowe not pe mā
And a noon pe cok crowe And
petir bipoupt on pe word of
ihū pat he hadde sede bifor
pe cok crowe: pries pow shalt
denye me · And he zede out:
And wepte bitterly

Bit whānne pe morowetide
was come · alle pe prees
of ꝑstis & pe elder men
of pe puple tokē counsel ayenis
ihū · pat pei shuldē take hī to pe
deep · And pei leddē hym boundī.
& bitokē to pilat of pontus mistre
pānne iudas pat bitrayde hym
sape pat he was dampned: he repē
tid & brouht ayen pe pritty pens
to pe prees of ꝑstis & to pe elder
mē of pe puple · & sede · y have
sinned bitrayinge rightful blood
And pei sedē what to us bise pe
& whānne he hadde caste fay pe
silū i pe tēple: he passide fay and
zede & hongide hī self wp a hare
& pe prees of ꝑstis tokē pe silū:
& sede it is not leeueful to put
te it i to pe treserie: for it is pe
pris of blood · And whānne pei
haddē take counsel: pei bouhten
wip it a felde of a potter · in to
burynge of pilgrimes · herfor pilk
felde is clepid acheldemac · p̄ is
a feeld of blood i to pis dai · pā
ne pat was fulfilled pat was se
id bi pe profete ieremye seiyng
And pei han taken pritti penis pe
pris of a mā p̄sid · whō pei p̄sid
dē of pe children of israel · & pei za
nē hem i to a feld of a potter · as
pe lord hap ordeynede to me And
ihū stoode bifor pe doumesmā &
pe iustice axide hī & sede art p̄

king of iewis: þis seiȝ to hi· þou
seist. And whanne he was asaili
of þe princes of prestis and of þe eld
ermen of þe puple he answerde
no þing. þanne pilat seiȝ to him
herist þou not how many witnes
singis þei seien ayeins þee? and he
answerde not hi to ony word so
þat þe iustice wonderide greetly/
but for a solempne dane þe iustice
was wont to delyne to þe puple
on boothi· whom þei woldē/ ⁊
he hadde po a famous mā boothi
þat was ceiled barabas þ for pilat
seide to hē· whanne þei were to gi
dir· whō wilē ze þat I delyne to
you: whēr barabas or ihū þat
is seid crist: for he wiste: þat by en
uie þei bitraiedē hi. And while
he sat for demestrā: his wif ⁊
sente to hi ⁊ seide/ no þing to þee.
⁊ to þat iust man/ for I have suf
ferid pis dai many pingis for
him bi a visiō. forsoþe þe prince
of prestis ⁊ þe eldere mē counsiliden
þe puple· þat þei schuldē axe ba
rabas but þei schuldē distruie
ihū. but þe iustice answerde ⁊
seide to hem. whō of þe tweyen
woleu ze þat I delyneriū to you.
And þei seidē barabas. pilat se
iȝ to hem/ what þanne schal I do
of ihū þat is seid crist. alle sei
en be he crucifiid/ þe iustice seiȝ
to hē/ what yuel hap he don? ⁊

criedē more ⁊ seiden/ be he crucifi
ied ⁊ pilat seiȝ þat he profitid
no þing· but þat þe more noise
was made. ⁊ tok water ⁊ wasche
de his hoondis bifor þe puple ⁊
seide· I am gilti of þe blood of
pis rightful man/ ȝe sorsis. And
al þe puple answeride ⁊ seide
his blood be on us ⁊ on our chil
drē. þanne he delyueride to hem
barabas but he tok to hē ihū
scourgid to be crucifiid. þanne
knyȝtis of þe iustice tokē ihū in þe
moot halle ⁊ gadridē to him
al þe cumpanyi of knyȝtis/ ⁊ þei
vndoiedē hym ⁊ diden aboute
hi a reed mātel/ and þei foldide
a crowne of pornes ⁊ putten on
his hood· and a reed in his riȝt
hond. And þei kneledē bifor hē.
⁊ scornedē hi ⁊ seidē/ hail king
of iewis. And þei spettē on hi·
⁊ tokē a reed ⁊ smot his hed
⁊ aft þat þei hadde scorned hi.
þei vndoiedē hi of þe mātil ⁊
þei cloiedē hi wiþ his cloiis·
⁊ ledden hi to crucifiē. ⁊ as
þei zeden out: þei foundē a man
of siriene comyng fro þe toū·
symoun bi name. þei constre
yniedē hi to take his crooſ ⁊
þei camē i to a place· þat is cle
pid golgatha þat is þe place of
calvarie/ and þei zauē to hi to
drynke wyne meyned wiþ galle·

And whane he hadde tasted: he
wolde not drynke And after
pat pei hadde crucified hi. pei
departiden his clopis & keste
lotte to fulfille: pat is seide in
pe sete seiyng: pei partide to he
my clopis: & on my clop pei be
ten lott. And pei sete & keptē
hi & setten a boue his hed his
cause writtē pis is ihū of na
zareth: king of iewis. pane
pepn peues weren crucifiēd
wip hi. oon on pe rijthalf. &
oon on pe left half: and men
pat passide fay blasfemede
hi: mouyng her heedis And
seiyng. vah to pee pat distryest
pe temple of god: & ī pridde da
ie bildist it agen. saue poū pi
self: if pou art pe sone of god:
come doū of pe cross also And
princes of pis seiyng wip
scribis & elder mē: seide. he ma
de opē mē saf: he may not ma
he hi self saf if he is king of
israel: come he nowe doū fro
pe cross. & we bileue to hi. he
tristed ī god: delīr he hi now if
he wole. for he seide: pat I am
goddis sone. And pe peues pat
weren crucified wip hym vp
braidede hym of pe same ping
but fro pe sixte our derknesse
weren made on al pe erpe: to
pe nynep our. & aboute pe ny
nep our: ihē cried wip a greet
voice & seide. heli heli lamasa
batany pat is. my god my god.
wyi hast pou forsaake me. &
sum pat stode peer & herynge:
seide pis clepip heli And anon
on of he rennyng: took & filled
a spoūge wip vynegre And
puttide on a reched. And yaf to
hi to drynke: but opē seide
suffre pou. se we wiper heli co
me to delyne hi. forsope ihē eft
soone cride wip a greet voice
& yaf up pe goost And lo pe veil
of pe tēple was to rent ī twey
parties fro pe hyest to pe lowe
eft. And pe erpe shoke & stones
were clone & buriels were ope
ned & many bodies of seyntis
pat hadde slepte: risen up And
pei zeden out of her buriels. &
aft' his resurrecciōn. pei came
ī to pe hooli citee. & appeerede to
many And pe centurie & pei
were wip hi keping ihū whā
ne pei sawen pe erpe shaking
& po pingis pat weren don pei
dredde gretly & seide. verily
pis was goddis sone & pei were
pere many wymmen afer. pat sude
ihū fro galile: & ministreden
to hi among wiche was ma
rie magdelene & marie pe mo
dir of iames & of ioseph. & pe
modir of zebedees sones mit

whane pe cenenyng was do
ne·per cam a rude man of ar
imathy· ioseph by name·& he
was a disciple of ihū/he wente
to pilat:& asked pe body of ihū/
pane pilat comaunded pe body
to be yoven/& whane pe body was
taken: ioseph lappede it i a clene
sudel·& leyde it i his newe bi
riel pat he hadde hewen i a ro
ch/& he walewede a grete ston
to pe dore of pe biriel:& went
awey but marie magdelene
& anoper marie were pere: sitty
ng agen pe sepulcre & on pe to
morowe pat is after pat ennē: pe pri
ces of pestis & pe farisees camen
to gider to pilat·& seiden· sir we
han mynde pat pilk gilour seide
yet lyvyng: after pre daies p
schal rise agen to lyf/ pere co
maunde pou pat pe sepulcre be
kept i to pe pridde daie· lest his
disciples comen & stelen hi:& seien
to pe puple· he hap rysen fro deep
& pe laste evenne schal be worse·
pane pe sonne/pilat seide to hem
ye han pe keping go ye· kepe ye
as ye kunnen/& pei yeden awey and
kepten pe sepulcre· markyng pe
ye stoon wip keperis

But in pe euentyd of pe
sabot pat bigynneth to
schyne i pe first daie
of pe woke. marie magdelene
cam & anoper marie to se pe sepul
cre·& lo pere was made a grete
erpesthaking/for pe angel of
pe lord cam down from heuene:
& neyede & turnede awey pe sto
on·& satte p on/and his loking
was as leyt:& his clopis as sno
we/& for drede of hi· pe keperis
were afferd:& pei were made
as deed men/but pe angel answe
rede & seide to pe wymmen/ne yo
ye dreede/for p woot pat ye seken
ihū pat was crucified· he is n
ot here/for he is risen· as he sei
de/come ye & se ye pe place· wha
ne pe lord was leyd/and go ye
soone·& seie ye to his disciples:
pat he is rysen/& lo he schal go
bifore you i to galile/pere ye schulen
se hi: lo p hanne biforeseid to you
and pei wenten out soone fro
pe biriels wip dreede & greet ioi
ye: renyng to telle to his disci
ples/& lo ihū mette hem:& seide·
heile ye & pei neyeden & helden his
feet & worschipiden him/pane
ihū seide to hem nayle ye dreede/
go ye· telle ye to my bretheren. pat
pei go i to galile: pere pei schulen
se me· and whane pei were go
on: lo some of pe keperis camen
i to pe cite·& tolden to pe pries
of pestis· alle pingis pat were
doon· and whane pei weren ga
deried to gider wip pe elder men

& hadden take he counseil per zanō
to pe kingis mycche money & sai
den · seie ze pat his disciplis cam
en bi nyzt: & han stolen hi while
ze sleepten: And if pis be heird of
pe iustiar we schulē counseil hi
& make zou siker · & whanne pe m
oney was takū: per didē as pei
weren taught And pis word is
pupplisshid among pe iewis:
til i to pis daie And pe eleuē
disciplis weentē i to galile · i to
an hille where ihc hadde ord
yned to hē & pei seyn hi: And
worschipiden but sūme of hē
doutiden And ihc cam nyz & spac
to hem & seide · al power & hen
ene & i er pe is zoūn to me pfor
go ze & teche ze alle folkis · bap
tisyng hē i pe name of pe fad
& of pe sone & of pe holy goost
techyng hem to kepe al pingis
what ou pingis y have comā
ndid to zou · And y am wt zou i
alle daies: i to pe end of pe world

Mark pe gospeler was
pe choūn serūnt of
god: & pe goostli sone
of petir i baptym · & pe disciple
i godis word: he mynistride
pfiyd i israel pat is among
iewis: & was of pe lynage
of leuy bi fleisshy; and he was
cōtrid to pe feip of crist: & wrot
pe gospel i ytalie · pat is · pe cōtrey
of rome · And schewide i pe gospel.
what he ouzte to his kyn & to eft
mark bigynnep at pe dōing of
ioon baptist. & telliz not pe natiy
uite of crist bi fleisshy · but frō ef
tis baptym whanne he was ful
man he telliz of his fastīng bi
xl daies · & of his temptyng in
desert hou pe deuel tēptide hym
And how wielde beestis weren
gaderid pere: & how hoolp aūge
lis cāmē & seruedē eft after his
tēptacōn & ou mūnyng pof af
ter estē feip resseyned · he kitte
de of his pouire. pat he schulde
be had repūtable to pfiyd pt is
be vnable to be pfit i pe gospel
but dieling bifor ordeyned cou
seiltynge to pe feip: nyzt do so
mycche pat he lostē not i pe werk
of word · pat is · i pchīng of god
dis word: pat pat he disseruede
bifore i kyn pat is · as he was
a pfit bi kyn i pe elde lawe amo
ng iewis: so he was a pfit in pe
gospel among estē mē/ for he was
bisschop of aliscādre · And bi alle
pingis it was his werk to kūne
profesies: & to disposē himself
pe scrīpturis of pe gospel; And to
knowe in hi silf pe techyng of
lawe: & to vndirstonde pe dyny
te kynde of pe lawe i fleisshy wis

the prigis it bihoueth to be fon
it first in vs ¶ [illegible]

[illegible] bigynnyng of pe gos
pel of ihū crist: pe sone of
god as it is writtin i ysai
e pe profete: lo I sende my
angel bifoure pi face. pat shal
al make pi weip redi bifore
pee pe voiz of a crier in des
ert make ye redi pe weie of pe
lord: make ye his paipis riht
oon was in desert baptisinge.
and preching pe baptisme of pena
nce in to remissioun of synn? and
al pe citee of iudee went out
to him. & alle men of ierusalem & pei
weren baptisid of hi i pe flom ior
dan: & knoulechedeu hee synn?
and was clopid with heeris of
camels: & a girdil of skynnes
aboute his leendis and he eet
honi sonkis & wilde honi. and
preiide & seide a stronger pane
I shal come after me: & I am
not worpi to knele doun & vnlace
his shoone: I haue baptisid you
i water but he shal baptise you
i pe holi goost ¶ and it was don
i po daies. ihū cam fro nazareth
of galile. & was baptisid of ioon
i iordan & anoon he went up
of pe watir. & sawe heueues ope
nid & pe holi goost comyng do
un as a culuer. & dwellinge i hi

and a voiz was maad fro heue
ues pou art my loued sone in
pee I am pleisid & anoon pe spirit
putte him forp i to desert and he
was i pe desert fourti daies &
fourty nyhtis: & was tempted
of satanas and he was wip
beestis. & angelis ministriden to
him but after pat ioon was takin.
ihū cam i to galile & preiide pe
gospel of pe kyngdom of god.
& seide pat pe time is fulfilled.
& pe kyngdome of god shal come
nyz doze penance: & bileue ye to
pe gospel: and as he passide bisi
des pe see of galile he sawe symon
and andrew his brop castyng
her nettis i to pe see for pei we
re fisshieris & ihū seide to hee
come ye after me: I shal make
you to be maad fisshieris of mi
en and anoon pei leften pe
nettis: & sueden him & he zede
forp fro pence a littil: & sawe ia
mes of zebedee: & ioon his bro
per i a boot makinge nettis and
anoon he clepide hem: and pei
leften zebedee her fadir in pe
boot: with hirid seruantis. &
pei sueden him: and pei entriden
i to cafarnaum and anoon in pe
sabatis he zede i to synagoge.
& taugte hem and pei wondri
den on his teching: for he taug
te hem: as he pat hadde power.

and not as scribis and ye syn
agoge of hem was ful of an
vncleene spirit: & he cryede out
& seide what to vs & to yee yon
jhū of nazareth: hast yon co
me to destroye vs ⁊ woot yat
yon art ye hooly of god & ihe
preteynede hi & seide wex doūb
& go out of ye man and ye vncle
ne spirit debrendinge hi & cry
inge why grete voys: wēte out
fro him & alle men wonderide
so yat yei spraiden wiy ine hem
self & seide what ying is yis
what newe doctrine is yis
for i power he commaūdip to
vncleene spiritis: & yei obeien
to hi. and ye fame of hi went
forp anoon i to alle ye cūtre
of galile. and anoon yei yeden
out of ye synagoge. & camen
i to ye hous of symoūt. & of
andreewe. wip iames & ioon
and ye modir of symoūtis
wyf: laye syk i feneris. &
anoon yei seien to hi of hir
& he came nij & areide hir: &
whanne he hadde take hir ho
onde anoon ye feuer left hir
& she seruede hem but whā
ne ye euēnide was come & ye
sonne was goon doū: yei brom
ten to hi. alle yat weren of m
ale ese. & hem yat hadden fee
nds & al ye cite was gader
id at ye yate: & he heelide many
yat hadden diuerse seknesses &
he casti out many feendis &
he suffride hem not to speke:
for yei knewen hi. and he roos
ful eerly & yede out & went i
to a desert place: & pyede yere
& symoūt suede hi & yei yat we
ren with hi & whanne yei hadden
fōnde him: yei seiden to hi yat
alle men seken yee & he seide
to hem go we i to ye neyte town
es & citees: yat & pche also yere
for heereto i cam & he pchide i
ye synagogis of hem. & i alga
lile: & casti out feendis and
a leprous man cam to hi: and
bisoupte & knelide & seide. if
yon wolt: yon maist clēse me
& ihe hadde mercy on hym: and
streyt out his hond: & touch
de hi: & seide to him I wole:
be yon maad cleene. and whā
ne he hadde seid yis: anoon
ye lepre partide away fro hi
& he was clansid. and ihū put
te hi out & seide to hi se yon se
ie to no man: but go shewe
yee to ye prestis of pstis and
offere for yi cleensing. as to
witnessing to hem. yo ruggis
yat moises bad and he yede
out: & bigan to pche & publisshe
ye word. so yat noū he myyte
not go openly in to ye cite:

preynede hi & ani
ne

but he wip out fay in desert
places & pei came to hi on alle sy
¶ And eft he entri days
de into capernaum: aft'
eyte daies & it was
herd pat he was in hous. &
many came to gider: so pt pei
mygte not be in pe hous: ne at
pe yate: and he spake to hem pe
word. & pei came to hi me pat
brouyte a man syk in palesie:
which was borin of foure: &
whane pei mygte not bringe
him to him: for pe puple: pei
vulfeldē pe roof where he was
& openede it: & pei leten doin pe
bed. & which pe syk man in palesie
laye. and whane ihc had seyn
pe feip of hem: he seide to pe si
yk man in palesie sone pi synnis be
forgoun to pee but pei were sin
ne of pe scribis sittyng & pen
kyng in her hertis what pe
kip he pus: he blasfemey who
may forgive synnes: but god alo
one: & whane ihc hadde knowe
yis bi pe hooly goost. pat pei
pouyte so wip inne he self: he
seip to hem what penken ze pese
yngis in zoure hertis: what
is lyt to seie to pe syk man in
palesie. synnes ben forgoun to
zee: or to seie rise take pi bed &
walke. but pat ze witte. pt man
is sone hap power in erpe to
forgive synnes. he seide to pe syk
man in palesie pi seie to pee rise up
take pi bed: & go in to pin hous.
& anoon he roos up. & whane he
hadde take pe bed: he went bifor
alle men. so pat alle men wond
reden & honoureden god & seiden. for
we seyen neu so ¶ And he went
out eft doone to pe see. & al pe pu
ple cam to hi. & he taugte hem.
and whane he passide: he sy
ney of alfey sittyng at pe tollo
pe & he seide to him. sue me &
he roos: & siede hi & it was doin
whane he sitt at pe mete in his
hous: many publicans & synful
men sitten to gidir at pe mete wip
ihu: & his disciplis for pei were
many. pat foleweden hi and scri
bis & fariseis seyng pat he eet
wip publicans & synful men:
seiden to his disciplis wh eetip &
drynkip zoure maist wip publi
cans & synneris: whane pis was
herd. ihc seide to hem. hole men
han no nede to a leche: but
pei pat be yuel at eese. for p
cam not to clepe iuste men. but
synneris ¶ And pe disciplis of
ioon & pe fariseis weren fasty
ng: & pei cameen & seien to hym
wh fasten pe disciplis of ioon.
& pe fariseis fasten: bi pi disci
plis fasten not: & ihc seide to
hem. whep pe sonnes of spousi

lis moři faste: As longe as pe
spouse is wiþ hem: as longe þ
me as þei haue þe spouse wiþ
hē þei moři not faste/ but dayes
schulē come whānne þe spouse sch
al be takři awey fro hem. & þan
we þei schulē faste i þo dayes/ no
man sewiþ a peche of newe clo
þe to an olde clope/ ellis he takip
a wey þe newe peche fro þe olde.
& a moor breking is made/ & no
mā puttip newe wyne i to olde
botelis ellis þe wyne schal bref
te þe botelis: & þe wyne schal be
schede out. & þe botelis schulen
perische but newe wyne schal
be putte i to newe botelis. And
it was don eft sonnes whānne
þe lord walkid i þe sabatis bi þe
cornes: & his disciplis biginiren
to pulle corn & pluche eeris of þe
corn. And þe farisees sayden to hī
lo what þi disciplis don i sabatis
þat is not leefful/ And he seide
to hē/ redden ze neū what dauid
did: whānne he hadde neede: &
and he hungride and þei þat we
ren wiþ hī: hou he wente in to
þe hous of god. vndir abiathar
þe preest of ýsis: And eete loones
of proposicōn/ which it was
not leeful to eete: but to ýsis
aloone And he zaf to hem þat
weren wiþ hī & he seide to hem
þe sabat is made for mā: & not
man for þe sabat/ And so mānis
sone is lord also of þe sabat.

And he entride eft into
a to þe synagoge: And
ther was a man hauyng
a drie hoonde And þei aspieden
hī if he heelid i þe sabatis: to ac
cuse hī & he seide to þe man þat
hadde a drye honde rise i to þe
myddil And he seiy to hem is it
leefuful: to do wel i þe sabatis
or yuel: to make a sonle saf:
or to leese: & þei weren stille &
he biheld hem aboute wiþ wraþ
þe. & hadde sorowe on þe blynd
nesse of her herte. & seiy to
þe man/ holde forþe þin hoonde
& he heldе forþe: & his hoonde
was restoreed to hī sopely fari
sees. zedē out anoon & maden
acōseil wiþ erodians azenis hī:
hou þei schuldē lese hī/ but dis
wiþ his disciplis wente to þe
see & mych puple fro galile and
iudee siede hī: And fro ierusa
& from ydume. And fro bizon
dis iordan And þei þat weren
aboute tyre And sidon a greet
multitude. hoerynge þe thingis
þat he dide. & camē to hī and
he seide to his disciplis þat
þe boot schulde serue hī for
þe puple. lest þei preestē hym
for he heelide many so þat þei
feldē faste to hī: to touche hī.

And hou many ele hadde seruenes
& vnclene spirits. Whanne per sa
en hi seiden dou to hi & criaden
seyng: pou art ye sone of god: &
fretely he manesiide hem. pat per
shuldē not make hi knowē. &
he went & to an hilo and clepe
de to him whō he wolde And per
cameu to hi: and he made pat
pere weren twelue wip hi. to
sende hem to preche and he zaf
to hem power to heele sikness
es & to cast out feendis And to
symoun he zaf a name petir:
& he clepide iames of zebede.
& iohn pe brep of iames: & he
zaf to hem names boenarges.
pat is sonȝ of pūdrynȝ And he
clepide andreew & filip & bar
tholomew & matheu & thom
as & iames alfep & tadee & sym
oun cananee & iudas scariot
pat betrayde hi & pei camen to
an hous And pe puple come to
gidir eft sone: so pat per mȝtē
not ete breed And whanne his ky
nesmē hadde herd: per went en
out to holde hi for pei seiden pat
he is turnede in to woodnesse
And pe scribis pat camen doū fro
ierusalē. seiden pat he hap belsab
ub: & pat i pe prince of deueils he
caſtiy out feendis: & he clepide hē
to gidir: & he seide to hem i par
ables how may sathanas caste
out sathanas: And if a reiyme
be departed azenȝ it self: pilk
reiyme may not stoonde & if
an hous be departed on it self:
pilk hous may not stoonde & if
sathanas hape risen azen hi self:
he is departed: & he shal not ma
ugre stoonde but hap an ende
no man may go in to a strong m
anȝ hous & take away his vef
sellis but he bynde first pe stro
ngere man & pane he shal spoyle
his hous trewly i seye to you.
pat alle sinnȝ & blasfemyes wh
ich pei han blasfemed. shulē
be forgoun to pe sones of men
but he pat blasfemep azenis pe
holy goost: hap not remissiōn
i to wip outen ende. but he shal
be gilti of euerlasting trespas
for pei seiden he hap an vnclene
spirit And his modir & bribē
come & pei stoode wip out forp &
sentē to him And clepeden him.
And pe puple sat aboute him
And pei seiden to him: lo pi mo
dir And pi bribren wip outen forp:
seken pee. And he answeride to
hem And seide: who is my mo
dir And my bryperen: And he
biheelde pilk pat satten aboute
him. And seide lo my modir &
my bryperen for whō pat doip
pe wille of god: he is my bro
per. And sister And modir

And eft he bigan to teche at pe see: & mycche
puple was gadrid to
to him so pat he went in to a bo
at & sat in pe see; and alle pe
puple was aboute pe see on pe
lond & he taught hem in parabl
es: many pingis and he sede
to hem in his teching; here ye
to sum sowing goip out to sowe
& pe whete he sowip. sum seed
felde aboute pe weie & briddis
of heuen camen & eetyn it. ope
felde doun on stoony place: whe
re it hadde not mychе erpe; &
anoon it sprongе up: for it had
de not depnesse of erpe; & whan
ne pe sunne roos up: it weleyn
de for heete & it dried up. for it
hadde no rote. and ope felde do
n into pornes: & pornes spron
gen up & strangliden it & it yaf
not fruyt. and op felde doun in
to good lond. & yaf fruyt spryn
ging up & wexing; and oon bri
ouyt pritty fold & oon sixtifold
& oon an hundrid fold; and he se
de: he pat hap eeris of herp
ing here. ¶ and whanne he was
bi hi silf: po twelue pat were
wip hi asked him to expowne
pe parable. & he sede to hem;
to you it is youn to knowe pe
pricte of pe kingdome of god
but to hem pat ben wip outfap.
alle pingis ben made in parablis
pat pei seyng see: & se not and pei
herynge here: & vndurstonde n
ot; lest sinnis pei be conuertid: &
sinnes be forgoun to hi. and he
sede to hem knowe not ye pis
parable. & hou ye schulen knowe:
alle parablis; he pat sowip;
sowip word. but pes it ben pat
ben aboute pe weie. where pe wo
rd is sowin & whanne pei han her
de: anoon comep sathanas. &
takip awei pe word pat is sowi
n in her hertis. & in lyk man
ner pees pat ben sowin on stoo
ny place. which whanne pei ha
ren pe word. anoon pei taken
it with joye. & pei han not roote
in hem silf but pei ben lastyng
a litil tyme. afterward whanne
tribulacoun risip & persecuccoun
for pe word: anoon pei ben sla
undrid. and pei ben of pat be sowi
n in pornes. pees it be pat here
pe word. & drijsse of pe world and
deceipt of richesis & ope charr
ge of worldis entrip & strangle
sip pe word. & it is made wip out
fruyt. and pese it ben pat be sowi
n on good lond: which heren pe
word & taken & maken fruyt. oon
pritifold oon sixtifold & oon an
hundrifold. and he sede to hem
where alauntie come pat it
be put vndir a bussel or vndir

ayes: nay but pat it be put on
a candelstik: þ is no ping hid:
pat shal not be maad oppin
neþ ony ping is priey. pat sh
al not come in to oppin if ony
man hane eris of herpug. here
he: And he seide to hem: se ye wh
at ye heeren: in what mesur
ye meten: it shal be metid to
yon agen: & be cast to yon: for if
shal be yoni to hi pat hap: & it
shal be takid awei: fro hi pat
hap not: also pat pat he hap
And he seide so pe kingdome
of god is: as if ani caste seede
i to pe erpe: & he sleepe: & it rise
up nyst & day: & brynge forp
sed: & wexe faste: while he wo
et not: for pe erpe makip fru
pt first pe gras: afterward
pe ere: & after ful frupt i pe ere
& whane of it silf it hap brouht
forp frupt. Anoon he sendip
sikil: for reppyng tyme is com
e. And he seide to what ping
shulen we liknne pe kingdome
of god. or to what parable sh
ulé we compersone it: as a cor
ne of senenep: which whane
it is sowid in pe erpe: is lesse
pane alle seedis pat ben in pe
erpe: and whane it is sprongid
up it wexip in to a tree: & is m
aad greter pane alle herbis
and it makip grete breches:
so pat bridis of heuene mori
dwelle vndir pe shaduwe of
and i many siche parables he
spac to hem pe word: as pei mig
ten heere: & he spac not to hem
wip out parable: but he expoun
nede to his disciplis alle ping
is: bi hem silf. And he seide to
hem i pat daye whane eene
nyng was come passe we agen
ward. And pei leften pe puple
& token him so pat he was in
boot: & opir boots weren wip
him: & a grete storm of wynde
was maad: & keste wawis i to
pe boot: so pat pe boot was ful
& he was i pe hyndir part of pe
boot. & slepte on a pilewe. And
pei rersen him: & seyn to him:
maist pertenep it not to pee:
pat we perisshyne. And he ro
se up & manaside pe wynde: &
seyde to pe see: be stille: weye
douibe: And pe wynde cesside:
& grete pesibilitee is maad
& he seide to hē: what dredē ye:
ye yet no feip it? & pei dredde
wip grete drede: & seide eche
to op: Who gessist pow is pis:
for pe wynd & pe see obeisshē to hi
And pei camē on pe see:
ni to pe contree of ge
rasenes. & after pt he
was goon out of pe boot: and
on anti & an vncleene spirit

ran out of the citeis to him. Whi
che was hadde an hous i the citeis
And nayr wip chenes nor bi-n
yte oup man bynde hi: for ofte
tymes he was bound i stocks
& chaynes: & he hadde broke pe
chenes & hadde broke pe stocks
to smale gobetis. & no man myste
make hi tame. And euermore nyt
& date i the citeis & i hilis. he was
cryng & betyng hi silf wip sto
nes. And he sij ihc afer & ran &
worchipide him. & he criede wit
greete voice & seide. What to me
& to pee: p' child pe sone of pe hizest
god: I conjure pee bi god. pat pou
turmente me not. & ihc seide to
him. p' vnclene spirit go out fro
pe man & ihc axide hi. What is pi
name: And he seip to hi. Legion
is my name. for we bee many
& he piede ihc mychi: pat he sh
ulde not putte hi out of pe cai
trepe. And p' was pere aboute pe
hille: a greete flock of swyn iete
wynge. & pe spirits piede ihc
& sayde. Sende us i to pe swyn. p'
we entren i to hee. And anoon ihc
graantide to hee. & pe vnclene spiri
tis zede out: & entreden i to pe
swyn. & wip a greete birre pe flok
he was cast doun i to pe see. ataiy
pousande: & pei weren drepyt i
pe see. & pei pat kepte hem: flei
den & tolden i to pe citee & i to pe
feelds. And pei wente out to se. wh
at was don. & pei came to ihc: And
sipen hi pat hadde be tormelde of
pe fende. sittyng clopid & of good
mynde. & pei dredde. And pei pat
siten hem how it was don to hi pat ha
dde a fend. & of pe swyne: telden
to hee. And pei biginnen to pie hi: p'
he shulde go awey. fro her mostis
& pane he zede up i to a boot: he p'
was tormelid of pe deuel. bigan
to pye hi. pat he shulde be wip hi
but ihc resseyuede hi not: but se
ide to hi. go p' i to your hous to pi
me: & telle to hee hou greete pingis
pe lord hap don to pee. & hadde m
cy of pee. And he wente forp and
bigan to pelye i decapolp. hou gre
te pingis ihc hadde don to hi. And
alle men wondriden. And wham
ne ihc hadde gon up i to pe boot.
eft-soone on pe see: mychi pupile
came to ihc. to hi & was aboute
pe see. And oon of pe p'ncis of syn
agogis. hi name iayrus: cam &
sei hi. & felde doun at his feet & p'i
ede hi mychi & seide. my doupt is
my deed. come pou putte pin hon
de on him: pat shie be saf & lyue
And he wente forp wip hi: & mychi
pupile suede hi & pursed hi. And a
wom hadde be i pe bloody flux
twelue zeere. & hadde receyued
many pingis. of fal many lechis.
& hadde spendide alle hir good &

was no thing amended but was
rather pe wors: whanne she hadde
her of him. she cam among pe
puple behynde. & touchide his
clop. for she seide. pat if I touche
pe hys clop: I shal be saf. and
anoon pe welle of hir blood was
dried up. & she feelid i bodie pt
she was heelid of pe sikknesse
& anoon ihc knewe i hi silf
pe vertu pat was goon out of
hi & turnede to pe puple and
seide who touchid my clopis.
& his disciplis seiden to hi. pou
seest pe puple prustyng pee:
& seist who touchide me: & ihc
lokede aboute to se hir pat ha
dde don pis thing. and pe wom
an dredde and quakid wityn
ng pat it was don i hir: & cam
& felde doun bifor hi. & seide to hi
al pe trewpe. and ihc seide to
hir. doutr pi feip hap makde pe
saf. go i pees & be pou hool
of pi sekknesse. yit while he
spac messangeris comen to pe
prince of pe synagoge & seiden
pi doutr is deed. what travelist
pou pe lord maistr ferp. but
whanne pe word was herd pt
was seide to pe prince of pe syn
agoge. nyse pou dredde: oonly
bileve pou. and he toke no m
an to sue hi: but pet & iames.
& iohn pe brop of iames. & pei
camen in to pe hous of pe prince
of pe synagoge. and he sihe n
oyse. & men weping & weylinge
mycele. and he zede in: & seide
to hem. what ben ze troublid &
wepen: pe damysel is not deed:
but slepip. and pei scorneden
hi. but whanne alle weren put
out: he taki pe fadir and pe
modir of pe damysel. & he pat
weren with hi. and pei entrede:
wher pe damysel lay. & helde
pe hond of pe damysel & seide
to hir talita cumi pat is to
seie. damysel I seie to pee a
rise. & anoon pe damysel roo
se & walkide. and sihe was of
twelue zeere. & pe weren aba[illegible]
id with a grete stonyng. and
he comaundide to hem gretely:
pat no man schilde wete it. & he
comaundide to zive to hir mete
and he zede out fro pe
n[illegible]: & weente in to his
owne citeeye: & his
disciplis folewedeu hi. and
whanne pe sabat was come:
ihc bigan to teche i a synago
ge. and many herden & won
dredin this teching. & seiden
of whenn[illegible] is pis. alle pees yy
ugin. and what is pe wisdo
pat is zoun to hi. & suche ver
tues which ben made bi his
hondis. whep pis is not a

cum-pānt: ye sone of mariē ye
broꝑ of iames & of ioseph & of
iudas & of symōnt: whether
his sisteris ben not heere wit
us: & ben weren scandrid in
hī. And sīc seide to hē ꝑt a pro
fete is not wiꝑ out onnore·
but i his owne cūtree· & am
oung his kyne· & in his hous·
& he mīgte not do ber ouꝑ ver
tu: saue he heelide a few fiꝑ
be mē leyng on hem his hoo
nds And he wondride for pe
vnbileue of hē & he went a
boute castels on eche side: &
taught & he depide to gider
twelue· & bigan to sende hem
ꝑ two to gider: & gaf to hem
power of vncleene spiritis &
comaūdide hem· ꝑat ben schul
dē not take ony ꝑing ī pe we
ie: but ȝeede oonly· not ar
riue· ne breed· nep money ī
ye gurdil: but shod wiꝑ san
dalis & ꝑat ben schuldē not be
clopid wiꝑ tuey cotis And he
seide to hem Whodiner eꝑ ȝe en
ten in to anyhous: dwelle
ȝe pere· til ȝe goon out fro pen
nȝ And who euer receyue you
not ne heere you: go ȝe out fro
pēnȝ & schake awey pe poud
er fro your feet· in to witnes
ing to hē And pe ȝedē forpe
and ꝑcheden: ꝑat men schuldē
do penance And pei caſtiden out ma
ny feendis: & anointiden wiꝑ oile
many sijk men & pei weren heelid
And kyng erode herde: for his
name was maad oppn· & seide
ꝑat oon baptist hay risīn agen
fro deep. & ꝑ for ꝑtues wordyen
in hī· oꝑ seide: ꝑat it is help but
oꝑ seide ꝑat it is a profete as oon
of profetis And whanne pis pig
was herd· erode seide pis
oon whom ꝑ hanne biheedide:
is risen agen fro deep for pilk
erode sente & heldi oon. And
bound hī ī to prisōn for erodias
pe wif of his broꝑ philip· for
he hadde weddid hir· for oon
seide to erode it is not leful
ful to pee: to haue pe wif of
pi broꝑer & erodias leyde a
spies to hī: And wolde sle hī
& mīgte not· And erode dred
de oon: & kneuide hīn a mist
mā & hooly & kepte hī. & ero
de herde hī: & he dide many
ꝑingis· & gladly herde hym/
And whanne a conuenable daie
was fallū: erode in his bir
pedate made a soper to pe pu
ns & ꝑ bunnes & to pe grettest
of galile And whanne pe doug
ꝑ of pilk erodias was come
ꝑine & daūsid & pleside to erode
& also to men ꝑat satē at
pe mete: pe kyng seide to pe

damysel axe you of me what you wolt: & y schal give to
yee And he swore to hir. pat
what evr you axe. y schal give
to yee: youg it be ye half of
my kyngdome/ And whane
she hadde gon out: she seide
to hir modir what schal y
axe. & she seide ye heede of
Iohn baptist. And whane she
was come ine. anoon wiy
hast to ye kyng: she axide &
seide/ y wille pat anoon you
give to me i a dishe ye heede
of Iohn baptist. And ye king
was sori for ye ooy & for me
pat seten to gidir at ye mete.
he wolde not make hir sori
but sente an aspeller. & com
aundide pat Iohnes heed wer
brouht i a dishe And he bihe
ded hi i ye prison: & brouhte
his heed i a dishe & yaf it to
ye damysel. & ye damysel yaf
to hir modir And whane pis
ping was herd: his disciplis
camen & token his bodie. and
leiden it i a biriel And ye
apostelis comen to gidir to
ihu: & tolden to hi alle ping
is pat yei hadden don & taugte
& he seide to hem comeye bi yo
u silf. i to a desert place: &
reste ye a litil for yei were
many pat camen & weenten
ayen. & yei hadden not space to
ete. And yei yeden in to a boot.
& wenten in to a desert place bi
hem silf/ And yei sawen hem
go a were: & many knewen
& yei wenten a foote fro alle
citees. & riuen pider & camen
bifor hem/ And ihc yede out &
sawe mycle puple & hadde reu
ye on hem for yei were as sheep
e: not hauyng a sheep hird
And he bigan to teche hem: in
many pingis/ And whane it was
ferp dayes: his disciplis camen
& seiden/ pis is a desert place
& ye tyme is now passid. lete
hem go i to ye neyte townes
& villages: to bie hem mete
to ete/ And he answerde and
seide to hem yeue ye to hem to ete/
And yei seiden to hi/ go we & bie
we loones wiy two hundred
pans: & we schulen give to hem
to ete And he seiy to hem how
many loones hauye: go ye &
se And whane yei hadden kno
we: yei seie/ fyue & two fisthis
And he comaundide to hem. pt
yei schulden make alle men sitte
to meete bi compaynes on gree
ne heye And yei satten doun bi
parties. bi hundridis & bi fifty
es And whane he hadde take
ye fyue loones. & twoye fisthi
is: he bihield in to heuene.

And blessid & brak loues and gaf
to his disciplis: pat pei schulden
sette bifor hem And he departi
de twey fiskis to alle & alle
eeten & weren fulfilled And pei
token pe relifs of brokn metis
twelue coffynus ful: & of pe fiskis
is And pei pat eeten: were fyue
pousand of men (And anoon he
made his disciplis to gon up i
to a boot: to passe bifor hi on pe
see to bethsaida pe while he let
pe puple & whanne he hadde
left hem: he went in to an hil
le to pie And whanne it was co
men pe boot was i pe midil
of pe see & he aloone in pe lond
& he sawe hem travelinge turnyng
for pe wynde was contrarie to
hem And aboute pe fourpe wa
kinge of pe night: he wandride
on pe see & cam to hem & wolde
passe hem And as pei sawen hi
wandring on pe see: pei gesside
pat it were a fantom & criedē out
for alle sawen hi: & pei weren a
frayed And anoon he spac wip
hem: & seide to hem trustē ye y
am nyle ye drede And he cam up
to hem i to pe boot: & pe wynd ce
sside And pei wondriden more
wip inne hem self for pei vnder
stoden not of pe loues for her
herte was blynd And whanne
pei weren passid over pe see: pei
camen in to pe lond of genesaret
& setten to loonde And whanne
pei weren goon out of pe boot: an
oon pei knewen hi And pei renne
pozou al pat cōtre & biginiten to
bringe sijk men i beddis on eche
side where pei herden pat he was
And whidir-euer he entride in to
vilagis opur i to townes opur in to
citees: pei setten sijk men i stretis
And preyden hym. pat pei schuldē
touche namely pe hem of his coy
And hou manyp pat touchidē hi:
weren made saf

And pe farisees & sume
of pe scribis camē fro
ierusalem: to gidir to hym
And whanne pei haddeu seen sū
me of his disciplis ete breed yt
vnwaschen hoondis pei blam
eden pe farisees & alle pe iewis
eten not. but pei waschē ofte
her hoondis holdinge pe tradica
oun of eldere men And whanne
pei turnen agen fro cheping
pei eten not but pei be waschū
& manyp opur pingis be pat be taki
to hem to kepe. wasschingis
of cuppis & of wat vessellis &
of vessellis of bras And of be
dis And farisees & scribis. as
keden hi & seiden wyy gon not pi
disciplis after pe tradicoun of
eldere men: but wip vnwaschē
hoondis pei eten breed. And

he answerde & seide to hem pha
e prophecyede well of yow pocrites
as it is writen; this puple with
ipp me with lippis: but her hert
is fer fro me: and i vepn pe wi
rschipe me: techinge pe doctri
nes & pe heestis of men; for ze le
ten pe mandement of god: and
holden pe tradicoun of men:
washinges of wat vessellis
& of cuppis: & many opr pingis
lyk to pese ze don. And he seide
to hem: wel ze han made pe man
dement of god void: to kepe you
re tradicoun. for moyses seide
worschipe pi fadir & pi modir: &
he pat cursip fadir or modir
die in deep. but ze seien if a man
seie to fadir or modir corban-pt
is wyat eu zifte is of me: it shal
al profite to pee. And on ze suffe
ren not hi do ony ping to fadir
or modir. And ze breken pe word
of god in youre tradicoun pat ze
han zouen: & ze don many siche
pingis. And he eft coone clepide
pe puple: & seide to hem: ze alle
heere me & vndirstonde: no pp
ing pat is out of a man pat entr
ip into hi: may defoule hi. but po
pingis pt comen fro of a man: po
st ben pt defoulen a man. if ony m
an have eeris of heeryng: hee
re he. And whanne he was entr
ed into an hous fro pe puple: his
disciplis asiden him pe parab
le. And he seide to hem: ze be vn
wise also: vndirstonde ze not
pat al ping wip out forp pat en
trip into a man: may not defoule
him: for it hap not entred in to
his herte: but into pe wombe
and vniepe it gop out: purgyn
ge al metis. but he seide pe pi
ngis pat gon out of a man: po
defoulen a man. for fro wipinne
of pe herte of men comen forp pu
el pouytis. auoutres. fornicacoun.
manslevyngis. pestis. auaricis.
wicidnesis. gile. vnchastite.
yuel eye. blasfemyes. prude. fol
ye. alle pees yuelis comen forp fro wi
pinne. & defoulen a man. And ri
ysinge up fro pence & wente in to
pe coostis of tire & of sidon &
he zede in to an hous: and wolde
pat no man wiste & he mygte not
be hid. for a womm anoon as she
herde of hi. whos doupt hadde
an vncleene spirit: entride. and
fel doun at his feet. And pe wom
an was heyen of pe gentilcoun
of sirofenyce. And she preide
hi: pat he wolde caste out a deu
el fro hir doupt. and he seide to
hir. suffre pou pat pe children
be fulfilid first. for it is not
good to take pe breed of childre
n: & zive to houndis. and she an
swerde & seide to hi: yis lord

for litil whelpis eeten vndir
pe bord: of pe crūmes of chi
lderen. And he sende to hir go
pou: for pis word pe fende wy
te out of pi doute. And whā
ne sche was gon in to hir hous
home: sche foonde pe damyself
liggynge on pe on pe bed. And
pe deuel gon out fro hir. ¶ &
eftsoones he zede out fro pe
coostis of tire: & cam pro
sidon to pe see of galile: bitw
ixe pe mydil of pe coostis of
decapoleos. And pei bringen
to hi a man dofe & doumbe: And
preide hym to lepe his hond
on hym. And he toke hi aside
fro pe puple & putide his fyn
gris in to his eris. & he spet
de & touchide his tonge. & he
bihelde i to heuene. And sorofs
ide wip ane & seide effata: pt
is be pou opened. And anoon
his eris weren opened. And
pe bonde of his tonge was ū
bondī: & he spac right. And he
comaūdide to hem: pat pei
schuldē sei to nonē. but hou
mychi he comaūdide to hem:
so mychi more pei preiden &
bi so mychi more pei wondri
den and seiden. he dide wel
al pingis: And he made deef
men to heere. And domube
men speke

In po dayes eft whānne my
che puple was wip hī. And
hadden not what pei schuldē
eete: whānne his disciplis were
clepid to gidir. he seide to hem
y have ruupe on pe puple. for
lo. now pe pridde daie. pei abi
den me. & han not what to eete
And if y leeue hem fastyng ū
to her hous: pei schulen faile
in pe weie. for sūme of hē cam
en fro fer. And his disciplis an
swerden to hī. wher of schal a
mā mowe fille hem wip loones
heer in wildernesse. & he aside
hem. hou many loones hauē ye
which seiden. seuene. And he co
maūdide pe puple to sitte doū
on pe erpe. & he toke pe seuene
loones And dide paūkingis.
& brac & zaf to his disciplis. pt
pei schuldē sette forp. And pei
settīdē forp to pe puple. And
pei hadde a few smale fisschis.
And he blesside hem: And coma
ūdide pat pei weren set forp. &
pei eetīn & weren fulfilid. & pei
token up pat pat left of relifs:
seuene lepis. And pei pat eten.
weren as foure pousande of m
en. & he lefte hem. And anoon
he wente up īn to a boot wip his
disciplis. & cam īn to pe coostis
of dalmanupha. And pe farisi
es weriē out. & bigīnnen to dis

puyte wip hym: & afiden atoke
ne of hi fro henene & temptide
hi. And he sorewing wipinne in
spirit sede. What seky pis gen
eracion atokene? treuly I sei to yo
u atokene shal not be youi to
pis generacion. & he lefte hem &
wente up. eft done i to a boot.
& wente on pe see. & pei forzaten
to take breed: & pei hadde not
wip hem but o loof in pe boot.
And he comandide hem & sede.
Se ze & be war. of pe sourdouz of
farisees & of pe sourdouz of ero
de. And pei poupte to and sayden
oon to anop. for we han not loo
es & whanne pis pung was kno
wen: ihc sede to hem. What pen
ken ze for ze han not looues. zit
ze knowi not ne vndirstonden.
zit ze hau youre herte blynded. ze
hauyng eyen. seen not. And ze ha
uyng eeris: heren not. nep ze
hau mynde: whanne I brac fyue
looues. among fyue pousande
and hou many coffyns ful of
brokii meete ze tokii up: pei sei
en to hi. twelue. whanne also sen
ene looues among foure pousa
nde of me: hou many lepis of
brokii meete tokeu ze up: & pei
seien to hi. seuene. & he sede to
hem. vndirstondi ze not zit. & &
pei comen to bethsaida: and pei
bryngen to hi a blynde man. &

pei preieden hym: pat he shulde
touche hi. And whanne he hadde
take pe blynde man? honde: he
ledde hi out of pe stree. and spe
te i to his eyen. & sette his hoondis
on hi. & he asked hi if he sipe ony
pung. And he biholde & sede. I se
me as trees walkyng. afterward
eftsones he sette his hoondis
on his eyen. & he bigan to see. &
he was restorid: so pat he sig
cleerly al pingis. And he sente
hi in to his hous & sede. go in to
pin hous. & if you goist in to pe
streete: sei to no man. ¶ And ihc
entride & his disciplis: i to pe vil
ages of ceserie of philip. And in
pe weie he asked his disciplis: &
sede to hem. Who seyn me pat I
am: which answerid to hi. And
seiden. some seien iohn baptist
op seien help. & op seien as oon
of pe profetis. panne he seip to hem
but whom seien ze pat I am. pe
tir answerde & sede to hi. pou
art crist. & he chargide hem pt
pei shuldi not sei of hi to oip
man. And he bigan to teche hem.
pat it behouep many? pine to suf
fre many pingis: & to be repro
ued of pe elder men & of pe bisch
opis & pe scribis. And to be slay
ne: & aft? pre daies to rise agen.
And he spak pleynly pe word. &
petir tok hym & bigan to bla

me hi & seide lord be pou mera
ful to pee: for pis schal not be
& he turnede & seiz his disciplis.
& manaside petir & seide go aft
me satham for pou sauerest
not po pingis pat ben of god:
but po pingis pat ben of men. ¶ And
whanne pe puple was clepid to
gidir wip his disciplis: he sei
de to he if ony man wole come
after me: denye he hi self &
take his crosse & sue he me: for
he pat wille make saf his lif:
schal leese it. and he pat leesip
his lif for me & for pe gospel. sch
al make it saf. for what profi
tip it to man. if he wyne al pe
world & do peyrung to his soule.
or what changyng schal man gi
ue: for his soule: but who pat
knoulechip me & my wordis in
pis generacion adoultrese & syn
ful: also man? sone schal knowl
eche hi. whanne he schal come in
pe glorie of his fadir wip his
angelis. & he seide to he treuly
y seie to you. pat y ben sanne ston
ding heer. which schulen not taf
te deep: til pei seen pe reiwme
of god comyng in vertu

nd after sex daies. ihc
tolk petre & iames &
oon. and ledde hem bi
hem silf aloone into an hij hille:
and he was transfigurid bifor
hem. and his cloyis weren made
ful shynyng & white as snowe: wh
ich man white cloyis fuller may
not make on erpe. and helie wip m
oyses appeeride to hem: & pei spake
wip ihu. and petir answeride & se
ide to ihu. maist? it is good: we to be
heere. and make we heere pre ta
bernacles: oon to pee. oon to moy
ses. & oon helie. for he wiste not
what he schulde seie. for pei were
agaste bi dreede. & y was made
clouds oiershadowyng hem. and a
voice cam of pe clouds & seide pis
is my moost deer wiif sone: heere
ye hi. and anoon pei biheldē aboute
& sawe nomore oony man. but ihū o
nly wip he. and whanne pei came
doon fro pe hille: he comaundide he
pat pei schuldē not telle to oony m
an po pingis. pat pei hadden seen:
but whanne man? sone hap risi
en fro deep. and pei heldē pe wy
ord at he self. seiyng what pis sch
ulde be: whanne he hadde risi en
fro deep. and pei asyden hym
& seiden. what pānne seiē scribis
& scribis: for it bihouey helie to co
me first. and he answerde & sei
de to hem. whanne helye cōmep
he schal first restore alle pingis
and as it is writū of man? sone:
pat he suffre manyp pingis & be
despised. and y seie to you pat hely
is comū: & pei diden to hi what

euer pingis per wolden · as it is
writ̃ of hi · And he comyng to
his disciplis fiꝫ a grete cũpany
aboute hem & scribis disputyng
wip hem · And anoon al pe puple
seyng him: was astoned & per
dredden · And per venyng gretē
hi & he aside hem · what disputi
den ze amongis zou · And oon of pe
cũpany answerde & seide · maist̃
p hane brouꝫt to pee · my sone: pt
hap a doũbe spirit · And where eũ
he takip hi: he hurtlip hi doũ · and
he fomep & betip to gider wip teep
& wexip drie · And p seie to pi disci
plis pat per schulden caste hi out:
& mypten not · & he answerde to
hem & seide · A pou generacoũ out
of bileue: hou longe schal p suff
ve zou: bryngе ze hi to me · And per
brouꝫtē hi · And whãne he hadde
seyn hi · Anoon pe spirit troubli
de hi · And proiip doũ to grouide &
walewide & fomede · And he asked
his fadir hou longe is it sip pis
hap falle to hi · & he seide · fro chil
dhode · And ofte he hap put hi in
to fier & i to wat̃ to leese hi · but
if pou maiste ony ping: help us
& hane mercy on us · & iesus seide to
hi · if pou maiste bileue: alle pi
ngis ben possible to him pat bile
uep · And anoon pe fadir of pe ch
ilde criede wip teeris & seide · lord
y bileue · lord help pou myn unbi

leue · And whãne iesus hadde seyne pe
puple renyng to gider · he manacid
de pe vncleene spirit · & seide to hym
pou deef & doũbe spirit: p comaũ
de pee go out fro hi · And entre no
maze i to hi · And he crieng & mpche
to breppopug hi: wente out fro
hi · And he was maad as deed: so
pat many seiden · pat he was de
ed · And iesus held his hond & lift
hi up · & he roos · And whãne he ha
dde entrid i to an hous: his disci
plis asked hi priely · why mypten
not we caste hi out: & he seide to
hem · pis kynde i no ping may
go out: but i pier & fastyng · &
perzeden fro pence · & wentē fur
p i to galilee · & per wolde not pat
ony mã wiste · & he taugte his dis
cyplis: & seide to hem · for mãnis
sone schal be bitrayed i to pe pow
ndis of mẽ: & per schalẽ sle hym
And he slayn schal rise azen on
pe pridde daie · And per knewen
not pe word: And dredden to axe
hym · And per cameẽ to cafarna
ũ & whãne per weren i pe hous
he asked hem · what tretiden ze
i pe weie: & per weren stille for
per disputide among hem i pe
weie: who of hem schulde be gre
ttest · And he sitt & clepide pe tw
elue: & seide to hem · if ony man
wole be pe firste among zou: he
schal be pe laste of alle · And pe

among
hou lon
hal p

mynister of alle. And he toke a child & sette hym in the myddil of me,
and whanne he hadde bicleppid hym
he seide to hem: Who euer resseyuep oon of suche children in my
name: he resseyuep me; & who
euer resseyuep me: he resseyuep
not me aloone but hym pat sente me. Iohan answerde to hym
& seide: maist[er] we sawen oon casting out feendis in pi name: wi-
che sueyen not us: & we han forbo-
dden hym: & ye seide: nyle ze forbede
hym. For p is no man pat doip vertu
in name: & may soone speke yuel
of me; he pat is not azen us is
for us. And whoeuer zyueep zou a
cup of water to drinke in
my name, forze he of crist: treu
ly I seie to zou, he schal not lee
se his mede. And whoeuer schal
sclaundre oon of pese litil pat
bileuen in me: it were better to hym
pat a mylne stoon were doon
aboute his neke, & he were cast
in to pe see. And if pin hoonde sclaun
dre pee, kutte it a weie: it is
better to pee to entre feble in to
lif: pane hanne two hondis & ga
in to helle, in to pe fier pat neuer
schal be quenchid; where pe worm
of hem diep not: and pe fier is
not quenchid. And if pi foot
sclaundre pee: kutte it of; it is
better to pee to entre crokid

in to euerlastyng lyf: pane hanne
two feet & be sente in to helle,
of fier pat neuer schal be quenchid
where pe worme of he diep not:
& pe fier is not quenchid. pat if
pin ye sclaundrip pee: cast it out
it is better to pee to entre goingis
ed in to pe reyme of god: pane
hanne two yen & be sent in to
helle of fier; where pe worm of
hem diep not: & pe fier is not
quenchid. And euery man schal
be salted wip fier: & eiip slayn sa
crifice schal be made saueryng
salt. Salt is good: if salt be vnsa
uery: in what pingis schulen ze ma
ke it saueryng. Hanne ze schalt a
mong zou: & hanne pees amoong zou.

And ihesus roos up fro pen
ne: & cam in to pe coostis
of mide oon iordan. And
eft soones pe puple cam to hym, to gadir
and as he was wont: eft soone
he taugte hem. And pe farisees
came: & asiden hym whee it be lee
fful to a man: to leue his wif.
And pei temptiden hym. & he answe
rde & seide to hem: What coma
nde moises to zou: & pei seiden
moises suffride to write a lib
el of forsakyng: & to forsake. to
whiche ihesus answerde to hem and
seide: For pe hardnes of youre
herte: moises wroot to zou pis
commandement. but fro pe bigy

ryng of creature · god made
hem male & female · & seide · for
pis ryng man shal leue his fa
shal dir & modir · and drawe to his
wif · & pei shulen be tweyne i
o flesshe · and so nous pei be not
tweyne: but oo flesh: þ for pat
ryng pat god ioynede to gidir:
noman departe · and eft sone
i pe hous: his disciplis asken
hi of pe same ryng · and he sei
de to hem · who euer leuep his wif
& weddip anoþ: he doip auoutr
ry on hir: and if pe wif leuep
hir hosbonde & be weddid to a
noþ man she doip lecherie · and
pei brouzten to hi littil children
pat he shulde touche hem: &
pe disciplis pretenede pe men
pat brouzten hem: and whanne
ihc hadde seyn hem: he bar he
ry & seide to hem: suffere ze lit
to til children come to me: & forbe
de ze hem not · for of suche is pe
kingdome of god · treuly y seie
to zou who euer resseyne not pe
kingdome of god as a littil ch
ilde he shal not entre in to it
& he bicluppide hem & leide his
hoondis on hem & blesside he
and whanne ihc was gon out
in pe weie: a man ran bifore
& knelide bifor hi: & þide hi
& seide · good maist what shal
y do: pat y resseyne euerlastig
lif: and ihc seide to hi · what seist
pou pat y am good: þ is noman
good but god hi silf · pou knowis
eft pe comandementis · do pou
noon adoutri · sle not · stele not ·
seie not fals witnesseng · do no
fraude · worship pi fadir & pi m
odir · and he answerde & seide to
hi · maist þ y have kept alle pese
pingis · fro my zongpe · and ihc
biheld hi · & loued hi · & seide to
hi · o ryng faylip to pee · go pou
& selle alle pingis pat pou hast ·
& zive to poore men: & pou shalt
have tresoure i heuene · & com
e: sue pou me · and he was ful
sory i pe word · & went a weie
mourning · for he hadde many
possessiouns · and ihc biheld a
boute & seide to his disciplis · how
hard pei pat han riche ssis:
shulen entre in to pe kingdome
of god · and pe disciplis weren
astonyed in his wordis · and ihc
eft sone answerde · & seide to
hem · ze littil children how hard
it is · for men pat tristen riche
ssis to entre i to pe kingdome
of god · it is lizter a camele to
passe pozon a nedis ize: pan
a riche man to entre in to pe
kingdom of god · and pei won
deden more & seiden among
hem silf · and who may be sa
ued: & ihc biheld hem and seide ·

Anentis men it is impossible: but
not Anentis god for alle thingis
ben possible Anentis god. & petir
bigan to seie to hi lo we han lef
te alle thingis: & han suede pee
sie. Answerde & seide treuly I
seie to you. per is nomen pat len
eth hous. or brethrene or sistris or
fadir or modir. or children or feel
dis for me. & for pe gospel: which
shal not take an hundrid fold so
mychi now in pis time. hous.is
& brethren. & sistris & modris &
children & feeldis. with persecu
cions: & i pe world to comyng
eynlasting lif. but many shu
le be pe first: pe last. and pe last.
pe first. And pei weren in pe
weie going up to ierusalem. &
ihc went bifor hem: & pei won
driden & folowide & dredde. &
eftsone ihu take pe twelue.
& bigan to seie to hem what pi
ngis weren to come to hi. for lo
we stigen to ierusalem: & man of sone
shal be bitrayed to pe prestis of
pestis & to scribis & to pe eldere m
en. & pei shulen dampne hym bi
deep. and pei shulen take hym:
to hepen men: & pei shulen scorne
hi. & vispete hym. & bete hi. &
pei shulen slee hi: & i pe pridde
dai he shal rise agen. And
iames & iooun zebedees sones:
came to hi & seide. maist we
woten. pat what eri we aken: you
do to us. And he seide to hem. What
woleu je pat I do to you. & pei seide
graunte to us pat we sitten pe oon
at pi rigthalf. & pe toper at pi left
half i pi glorie. And ihc seide to hem
je witen not what je aken. mon
je drynke pe cuppe which I schal
drinke: or be wasschi with pe bap
tym. i which I am baptisid: And
pei seide to hi we mowi. & ihc seide
to hem. je shulen drinke pe cuppe
pat I drinke: & je shulen be wasschi
with pe baptym. i which I am bap
tisid. but to sitte at my rigthalf
or lefthalf: is not myn to yme
to you. but to which it is maad redy
And pe ten herden. & bigunnen to
hauie indignacion of iames and
iooun. but ihc depide hem & seide
to hem. je wite pat pei pat seme to
hauie primschode of folkis: ben
lordis of hem. & pe princis of hem.
hau power of hem. but it is not
so among you. but who eri wole
be maad grett: shal be youre
ministre. & who eri wol be pe a
vste among you: shal be serui
nit of alle. for whi man of sone
cam not: pat it shulde be mini
stried to hi. but pat he shulde
ministre: & yiue his lif ayenbi
ying for many. & pei comen to
iericho. And whanne he yede fro
fro iericho. & his disciplis. & a gil

mycche puple: bartimeus a bly
nde man pe sone of timey: that
bisiden pe weie & beggide & when
ne he herde pat it is ihc of nazar
eth he bigan to crie & seie. ihu pe
sone of dauid: have mercy on me
& manye yretnedē hi: pat he sh
ulde be stille: and he cride mycle
pe more ihu pe sone of dauid:
have mercy on me. And ihc stood
& comaundide hi: to be clepid &
pei clepen pe blynde man: & seie
to hi be p of bette herte rise up:
he clepip pee. and he castide awe
ie his cloy: & skippide & cam to hi
and ihc answerde & seide to hi
what wolt pou pat y shal do to
pee: pe blynde man seide to hym
maist: pat y se ihc seide to hi
go pou: pi feip hap maad pee sa
f. and anoon he sie: and fo
lowide him in pe weie

And whane ihc cam nyg
to ierlm & to betanye
to pe mont of olyues:
he sendip tweyne of his disepl
es & seip to he go ze in to pe castelle
pat is ayens zou and anoon as
ze entre pere ze shulē fynde a colt
tyed on which no man hap sete
zit vnbynde ze & bringe hi & if
ony man seie ony thing to zou wh
at doon ze: seie ze pat he is nede
ful to pe lord & anoon he shal
leene hi hidir. And pei zedē fayr

& fouden a colt tyed bifore pe zate
without fayr

in pe metyng of tweye weies &
pei vnbiden hi & sum of hem pat
stoden pere seide to hem what
don ze vnbiding pe colt & pei seide
to hem: as ihc comaundide hem
& pei lefteu it to hem & pei bro
ute pe colt to ihu & pei leyden
on hi her clopis: & ihc satt on hi
and many stre wedē her clothis
i pe weie. opi mē kittiden bracch
es fro trees: & strewedē i pe weie
and pei pat wenten bifor & pat
sueden. criedeu & seiden osanna:
blessid is he pat comep i pe name
of pe lord: blessid be pe kingdō
of our fadir dauid: pat is come
osanna: i hizest pingis. and he
entride i to ierlm: i to pe tēple
& whane he had sen al pingis abo
ute whane it was eue: he wen
te out i to betanye wip pe twel
ue: & anop date whane he wēte
out of betanye: he hungride &
whane he hadde seyen a fyge
tree afer hauing leues: he cam
if happly he shulde fynde ony
ping p on & whane he cam to it:
he fond no ping. out takū leues
for it was not tyme of figis &
ihc answerde & seide to it now
nevr ete ony mā fruyt of pe mace
& his disiplis herdē And pei
comen to ierlm. and whane he
was entrid i to pe temple: he bi
gan to caste out. selleris and

bigyerys in pe temple. And he
turnede up so doñ pe boordis
of chaungeris. & pe chayeris
of men pat solden aduerys.
And he suffrede not pat ony m
an shulde bere a vessel porou
pe temple. And he tauzte he
& seide. Whey it is not wrytī
pat myn hous shal be clepid
pe hous of preyng to alle folk
is. but ze han maad it. dōne
of penes. & whānne pis pīng
was herd. pe princis of prestis &
scribis. sozten hou pei shul
dē lese hi. for pei dreddē him.
for al pe puple wondride on
his teching. And whānne eue
ning was come. he went
out of pe cite. And as pei passī
den forp eerly. pei sawen pe fy
ge tree maad drie fro pe root
is. And petir bipoynte him. &
seide to him. maist lo pe fyge
tree whō pou cursidist. is drie
ed up. And ihē answerde and
seide to hem. hane ze pe feip
of god. treuly I seie to zou. pat
who euer seip to pis hil. be pou
takū & cast in to pe see. & doutip
not in his herte but bileuep.
pat what euer he seie shal be do
ū. it shal be do to him. pforp I seie
to zou. al pingis. what euer pin
gis ze preynge shulen axe. bi
leue ze pat ze shulen take. &
pei shulē come to zou. & whānne
ze shulē stande to pre. forgiue
ze if ze han ony pīng azeinis ony
man. pat zoure fadir pat is
in heueneis. forgiue to zou zoure
synis. And if ze forgiuē not. nep
zoure fadir pat is in heueneis.
shal forgiue to zou zoure synis.
And eftsoone pei comē to ierusā
And whānne he walkide in pe tem
ple. pe hizest preestis & scribis
& pe eldere mē comē to him & seiē
to him. in what power doist pu
pese pingis. or who zaf to pee pis
power. pat pou do pese pingis.
ihē answerde & seide to hem.
And I shal axe zou o word. And
answere ze to me. & I shal seie
to zou. in what power I do pese
pingis. whey was pe baptym
of ioon. of heuē. or of mē. Answe
re ze to me. And pei pouztē whi
ne hem self. seiyng. if we seiē
of heuē. he shal seie to us. wh
pānne bileuē ze not to him. if we
seien of mē. we dreden pe pu
ple. for alle men haddē ioon.
pat he was verrily a profete
And pei answerden & seien to
ihū. we witē neis. & ihū answerde
& seide to hē. nep I seie to zou. in
what power I do pees pingis

And ihē bigan to speke
to hem in parables. a
man plaitide a vyne

zerd: & lette an hegge aboute it
& dalf a lake. & bilide a toure
& hirde it to tyliers: & went
fer pilgrymage. And he sen
de to pe erptiliers i tynne a ser
uant to resseyne of pe erptil
iers of pe fruyt of pe vyne
zerd. And per token hym & beet:
And leften hi voide. & eftsoon
e he sente to hem anoper seruant:
& per wollide hym i pe heed
& turmentide hi. And eftso
ne he sente anoper: & per slowe
hi and op mo. betinge sume:
& sleyng opre. but zit he hadde
almost deerwarpe sone. & he sen
de hi last to hem. & seide peruaū
ture per wolen drede my sune
but pe erptiliers seide to gidir
pis is pe eyr. come ze sle we hi:
& pe erytage schal be our. And per
token hi & kilde: and cast out
wip outen pe vynezerd. pane
what schal pe lord of pe vynezerd
do: he schal come & lese pe tilier
is: & zine pe vynezerd to op wh
eve ze han not red pis scrypture
pe stoon which pe bilderis han
despised: pis is made in to pe he
ed of pe corner. pis ping is don
of pe lord: & is wondirful i our
yen. And per sokte to holde hi:
& per dredde pe pople. for per kn
eiden: pat to hem he seide pis
parable. And per leften hi: and
per went away & per sende to hi
sume of pe farisees & erodians.
to take hi i word. which come
& seien to hi. maist we witen
pat pou art soyfast: & recku
not of ony man. for nep pou
biholdest i to face of mā. but
p' teisist pe wei of god i treupe
it is leeneful pat tribute be
zoue to pe emperour: or we schi
nē not zine: which writing her
puey falsnesse: seide to hem
what tempten ze me: bringe
ze to me a peny pat p se. & per
brouzten to hi. & he seide to hē
whos is pis ymage. & pe wry
ting: per seien to hi pe emper
ours. And he answerde & seide
to hē pane zelde ze to pe emper
our po pingis pat ben of pe
emperours. And to god: po
pingis pat ben of god. And per
wondride of hi. And schoueris
pat seien: pat pis no resse
ccion: camen to hi & asken
hi & seiden. maist moyses wr
oot to us. pat if pe brop of a m
an weye deed. & lefte his wif
& have no sonn: his brop take
his wif & reise up seed to his
brop. pane seue bretyren per we
ren: & pe first tolke a wif. & di
ede. & lefte no seed. And pe secū
de took hir. & he diede. & neper
pis lefte seed. & pe pridde also

And in lyk manner ye seneye tok
enyng: & lefton not seed & ye wo
man ye lafte of alle is dead pa
ne i pe resurrection. Whyane yei
shulle wyle azen: whos wyf of
yees shal she be: for sene hadde
hir to wyf & ihc answerde &
seide to hem. Wyer ze erre not
vfor: pat ze knowe not scrypt
ures. nep pe vtu of god: for wh
ane yei shulle wyle azen fro de
ep: ny yei shulle weede. neper
shulle weddid but yei shulen
be as angelis of god in heven
es. And of deed men. pat yei rise
azen. han ze not redd i pe book of
moyses on pe bynsh. hou god
spak to hi & seide: y am god of
Abraham. & god of ysaac & god
of iacob he is not god of deed
men: but of lyuynge men. pfar
ze ouren myche. And oon of pe
scribis. pat hadde herd hem dis
putyng to gidir: cam nyz. And
sez pat ihc hadde wel answer
de he. & axide hi. Which was
pe firste maundement of alle &
ihc answerde to hi: pat pe first
commandement of alle is here
hou israel: yi lord god is o god
& pou shalt lone yi lord god of
alle pin herte. & of al yi soule.
& of al yi mynde. & of al yi my
yt. pis is pe firste maundement
& pe seconde is lyk to pis. pou
shalt lone yi neybore: as yi self
pis is noon op maundement gret
ter pane pees. And pe scribe sei
de to hi. mayst i treupe pou hast
wel seid. for o god is: & pis is noon
op out taken hi pat he be loued
of al pe herte. & of al pe mynde.
& of al pe vndurstonding. & of
al pe soule. & of al strengye &
to loue yi neybore as hi self is
gretter pane alle bryut offring
is & sacrifices. & ihc seyng pat
he hadde answered wisely seide
to hi. pou art not fer fro pe ky
ngdom of god. And pane no man
durste axe hym. no more ony pi
ng. & ihc answerde & seide techy
ng i pe temple hou seen scribis
pat crist is pe sone of dauip: for
dauip hi self seide i pe holy go
ost. pe lord seide to my lord: sitte
on my rigthalf til y put yin en
myes: pe stool of yi feet. pane
dauip hi self clepip hi lord: hou
pane is he his sone: & mych
puple gladly herde hi. & he seide
to hem i his techyng. be ze war
of scribis pat wolen wandre
i stolis. & be salutid i chepyng &
sitte i synagogis i pe firste disye
ris & pe firste sittyng place i
soperis. which deuouren po hou
sis of widowis: vndir colour
of long preyer. pei shulen take
pe lenger doune. ¶ And ihc sitting

agen̄ þe treſorye: biheld how þe
puple caſtide money i to þe treſo
ry. And many riche men caſtide
many yiftis. but whanne a poore
widowe was comm̄: ſhe keſte
two mynutis. þat is a farþing
and he clepide to gidir his diſci
plis. & ſeide to hem. verily I ſei
to you þat þis poore widowe kef
te more þan alle: þat kesten
i to þe treſorye. for alle kesten
of þat ping þat ben ̄ hadde plen
te of. but þis of his poueri keste
all þing þ̄ ſhe hadde al hir lyflode

And whanne he went
out of þe temple. oon
of his diſciplis ſeide to
him. maiſt̄ biholde what man̄
ſtoones. & what man̄ bildingis
& þ̄ answerde & ſeide to hym.
ſeeſt̄ þou alle þeſe greet bildy
ngis. þ̄ ſhal not be left aſtoon
on aſtoon: whiche ſhal not be
deſtroyed. And whanne he ſatt
i þe mont of olynes. agen̄ þe
temple: petre & iames & ioon
& andrew. aſide hi bi hi ſelf: ſe
ie þou to us: whanne þeſe thingis
ſhulē be don; And what tokē
ne ſhal be: whanne alle þeſe pp
ingis ſhulē bigynne to be end
id. And ihc̄ answerde: & bigan
to ſeie to hem: loke ye þat no
man̄ diſceyue you. for many ſhy
ulē come i my name. ſeiyng þ̄
I am: & þei ſhulen diſceyue
many. And whanne ye heere ba
telis & oppinyonis of batels: dr
ede ye not. for it behoueth þeſe
yingis to be don: but not yet a
noon is þe ende. for folk ſhal
riſe on folk. & reiume on reiu
me. And erþmouvingis & hungir
ſhulen be in placis; þeſe yingis
ſhulē be biginnyng of ſorowis
es. but ſe ye you ſelf. for þei ſhy
ulē take you i counſels: & ye ſhu
len be betin̄ i ſynagogis. And ye
ſhulen ſtonde bifor kingis &
doureſmē for me: i witneſſing
to hem. & it behoueth þat þe gol
pel be firſt preiſed among alle
folk. And whanne þei taken you
& lede you forp: vpie ye bifore
penke what ye ſhulē ſpeke. but
ſpeke ye þat ping þat ſhal be gi
ven̄ to you i þat our. for ye bē not
þe ſpekeris: but þe hooly goo
ſt. & for ſorow ſhal bitake þe
broþ̄ i to deep. & þe fadir þe ſone.
& ſon̄ ſhulē riſe to gidir agen̄
fadris & modris & punyſhe hē
bi deep. And ye ſhulē be i hate
to alle men: for my name. but
he þat laſtip in to þe ende. ſhy
al be ſaf. But whanne ye ſhu
lē ſe þe abſomynacoiū of diſolac
ion ſtondinge wher it ought n
ot. he þat redip vndir ſtonde
þan̄ þei þ̄ ben i iudee: fle i to

hillis and he pat is abouen pe ro
of: wnne not doñ in to pe hous
ney entre he to take ony ping
of his hous and he pat shal
be ī pe feld: turne not agen hi
hynde to take his clop but wo
to hem pat ben wiry child and
nourisshen ī po dayes: for pie
ze pat pei be not don ī wynt
but pilk dayes of tribulacioñ
shulē be siche wiche mañ ne
ven not fro pe bigynnyng of
creature. which god hap ma
ad til now. ney shulē be. And
but pe lord hadde abreggid po
dayes: al flesshe hadde not be
saf but for pe chosñ which he
chees: pe lord hap maad short
pe dayes and pañne if ony mā
seie to zou. lo heer is crist: lo
pere. bilene ze not. for fals cri
stis & fals profetis shulē ry
se: & shulen zive tokenes &
wondris. to disceyue if it ma
y be don pe hem pat ben chos
in. for take ze kepe: lo y ham
e bifor seid to zou alle pingis
but ī po dayes aft pat tribula
cioñ. pe sunne shal be maad
derk: & pe moon shal not zi
e hir lyt. and pe sterris of
heuē falle doñ: & pe vertues
pat bē ī heuenes shulē be mo
ued. for shulen come comyng ī clouds of
heuen: wip grete vertu and
glorie. and panne he shal sende
his angelis: & shal gadir his ch
oseñ fro pe foure wyndis. fro
pe hizest ping of erpe: til to pe
hizest ping of heuē. but of pe
fige tre: lerne ze pe parable
whanne now his braūche is
tendre & leeues ben sprongē
out: ze knowē pat sum is wyn
ter. so whanne ze seen pees pingis
be don: wite ze pat it is wyn
in pe doris. treuly y seie to zou
pat pis generacioñ shal not
passe awey: til alle pese ping
is be don. heuen & erpe shulē
passe: but my wordis shulē
not passe but of pat day or
oure. nomañ woot. ney aūge
lis ī heuē. ney pe sone: but
pe fadir. se ze. wake ze. & pie
for ze wite not: whanne pe tym
e is. for as a man pat is gon
fer in pilgrimage. lefte his
hous: & zaf to his seruantis
power of euery werk. and
comaūndide to pe porter: pat
he wake. per for wake ze. for
ze witen not whanne pe lord
of pe hous. comep in pe eyen
tide or at mydnyzt or at cok
is crowing. or pe morning
left whanne he come sodenly:
he fynde zou slepyng. forsoope
pat pat y seie to zou: y seie
to alle wake ze.

shulen

be moued and
pañne per shulen

Pask and pe feest of perf
loones. was afte tweyn
dayes and pe hizest prestes & scribis souzten: hou pei
schulden holde hi wip gile & sle
but pei seiden not i pe feeste
daie left peraūture a noyse
were maad among pe puple
and whāne he was at betanye
i pe hous of symoun lepreus
& reste: a wōmā cam pat ha
dde a boxe of alabast of preci
ous oynement spikenard &
whāne pe boxe of alabast was
broū she held it on his hed
but ꝑ weren sume pat bere it
yenely: wip ine hē self & seide
wherto is pis lotte of oynemēt
maad: for pis oynemēt mizte
hane be seld maze pāne for
pre hundrid penis & be zoven to
poore men & pei grurmiden
azeines hir: but ihe seide suf
fre ze hir what be ze heup to
hir she hap wrouzt a good we
rk i me: for eū maze ze schulen
hane poore men wip zou and
whāne ze wolen ze moū do w
el to hem but ze schulē not eū
maze hane me she dide pat ꝑ
she hadde: she cam bifoze to a
noynte my bodi i to biriyng
treuly y seie to zou wheū eūe
pis gospel be ꝓchid i al pe wor
ld: & pat ꝑ pis wōmā hap don
schal be told i to mynde of hi and
judas scariothy oon of pe twelue;
went to pe hizest prestis to bi
trape hi to hē and pei herden &
ioyeden & bihizten to zive hym
money & he souzte hou he schul
de bitrape hi conenably and pe
firste daie of perf loones whā
ne pei offriden pask: pe disci
pls seyn to hi whidir wilt pou
pat we gon & make redy to pee:
pat pou ete pe pask: and he se
ndiy tweyn of his disciplis: &
seiy to hem go ze i to pe citee:
& ā man berynge a galon of wa
tir schal meete zou sue ze hi
and whidir eūe he entriy: seie
ze to pe lord of pe hous pat pe
maist seiy wher is myn etynge
place: wher y schal ete pask wi
myn disciplis and he schal sche
we to zou a greet souping pla
ce: arayed: & pere make ze redi
to us and hi disciplis weuten
forp: & cāme in to pe cite and
foūden as he hadde seid to hē
and pei made redi pe pask and
whāne pe eueniynge was come:
he cam wip pe twelue & whā
ne pei sāten at pe mete & eten:
iesu seide treuly y seie to zou:
pat oon of zou pat etiy wip me
schal bitrāie me and pei bigū
neu to be sori & to seie to hym
ech bi hem self wheū y which

seide to hem oon of tweine: pat
puttiy pe hond wip me in pe pl
atter And sopely man? sone go
ip: as it is wrettu of hi but wo
to pat man: bi whō man? sone
shal be bitrayed it were good
to hi: if pilke man hadde not be
born & while pei eeten: ihc took
breed & blessid & brak & zaf to
hem & seide; take ze pis is my
body; And whanne he hadde take
pe cuppe: he dide panckingid &
zaf to hem And alle drounken p
of & he seide to hē pis is my blo
od of pe newe testament: which
shal be shed for many; treuly
y seie to zou for now y shal not
drynke of pis fruyt of vyne.
in to pat daye whanne y shal
drynke it newe in pe reyme
of god And whanne pe ymyne
was seid: pei wenten out in to
pe hil of olyues & ihc seide to hē
alle ze shulē be slandrid in me
in pis nyst: for it is wrettu; y
shal smyte pe shepherde: And
pe sheep of pe flock shulē be
dispersid; but aft pat y shal
rise azen: y shal go bifor zou
in to galile & petir seide to hym
pouz alle shulen be slandrid:
but not y And ihc seide to hym;
treuly y seie to pee pat to daye
bifore pat pe cok in pis nyst
crowe twyes: pou shalt pryes
denye me but he seide more poug
it bihouey pat y dye to gidir wit
pee: y shal not forsake pee: And
i lyk man: alle seide & pei wenē
i to a place: whos name is geth
semany And he seide to hise dis
cipliis sitte ze heer: whiles y pie
And he took petre & iames and
ioon wip hym: & bigan to drede
& to be anoyed And he seide to
hē my soule is heuysful to pe
deep abide ze heere: & wake ze
wip me And whanne he was gon
forp a litil: he felde doū on pe
erpe & piede pat if it mygte be
pat pe our shulde passe fro hi
And he seide abba fadir alle y
nigis ben possible to pee: bere
oū fro me pis cuppe but not
pat y wole: but pat pou wolt
be don & he cam: & found hē slep
ynge; And he seide to petir sym
on slepist pou: mygtest pou n
ot wake wip me oon our: wa
ke ze & pie ze: pat ze entre not i
temptacioū for pe spirit is re
dy: but pe fleisch is syk And
eft soone he zede & piede & seide
pe same word; And turnede azē
eftsoone & found hē slepynge
for her iyen weren hewyed: And
pei knewen not what pei shul
den answere to hi & he cam pe
pridde time: & seide to hem sle
pe ze now & reste ze it suffisip

pe our is comin: lo manyf one
shal be betrayed in to pe hon
dis of synful men rise ze: go
we. lo he pat shal betraye me:
is ayzen. And zit while he spak:
judas sharioth oon of pe twel
ne cam & wip hi mycche puple
wip swerdis & staues: sent fro
pe hiest pstis & pe scribis & fro
pe elder men. And his traytour
hadde zoun to hem a token &
seide whom eu p kisse: he it is
holde ze hi: & lede ze warly. And
whane he cam: anon he came
to hi & seide maist. And he kis
de hi & pei leiden hondis on hi:
& heldē hi. but oon of pe mē pt
stoden aboute. drowz out a swe
rde & smote pe seruant of pe
hizest preest & kitride of his eer
& ihc answerde & seide to hem
as to a peef ze han gon out wip
swerdis & staues: to take me.
daye bi daye p was among zou
& tauzte i pe temple: & ze heide
me not. but pat pe scriptures
be fulfilid. pane alle his disci
plis forsoken hi & fledden. but
a zong man clopid wip lynnen
clop on pe bare sticide hi/& pei
heldē hi. And he lefte pe lynen
clopinq & fleiz naky awei fro
hem. And pei leddē ihū to pe
hizest preest. And alle pe pstis
& scribis & eldere men: camen
to gider. but petir sued hym afer
ward to pe halle of pe hiest preest
And he sat wip pe ministris:
& warmed hi at pe fier. and pe
hizeste pstis & alle pe counsel sou
ten witnesseng ayenis ihū: to ta
ke hi to pe deep. but pei fonden
not. for many seiden fals wit
nesseng ayenis hi: & pe witnes
singis weren not acordable
And sume risen up & bare fals
witnesseng ayenis hi & seiden
for we han herd hym seyng
p schal vndo pis tēple made
wip hondis. And after pe
pridde daye p schal bilde an
oy not made wip hondis
And pe witnesseng of hem
was not acordable. And pe
hizest preest roose up i to pe
mydil & axide ihū & seide an
swerist pou no pyng to po pi
ngis: pat ben putt ayenis pee
of peese: but he was stille:
& answeride no pyng efsoo
ne pe hizest pst axide hi and
seide to him art pou crist pe
sone of pe blissid god: & ihū
seide to hym p am. And ze schi
lien se man sone sitting on
pe rizthalf of pe vertu of god:
& comyng i pe cloudis of he
uen. And pe hizest pst to ren
te his clopis & seide what
zit desiren we witnessis: ze

him herd blasfemye what nou
ep to yon. & per alle condempned
hi to be gilty of deep and sume
bigiunen to bispete hi & to hile
his face & to sumpte hi wip bisk
fetis: & sede to hi areede pou
and pe impiniteres beten hym
wip strokis & whanne peter is
as i pe halle buiepen: oon of
pe damysels of pe hizest pe-
ctin & whanne she hadde sene
pet warmyngis hi: she bihel
de hi & sede and pou wer wit
ihū of nazareth and he denie
ed & sede nep y woot: nep y
knowe: what pou seist and
he weente wipout forp bifore
pe halle. & anoon pe cok creid
e & eftsone whanne anoper
damysel hadde sen hi: she
bigan to sei to me pat stode
aboute pat pis is of hem &
he eftsone denyede & after
a litil eftsone per pat stode
ups: sede to peter verily pou
art of he for pou art of gali
lee also but he bigan to cur
se & to swere. for y know wot
pis man whō ze seyen & anoō
eftsones pe cok creid. and pe
ter bipointe on pe word pat
ihe hadde seid to hym. bifor
pe cok crowe twyes: pries
pou schalt deiye me and
he bigan to wepe

and anoon i pe morowtide
de pe hizest pestis maden
a counseil wip pe eldere
men & pe scribis. and wip all pe
counseil & bounden ihū & ledden &
bitoken hym to pilat and pilat
aside hi and pou king of iewis
& ihc answerde & sede to hym
pou seist and pe hizest preestis
accusiden hi in many pingis.
but pilat eftsoone aside hym
& sede answerest pou no ping:
seest pou in hou many pingis
pei accusen pee: pilat wondride
but bi pe feeste daye he was wo
ont to leeue to hem oon of me
bondis: whom eū pei asiden
and oon per was pat was seid
barabas. pat was bondi in
me of discencioū: pat hadden
don manslaut i sedicioū and
whanne pe puple was gon up:
he bigan to pie. as he euerm
aze dide to hem & pilat answe
rde to hem & sede wolen zey
leue to zou pe king of iewes.
for he wiste pat pe hizest preest
is hadde taki hi bi enuye
but pe bisiopis stereden pe
puple: pat he schulde rapei
leue to hem barabas. and eft
soone pilat answerde & sede
to hem what pane wolen ze:
pat y schal do to pe king of
iewis and pei eftsoone crydē

crucifye hi: but pilat seide to
hem what yiel hay he don: ⊹
pei criedeu pe moze crucifie
hi: and pilat willing to make
asep to pe puple: lefte to he
barabas and brok to he ihu
betu wip scourgis to be cruci
fied and knyztis leddeu hym
wip me fay: i to pe parde of
pe mote halle and pei deped
eu to gadir al pe compaup of
knyztis: ⊹ clopideu hi wip pur
pur and pei wriyeu aboute
ne of pazues ⊹ pittudeu on hi
and pei biginneu to greete hi:
⊹ seideu heyle you kyng of iew
is and pei smyten his heed wi
reede. ⊹ bispatteu hi and pei
kneleden. ⊹ worschipideu hym
and aft pat pei hadden skorn
ed hi: pei vnclopeden hym of
purpur. ⊹ clopideu hym wip
his clopis and ledden out hym.
to crucifie hi ⊹ pei compelled
eu sumā pat passide pe wepe-
pat cam fro pe toil symoū
of syrenen pe fadir of alisan
dir ⊹ of rufe to bere his crosse
and pei ledden hi i to a place
golgatha. pat is to seie pe pla
ce of caluery ⊹ pei zaue to hi
to drynke wynne medlid wip
myrre: and he took not. and
pei crucifideu hi and depar
tideu his cloyis ⊹ keste lott

on pe who shulde take what
and it was pe pridde our. and
pei crucifyden hi and pe titil
of his cause was writtū: kyng
of iewis and pei crucifieu
wip hi. twey peues: oon at pe
rizthalf. ⊹ oon at his lefthalf
and pe scripture was fulfilled
pat seip and he is ordeynied
wip wicked men and as pei
passideu forp. pei blasfemede
hi: mouyng her heedis. ⊹ seip
ng. vaye pou pat distrepest pe
temple of god: ⊹ in pre dayes
bilift it azen come adoū fro
pe crosse ⊹ make pi self saf
also pe hizest preestis. scorne
den hi ech to oper wip pe scribis
⊹ seiden he made oper men
saf. he may not saue hi self
crist kyng of isrl come doū n
ow fro pe crosse: pat we seen
⊹ bileue and pei pat weren
crucified wip hi: disprisede hi
and whānne pe sixte our was
come: derknessis weren mad
ad on al pe erpe. til i to pe nynt
pe our and in pe nynte our
hi cried wip a grete voice ⊹
seide heloy. heloy. lamasabba
tany. pat is to seie. my god my
god. why hast pou forsakū me:
and sūme of me pat stoden
aboute herden ⊹ seiden lo he
deprip hely. and oon rānne and

filled a sponge wip pe vynegre
& putten aboute to a reched · &
yaf to hi drynke & seide · suffre
ze se we if help come to do him
down And pe yaf out a greet
cry · & diede And pe veil of pe
temple was rent atwo · fro pe
hyeli to bineope but pe centur
ien pat stood fast azeyn biz · pat
he so crying hadde died · & seide
verily pis man was godis
sone · And pei pereu alle wym
en · biholdyng fro afer: among
which was marie magdelen
& marie pe modir of iames
pe lesse & of ioseph · & of salome
& whanne he was in galile: pei
folewedē hi · & ministredē to hi
And many opir wymen: pat cam
en up to ierusalem And whanne euentid was
come · for it was pe euentid · w
hich is bifore pe sabat: ioseph
of arimatie pe noble decurion
cam And he abood pe reyme
of god And boldly he entrede to
pilat · & asked pe bodi of ihū
but pilat wondride · if he were
now deed And whanne pe centu
rion was clepid: he asked hym
if he were deed And whanne he
knewe of pe centurion: he gra
ntide pe bodi of ihū to ioseph
And ioseph bouyte lynen clop · &
take hi down: & wlapide in pe
lynen clop And leide hi in a
pulcre pat was hewn of a stoon
And walewide a stoon to pe dore
of pe sepulcre And marie ma
gdelene & marie of ioseph: bi
holden wher he was leyd
And whanne pe sabat w
as passid · marie ma
gdelene & marie of
iames & salome · bouyten swete
smellynge oynementis to come
& to anoynte ihū And ful early
i pe on of pe woke daies: pei ca
men to pe sepulcre · whanne pe
sunne was risin And pei seiden
to ooni who schal meue awey
to us pe stoon: fro pe dore of pe
sepulcre: & pei biheldēn & sayen
pe stoon walewed awey for it
was filgrete And pei zeden in
to pe sepulcre & sayen a zongling
hild wip a white stole · sittyng
at pe rijthsyde · & pei weren a
feerd which seip to hem nyle
ye drede ze seken ihū of nazar
eth crucified: he is risin he is
not heer lo pe place wher pei
leyden hym but go ze · & seie ze
to his disciplis & to peire: pat
he schal go bifore zou in galile
pere ze schulen se hi. as he sei
de to zou And pei zeden out &
fledden fro pe sepulcre for dre
ded & quakyng: hadde astoynid
hem And to no man pei seiden

ony yung for per dredden and
it wood eerly ye firste daye of
ye woke & apperide first to ui
rie unmydelayne fro whom
he hadde cast out seuene deue
lis and she zede & tolde to hem
yat hadden be wip hi which
weren weiling & wepinge &
per herying yat he lyuede: and
was seen of hir bileuede not
but after pees pingis whane
weyn of he wandriden: he
was shewed i anop lickneslle
to hem goyng i to a toñ and
per zeden & tolden to ye oyr &
ney per bileuede to hem but
at ye laste whane ye enleuene
disciplis sitte at ye mete: he ap
peride to hem & repnede ye vn
bileue of he: & ye hardnesse of
herte for per bileuede not to
hem yat hadden seyn yat he
was risñ fro deey and he seide
to he go ze i to alle ye world. and
pehe ye gospel to ehe creatur
e who yat bileuey & is bapti
sid shal be saf but he yat
bileuey not shal be dampned
and pese tokenes shulen fue
hem yat bileuen in my name.
per shulé caste out feendis per
shulé speke wip newe tongis
per shulen do away serpentis
and if per drinké ony venymi
it shal not nope hem per shy
uen sette her houds on syk mé.
& per shulé were hole and ye
lord ihū after he hadde spoki
to hem was takin up i to heue
ne and he sittip on ye rigthhalf
of god and per zeden forp & pehe
den eiry wher: for ye lord wrogh
te wip hem and confermede ye
word wip signes folewyng

Lukk was a man of syrie
bi nacoñ & of antioche:
and was a leche i craft.
and a disciple of apostlis after
ward he siede poul til to his
ending & seruede god & was
wip out gweet syne for neyer
he hadde a wyf i ony tyme nep
children: & he diede i bitynye
at lxxiij yeer. and was ful of
ye hooly goost and whane gos
pels weren writñ bi matheu
i iudee & bi mark i italie. luyk
bi stirring of ye hooly goost wr
oot pis gospel ni ye contreis of
acaye: ye moste nede of his ta
nel was pis: yat ye unkuhed
of crist shulde be oppu to feiyf
ul gekis: bi alle profetis yat
god shulde come i flesh pt is
to seyn bi alle profetis. pt crist
shulde be god & mā to gidere
left citen gekis tokeu heede
to ye fablis of iewis. & were

holdñ in desir alone of mor
es lawe & lyk trauelide left
ey per wherin differed bi fal
lig of eretikis · & fonnd helpis
& feldin abeye fro trewpe pe
lyk bigynney at pe wiccepcioñ
& natiuyte of iohn baptist · &
destryney pe natiuite & baptis
& pelyng of crist · & his dey and
rising azen & assencioñ ¶ rev
oun i his prologe ou lyk: sey
pleynli pis sentence

¶ pe dayes of erode king
of iude per was a pist · zac
arie bi name · of pe sorte of a
bia & his wyf was of pe dau
teris of aaron: & hir name
was elizabet · and bope were
iust bifor god: gopynge in alle
pe maundementis & iustifyn
gis of pe lord · wip out plepnt
& pe hadde no child · for elizab
eth was barepn · & bope were
of greet age in her dayes & it
bifel pat wane zacharie schul
de do pe office of pistyood in pe
ordre of his cours to fore god
after pe custome of pe pistyode:
he wente forp bi lot & entrude
i to pe temple to encensen & al
pe multitude of pe puple was
wip out forp · & pide in pe our
of incensing & an angel of pe
lord · appeerde to hi: & stood on
pe rijthalf of pe auter · of incens

and zacarie seyng was affrai
ed · & drede fel vpon hi · and pe
angel seide to hi zacarie drede
pou not: for pi preier is heerd &
elizabeth pi wyf schal bere to
pee a sone: & his name schal be
clepid iohn · and ioye & gladyng
schal be to pee: & many schulle
have ioye i his natiuite · for he
schal be greete bifor pe lord: and
he schal not drynke wyn ne sidr.
& he schal be fulfilled wip pe
holy goost · zit of his modir
wõbe & he schal conuerte many
of pe childrẽ of israel · to her lo
rd god · and he schal go bifor
hi i pe spirit & pe vertu of he
ly: & he schal turne pe herties
of pe fadris i to pe sones · and
unẽ out of bileue · to pe prude
nce of iust men to make reed
a perfet puple to pe lord · and
zacary seide to pe angel wher
of schal y write pis · for y am
old: & my wyf hap gon fer in
hir dayes · and pe angel answer
de & seide to hi · ffor y am gabri
el · pat stoonde my bifor god: &
y am sent to pee · to spekie & to
euangelize to pee · pese pingis
and lo pou schalt be doumbe &
pou schalt not mow spekie
til i to pe daye i which pees pi
ngis schulle be don: for pou
hast not bileued to my wordis

Whiche shulden be fulfilled i her
tyme And pe puple was abidy
ng zacary: & pei wondriden pt
he taried i pe tẽple And he zede
out & mizte not speke to heu:
& pei knewen pat he hadde sey
avision i pe tẽple And he beke
ned to hẽ And he dwellide fi
le doũb ¶ And it was don ws
hane pe dayes of his office we
ren fulfilled: he weente in to
his hous. And after pese dayes
elizabeth his wyf conceyuede:
& hidde hir fyue monepis And
seide for so pe lord dide to me:
i pe dayes i which he bihelde to
take away my reprowe amog
mẽ ¶ But i pe sixte monepe pe
angel gabriel was sent fro
god: i to a citee of galile which
name was nazareth: to a ma
dẽ weddid to a man: whos n
ame was ioseph: of pe hous
of dauid: And pe name of pe
madẽ was marie & pe ang
el entride to hir: & seide/heil
ful of grace pe lord be wt pee
blessid be pou among wimẽ
And whanne she hadde herd
she was troublid in his word
& pouzte what man salutacio
oũ pis was And pe angel se
de to hir ne drede not pou
marie for pou hast foũdin
grace anentis god to pt sha
lt conceyue in wombe & shalt
bere a sone: & pou shalt clepe
his name ihc. pis shal be gre
te: & he shal be clepid pe sone
of pe hizeste And pe lord god sh
al zive to hi pe sete of dauid
his fadir: & he shal regne in
pe hous of iacob wip outẽ ende
And of his reyme: shal be no
ou ende & marie seide to pe an
gel on what man shal pis yy
ng be don: for p knowe not
man: And pe angel answere
de & seide to hir pe holy goost
shal come fro aboue i to pee:
& pe vertu of pe hizest shal
ouershadowe pee: And pfor pt
hooly ping pat shal be borũ
of pee: shal be clepid pe sone
of god And lo elizabeth pi cosyn:
& she also hap conceyuede a
sone i hir elde And pis monep
is pe sixte to hir pat is clepid
barepu: for eiy word shal not
be impossible anentis god &
marie seide lo pe hand maide
of pe lord: be it don to me af
tir pi word/ And pe angel de
partide fro hir ¶ And marie
roose vp in pe dayes & weete
wip haste in to pe monitaynes
in to a citee of iudee And she
entride in to pe hous of za
carie: & gretie elizabeth. &
it was don as elizabeth her

de ye salutacion of marie: ye
yonge child in hir womb gla
dde and elizabeth was fulfi
lled wip ye hoolp goost: & cri
de wip agrette voice & seide:
blessid be pou among wymen.
& blessid be ye fruyt of yi wo
be: And wherof is pis ping
to me: pat ye modir of my lo
rd come to me: for lo as ye voi
ce of yi salutacion was made
i myn eris: ye yonge child gla
dde i ioye i my wombe & bles
sid be pou pat hast bileued: for
pilk pingis pat ben seid of ye
lord to pee schuleu be perfitly
don. And marie seide. My so
le magnyfiep ye lord: And
my spirit hap gladdid: i god
myn helpe. for he hap biholdi
ye mekenesse of his handma
yden. for lo of pis: alle gene
racions schuleu sei pat y am
blessid. for he pat is mystyhap
doi to me grete pingis: and
his name is hooly. And his
mercy is fro kynrede i to kyn
redis: to men pat dreden hym
he made mypt i his arme: he
schatered proude men wip
ye pouyt of his herte. he sette
doi mypty men fro sete: and
enhanside meke men. he hap
fulfilled hingry me wip good
is: & he hap lefte riche men
voide. he hanyng mynde of his
mercy: take ysrl his child. as he
hap spoki to our fadris: to ab
raham & to his seed i to world
and marie dwellide wip hir as
if were pree monepis. & turned
azen i to hir hous. But ye tyme
of beryng child was fulfilled to
elizabeth. & she bare a sone and
ye neizboures & cosyns of hir her
den. pat ye lord hadde magnyf
fiede his mercy wip hir: & pei pa
ticipeden hi. And it was don i ye
eijte daye pei comen to circumcide
ye child: & pei deepiden hi zacha
rie bi ye name of his fadir. &
his modir answerde & seyde nay
but he schal be depid ioon. And
pei seiden to hir: for no mi is i
yi kynred. pat is depid pis name
And pei bekeneden to his fadir:
what he wolde pat he were de
pid. And he axyng a poynte: wro
ot seiyng. ioon is his name. And
alle men wonderiden & anoon
his mouy was opened. And his
tunge: & he spak. & blessid god &
drede was made on alle her
neizbures: & alle pese wordis
weren pupplischid on alle ye
monteynes of iudee: and alle
me pat herden puttiden i her
herte: & seiden what manner
child schal pis be: for ye hond
of ye lord was wip hi. And za

our fadir was fulfilled wit
pe holy goost: & profeced and
sude ¶ blessid be pe lord god
of israel. for he hap visitide &
maad redempcoũ of his pup
le and he hap revide to us an
horn of heelpe: i pe hous of da
uip his child as he spake bi pe
moup of his hooly profetis.
pat weren fro pe world helpe.
fro oure enmyes: & fro pe ho
nd of alle men pat hatiden
us to do mip wip oure fadris:
& to hane mynde of his hooly
testament pe greet op pat he
swoor to abraham oure fadir.
to zyue hi self to us pat we
wipout dreede delyueri fro
pe hond of oure enmyes. ser
ne to hi in hoolynesse and ri
twisnesse bifor hi: i alle oure
dayes and pou child schalt be
depid pe profeet of pe hizest:
for pou schalt go bifor pe face
of pe lord to make redi his we
pes to zyue science of helpe to
his puple. i to remissioũ of
her synnis bi pe inwardnesse
of pe mercy of oure god. in pe
which he springynge up fro
an hig hap visitid us to zyue
lijt to hem pat sitten in derk
nesse: & i schadowe of deep
to dresse oure feet: in to pe w
ee of pees. and pe child wax
de. & was confortid i spirit and
was in desert places til to pe day
of his schewing to israel

And it was don. i po da
yes a mandement we
nt out fro pe emper
our august: pat al pe world sch
ulde be discryued pis first dis
crynyng was maad of cyrp
nisme of syrye and alle men
wentẽ to make professioũ: ech
in to his owen citee and ioseph
went up fro galile fro pe citee
nazareth. i to iude. i to citee
of dauip pat is deyid bethlee
for pat he was of pe hous &
of pe meyne of dauip: pat he
schulde knoulechi wip marie
his wyf pat was weddid to
hi & was greet wip childe & it
was don while pei weren pere:
pe dayes weren fulfilled pat she
schulde bere childe & she bare
hir first born sone. and wrap
pide hi in clopis: & leide hi in
a cracche. for p was no place to
hi i no chamber ¶ and schiphir
dis weren i pe same contre: wa
kynge & keepynge pe wachis of
pe nyst on her flock and lo pe
aungel of pe lord stoode bisidis
hem. & pe clerenesse of god schy
ned aboute hẽ & pei dredden wit
grete dreede. and pe aungel sei
de to hẽ nyle ye dreede for lo

y preche to you · A grete joye · pt
shal be to al puple for A savy
our is born to day to you: pat
is crist pe lord i pe cite of da
uid · And pis is A tokene to yo
u ye shal fynde A yong child
wlapped i clothis · & leyd i A cra
che & suddenly ꝑ was made
wip pe angel A multitude of
henely knyghtis: heryng
god & seyng · glorie be in pe
hyeste pingis to god: & i erpe
pees be to me of good wille
And it was don · As pe angel
is passiden awey fro hem in to
heme: pe shepherdis spake to
gidir & seide · go we on to beth
leme: & se we pis word pt is
made which pe lord hap ma
ad · & shewide to us · And pei
hyyng came: & foundi ma
rie & ioseph · & pe yong child
leyd i A cradle · And pei seyn
ge knowen of pe word pt was
seid to hem of pis child & alle
me pat herde wondride: &
of pees pingis pat were seid
to hem of pe shepherdis · but ma
rie kepte alle pese words ·
bernyng to gidir i hir herte
And pe shepherdis turneden
azen glorifyng & heryng
god i alle pingis pat pei had
de herd & seyn: as it was
seid to hem · And aft pt pe
ente dayes weren endid · pat pe
child shulde be circumcidid: his
name was depid ihc which
as depid of pe angel · bifor pt
he was conceyued i wombe
aft pat pe dayes of pe purgaci
on of marie were fulfilid af
tir moyses lawe: pei token hi
i to ierusalem to offre hym to pe
lord · as it is writen i pe lawe
of pe lord · for eup male kynde
openyng pe wombe: shal be de
pid hooly to pe lord · And pat
pei shulen yive an offerynge ·
aft pat it is seid i pe lawe of
pe lord · A pepyre of turturis ·
or twey culu bridis · And lo
ana was i ierusalem · whos name
was symeon & pis man was
iust & verrynus · & abode pe co
forte of isrl · And pe hooli goost
was i hi & he hadde taken an
answer of pe hooly goost pat
he shulde not see deep: but
he sawi first pe crist of pe lord
And he cam i spirit i to pe tem
le · And whanne his fadir & mo
dir ledden pe child ihu to do af
tir pe custom of pe lawe for
hi: he tokk hi i to his armes ·
& he bleschi god & seide · lord
now you leetest pi seruant ·
aft pi word i pees · for my yen
han seyn pin hielpe · which
you hast made redye · bifor

ye fear of alle puples lijt to
ye schewyng of heyen men: &
blaze of ye puple israel. And his
fadir & his modir were wond
ryng on pees yngis pat we
ren seid of hi. And symeon ble
sid hē: & seide to marie his m
odir. lo pis is sett i to ye fally
ng doū & in to ye risyng azen
of many men i israel: & i to stoke
ne to whom it schal be azensew
and swerd schal passe porow ye
owne soule: pat ye pouztis bē
schewed of many herts. And
anna was a profetesse ye doug
tir of fanuel of ye lynage of
aser. and sche hadde gon forp i
many daies: & hadde lyued yt
hir hosebond seuē zer fro hir
maydenhode. And yis was a
widowe. to foure score zeer &
four. And sche departide not
fro ye temple: but seruede to
god nyzt & day. i fastig. and
preyeris. and yis cam upon hē
in pilk our: & knowleschide to
ye lord & spak of hi to alle pt
abidē ye redempcioū of israel &
as pei hadden ful don al pingis
aftē ye lawe of ye lord. pei tur
nedē azen i to galile. i to her ci
te nazareth. And ye child wax
& was confortid ful of wisdō.
& ye grace of god was in hym
and his fadir & modir weritē
ony zeer into ierusalē: in ye solep
ne day of pask. And whanne
hē was twelue zeer oolde pei
wenten up to ierusalē. aftē ye
custom of ye feest day. And
whanne ye dayes weren don pei
turnedeu azen. & ye child abod
i ierusalē. & his fadir & modir kū
eiben it not. for pei gessinge
pat he hadde be in ye felow
schip. camē a dayes iourney
& souzten hym among his
cosyns & his knowlechie. And
whanne pei foūden hi not: pei
turnedeu azen i to ierusalē. &
souzten hym. And it bifelle yt
aftē ye prydde day pei foūden
hi i ye tēple: sittynge in ye my
ddil of ye doctouris. herynge
hem & axinge hem. And alle
men pat herden hi: wondridē
on ye prudence & ye answer
is of hi. And pei seyn & wondri
den. and his modir seide to hi:
sone what haste you do to us
pus. lo yi fadir & y sorowynge:
hau souzte yee. And he seide to
hē. what is it pat ze souztē me:
wisten ze not pat i po yingis. pt
ben of my fadir. it bihouey me
to be: & pei vnderstodē not ye
word: which he spak to hem. And
he cam doū wip hō. & cam to
nazareth: & was suget to hē
and his modir kepte to gedir

alle pese thingis: & bare hem i
his herte and his profitide in
wisdom & grace: anetis god
and men

In pe fiftenpe zeer of pe emp
ire of tiberie pe emperour
whanne pilat of pontus gouer
nide iudee & eronde was prince
of galile & filip his broper
was prince of iturie & of pe cou
tre of trachon & lisanye was
prince of abilyn vndir pe prin
cis of pristis annas & caiphas:
pe word of pe lord was made
on toon pe sone of zacarie in
desert and he cam i to al pe
contre of iordan: & pedide bap
tym of penance in to remis
sion of sinnis as it is writtin
in pe book of pe wordis of isai
pe pe profete pe voys of crie
er i desert make ye redy pe we
y of pe lord: make ye his pay
is rizt ech valey schal be ful
filled: & eiry hil & litil hil schal
be made lowe and schrewid
pingis schulen be i to drecid in
ugis: & scharp pingis i to plei
weyes and eiry flesche schal
se pe heelpe of god perfiz he
seide to pe puple which weten
out to be baptisid of hi: kyn
dlyngis of ederis: who schewe
wide to zou to fle fro pe wr
aype to comynge: for doze
wœpi fruytis of penance: and
bigynneze not to seie we hauen a
fadir abraham for I seie to zou:
pat god is mizti to reyse of pese
stoones pe sonis of abraham &
now an axe is sette to pe roote
of pe tre and pis eiry tre pat
makip no good fruyt schal be
kut doun: & schal be cast i to pe fi
er and pe puple asked hi: & seide
what pan schulen we do: he an
swerde & seide to hem he pat hap
two coties: zive to hi pat hap
noon and he pat hap meetis do
i lyk man and publicans ca
men to be baptisid. & pei seide
to hi maist what schulen we do:
& he seide to hem doze no pingis m
ore pan pat pat is ordeynied to
zou and knyztis asked hi and
seide what schulen also we do:
& he seide to hem sumpte ze wron
gfully no man nei make ze fals
chalenge. & be ze apayed wiy
zoure soudis whanne alle pe pu
ple gessiden & alle men poynten
i her hertis of toon left pera
uenture he were crist: toon answe
ride & seide to alle men I bapti
ze zou i watir but a stronger
pan I schal come aftir me: of
whom I am not worpi to vnlo
de pe lace of his schoon he sch
al baptize zou i pe hooly goost
& fier whoos wynewing tool

in his hoond: & he shal purge
his floor of corn & shal gadre
pe whete in to his berne: but
pe chaffis he shal brenne wip fi
er vnquenchabil/ and many
oj pingis also he spak & pehide
to pe puple. But ernde tiew
ark whanne he was blamed of
woon for erodias pe wijf of hi
s brop & for alle pe yuels pat
ernde dide: encreside pis on
alle & shitte woon i pson. And
it was don whanne all pe pup
le was baptisid & whanne ihū
was baptisid & pide. heuene
was opened and pe hooly goost
cam doū i bodily lickenesse as
a dowue on hi and a vois was
maad fro heuene pou art my
deer wapre sone. i pe it hap ple
sid to me and ihū hi silf was
bigynnynge as of pritti zeer/
pat he was gessid pe sone of
ioseph which was of help: wh
ich was of matatij which was
of leuy which was of melchi
pat was of iannne pat was
of ioseph/ pat was of mattatie
pat was of amos pat was of
nauum: pat was of help/ pat
was of nagge pat was of ma
tatij pat was of matatij pat
was of semey pat was of iose
ph pat was of mida pat was
of iohannis pat was of resa
pat was of zorobabel pat was
of salatiel pat was of neri: pat
was of melchi pat was of addi
pat was of cosam pat was of
elmadam: pat was of her: pat
was of ihū: pat was was of
eleasar pat was of ioriū pat w
as of matatij pat was of leuy
pat was of symeon: pat was
of iuda: pat was of ioseph pt
was of iona pat was of eliad
ym pat was of melea pat was
of menan pat was of matthatha
pat was of nathan pat was
of dauid pat was of iesse pat
was of obeth pat was of boos
pat was of salmon pat was
of naason: pat was of aminad
ab pat was of aram: pat was
of esrom: pat was of fares pt
was of iudas pat was of iacob
pat was of ysaac pat was of
abraham: pat was of tare: pt
was of nacor pat was of sern
th: pat was of ragau pat was
of phaleth: pat was of heber:
pat was of sale/ pat was of
chaynan/ pat was of arfaxath
pat was sem: pat was of noe/
pat was of lamech pat was
of matusale: pat was of enok
pat was of iareth: pat was
of malaliel pat was of ca
nan/ pat was of enos: pat
was of seth: pat was of adā:

pat was of god.

And ihc full of pe holy goost: turnede azen fro iordan and was ledde bi pe spirit in to desert: fourty dayes and was tempted of pe denel: & eet no pyng i po dayes and whanne po dayes were endid: he hungrede and pe denel seide to him if pou art godis sone: seie to pis stoone pat it be made breed & ihc answerede to him it is writtin pat man lyueth not i breed aloone: but i euery word of god and pe denel ladde him to an hij hill & shewed to him alle pe reymes of pe world in a moument of tyme: & seide to him: p shal zyue to pee al pis power: & pe glorie of hem for to me pei ben zoyuen: & to whom p wole p zyue hem. pf pou fallen doun & worshipe bifoore me: alle pingis shulen be pine & ihc answerede: & seide to hym it is writtin pou shalt worshipe pi lord god: & to him aloone pou shalt serue and he ledde him i to ierusalem: & sette him on pe pynnacle of pe temple & seide to him if pou art godis sone: sende pi self fro hence doun for it is writtin for he hath comaundid to his aungelis of pee pat pei kepe pee i alle pi weies & pat pei shulen take pee in hoondis: lest peraventure pou hurte pi foot at a stoon & ihc answerede & seide to him it is seid pou shalt not tempte pi lord god and whan the enpy temptacoun was endid: pe feende went awey fro hym for a tyme and ihc turnede azen in pe vertu of pe spirit i to galilee. & pe fame went forp of him pro out al pe cuntre & he taught in pe synagogis of hem: & was magnified of alle men and he cam to nazareth: where he was norisshid and entride after his custom in pe sabot daye in to a synagoge: & roos to reede and pe book of ysaie pe profete was takin to him and as he turnede pe book he found a place where it was writtin pe spirit of pe lord on me for which pyng he anoynted me: he sente me to preche to poore men to hele contrite men in herte & to preche remissioun to prisoneris: & sijt to blynde men and to delyuere broken men i to remissioun to preche pe zeer of pe lord pleisant & pe daye of yeldyng azen and whanne he had doo clooud pe book he jaf azen to pe minystre & sat and pe yen of alle men i pe synagoge were biholdyng i to him and he bigan to seie to hem for in pis

dayes þis scripture is fulfilled
i youre eres. And alle men gaue
witnessing to him: & wondriden
i þe wordis of grace þat camen
forþ of his mouþ. And þei seiden
whether þis is not þe sone of ioseph
: & he seide to hem. Sotely ye schul
en seie to me þis liknesse. Leche
heele þi self. þe farisees seiden
to him. How grete þingis haue we
herd don i capharnaum: do þou al
so here i þi contrie: & he seide. verei
ly I seie to you. þat no profet is
resceyued i his owne citee. In
treuþe I seie to you. þat many
widowis weren i þe dayes of he
lie þe profete in israel: whanne he
heuene was closed þre yeeres and six
monepis. whanne grete hungre
was maad i al þe erþe. And to
noon of hem was elye sent: but
i to sarepta of sydon to a widow
e & many lepris weren i israel:
vnder heli see þe profete. And
noon of hem was clensed: but na
aman of syrie. And alle i þe sy
agoge herynge þese þingis: we
ren filled with wrappe. And þei
risen up & drouen him out. Wiþ ou
ten þe citee. And ledden him to þe
top of þe hill on which her citee
was bilied: to caste him down. but
he passide and went forþ þe
mydil of hem. And cam down i
to capharnaum citee of galilee:

And þere he taught hem in sabotis
And þei weren astonyed in his te
chyng: for his word was i power
And i þe synagoge was a man
hauynge an vncleene feend: & he
criede with grete voys. & seide. let
vs. what to vs & to þe thou of na
zareth: art þou comm to leese vs:
I knowe þee þou art þe holy of
god. And he blamede him: & seide
were doumb. & go out fro him. And
whanne þe feend hadde cast him
forþ i to þe mydil: he went a
way fro him. & he noyede him no
ying. And drede was maad i
alle men: & þei spaken to gedir
& seiden. what is þis word. for i
power & vertu he comandiþ to
vncleene spiritis. & þei gon out:
And þe fame was puplisshid
of him: i to eche place of þe citee
& he roos up fro þe synagoge &
entride i to þe hous of symoun
And þe modir of symoundis wi
f: was holdun with grete feue
ris. And þei preyeden him for hir.
& he stood on hir & comandide
to þe feuer. & it lefte hir. And
anoon she roos up & seruede
hem. & whanne þe sunne went
down: alle þat haddeu sike men
with diuerse langouris leddeu
hem to him. And he setteþ his ho
ondis on ech vi hem. & heelide hem. And feendis went

out fro natiue: and arisen and
sitten for pou art pe sone of god·
and he blamyde & suffrede hem not:
to speke: for pei wisten hym·pt he
was crist· and whanne pe day was
come: he yede out & went i to a
desert place: & pe puple souhten
hi· and pei camen to hi: and pei
holden hi· pat he shulde not go
awey fro hem· to which he sede for
also to oper citees·it behoueth me
to preche pe kyngdome of god: for
pis pe sent / and he preichide
in pe synagogis of galilee

and it was don whanne pe
puple came· fast to hi·
to heere pe word of god
he stood besidis pe pool of genes
sareth· & saw two boti stoding
besidis pe pool· and pe fisschers
is weren go doun· & wasschiden
her netis· and he went up i to
a boot pat was symonidis· & preide
him to lede it aliti fro pe loud
and he sete & taught pe puple out
of pe boot· and as he cessiide to
speke: he seide to symoun / lede
pou i to pe deepe: & lasse ye your
netis to take fisch· and symoun
answerde & seide to hi· comandi-
ng· we travelide al pe nyht· & toke
no pyng: but i pi word· y shal
leye out pe nett· and whanne pei
hadde do pis pyng: pei closiden
to gidir a greet multitude of
fisshis· and her nett was broki·
and pei beckeneden to felawis pat
were i an opir boot: pat pei shul
den come & helpe hem· and pei ca
meu & filleden bope pe boots so pt
pei weren almost drenchid· and
whanne symoun petir sai pis pyng:
he felde doun to pe knees of ihu &
seide· lord go fro me: for y am a sy
ful man· for he was on ech syde a
stoned: & alle pat were with hym
in pe taking of fisshis which pei
taken· sorely i lyk· man aries &
toon pe sones of zebede: pat were
felowes of symoun petre· and ih
seide to symoun· nyle pou drede:
now fro pis tyme pou shalt take
me· and whanne pe boots weren
ledd up to pe loond: pei leftin alle
pingis· & pei siedeu hi·

and it
was don· whanne he was i oon
of pe citees· lo a man ful of lepre·
& seyng ihu· felle doun on his face·
& preide hi & seide· lord if pou wilt·
pou mayst make me clene· and
ihc held forp his hond & touchide
hi & seide· y wole: be pou made
cleene· & anoon pe lepre passide
awey from hi· and ihc comandi
de to hi: pat he shulde seie to
noman· but go shewe pou pe to
apis· and offre for pi cleensing
as moyses bad: i to witnessing
to he· and pe word walkide abo
ute pe moore of hi· and myche

puple cameen to gadre: to heere
and to be helid of her feeliness.
and he went to desert: & prede
& it was don soon of pe daies.
he that & trusste & ꝑ were fariſ
ees stirrige & doctoures of pe la
we: pat camen of edre castel of
galilee & of iudee & of ierusalem. and
pe vertu of pe lord was: to hele
sike men. & to men bereen vexed
mad pat was syk in pe palsye:
& pei souchen to bere hym in. &
leete bifore hi. and pei couden
not i what partie pei shulden
bere hi in. for pe puple: went
en on pe roof. and bi pe slattis
pei leeten hi down with pe bed: in
to pe midwil bifore ihu. and whan
he ihu sawe pe feip of hem: he
seide man pi sinnes be forgoon
to pee. & pe scribis & fariseis
bigunnen to peenke: seiynge who
is pis pat spekip blasfemyes:
who may forgiue sinnes: but
god aloone: and as ihu knewe
pe pouxtis of he: he answerde
& seide to hem. what penkeen
ye yuel pingis i youre hertis:
what is lizter to seie. sinnes be
forgoon to pee: or to seie rise
up & walke: but pat ye wete
pat man sone hap power i
erpe to forgiue sinnis: he seide
to pe sike man i palesye. pi seie
to pee rise up: take pi bed &
go in to pin hous. and anoon he
roos up bifore hem & tooke pe bed
in which he lay. and went i to
his hous: & magnyfiede god. &
greet wondris took alle: & pei ma
gnyfiedē god. and pei were
fulfilled wip greete drede: & sei
den. for we han seyn mirelous
pingis to daye. and aft pees
pingis ihu went out & sawe a
publican leuy by name. sittynge
at pe tollop: & he seide to hi. fee
yow me. and whanne he hadde
left alle pingis: he roos up and
siede hi. and leuy made to hi
a greete feste in his hous. and
per was a greete cumpanye of
publicans & of opi pat were
wip hem: sittynge at pe mete
and fariseis & pe scribis of he
gruchiden. & seiden to his dis
ciplis. wiy eten ye & drynken
wip publicans & synful men:
and ihu answerde & seide to he
pei pat ben hole han no neede
to a leche: but pei pat he syke.
for y cam not to clepe iust me:
but synful me to penitence. &
pei seide to hym. wiy pe disci
pis of ioon fasten ofte & makeen
preieres also & of pe fariseis:
but pine eten & drynken. to
which he seide. wiper ye mon
make pe sonis of pe spouse to
faste: whil pe spouse is wit he:

but dayes shulle come whan
ne pe bronde shal be take alle
y fro hem. & pane pei shulen
faste i po dayes. And he seide
to hem also. Ne man sewe for no
man takip a pece fro a newe cl
op. & puttip it in to an old cl
oping. ellis bope he brekip pe
newe: & pe pece of pe newe
acordip not to pe olde. And no
man puttip newe wyne i to old
e botels. ellis pe newe wyne
shal breke pe botels. And pe
wyne shal be shed out. & pe
botels shulle perishe but ne
we wyne owep to be putt i to
newe botels. & bope ben kept
And noman drynkyng pe elde:
wole anoon pe newe/ for he
seip. pe olde is pe bett

And it was don in pe
seconde firste sabot
whane he passide bi
pe cornes: his disciplis pluck
iden eeris of corn. And pei fro
tyng wip her hoonds: eeten
& fanne of pe fanneles: seide
to he what don ze pat pat is n
ot lesefull i pe sabotis. & ihc
answeride & seide to he ze hab
not redde what dauip dide:
whane he hungride. & pei pat
weren wip hi how he entr
de i to pe hous of god & took
loues of proposicion & eet:
And gaf to hem pat weren wip
hym which loues it was not
lesefull to eete: but only to pe
ris. And he seide to hem for man
sone is lord. pe of pe sabotis. & it
was don i anoop sabotis: pat he
entrude i to a synagoge & taupte
And a man was pere: & his righ
onde was drye. And pe scribis &
fariseis aspieden hi. if he wol
de heele hi in pe sabotis: pat pei
shulden fynde cause wherof
pei shulden accuse hi. And he sey
ide pe pouyris of he & he seide
to pe man pat hadde a drye ho
ond. rise up & stoonde i to pe
mydd. And he roos & stood. &
ihc seide to he. I aske zou if it is
lesefull to do wel i pe sabotis or
yuel. i to make a soule saf: or
to leese. And wyth ine he hadde
biholde al men aboute: he seide
to pe man. hold forp pin honde.
And he held forp: & his hoond
was restorid to helpe. And pei
were fulfilled wip vnwisdom.
& spaken to gidre. what pei
shulden do of ihu. And it was
don i po dayes. he wente out
i to an hille. to pye. & he was
al nyst dwellynge i pe pyer of
god. & whane pe daye was co
me: he clepide his disciplis.
& chees twelue of he. whiche
he clepide also apostlis. sym

oft whom he depude petre: & andrew his broper iames & iohn filip & bartholomewe· matheuwe & thomas· iames alpher & symond pat is depid zelotes iudas of iames: & iudas scariothe pat was trayto ur & he cam doñ fro pe hill wt hem & stood i a feeldy place & pe cõpany of his disciplis & a grete multitude of puple of alle iudee & ierusalem· and of pe se coste & of tyre and sydon· pt cameu to heere hym· & to be he eled of her seekneschis· & pei pt weren trauelid of vncleene spirits: weren heelid· and al le puple sought to touche him· for vtu veute out of hym & hee lide alle/ and whanne hise ieren weren cast up i to hise disci ples. he seide blessid be ze poore men: for pe kyngdom of god is youre blessid be ze pt now hungren: for ze shulen be fulfil lid blessid be ze pat now wep en: for ze shulen leye ze shulen be blessid: whanne men shulen hate you· & departe zou awey· & put shenship to zou: & caste out zoure name as yuel for mannis sone ioye ze in pat da ye· & be ze glad: for lo zoure meede is mych i heuen for aft' pes pingis: pe fadris of he

diden to profetis nepeles wo to zou riche men: pat hau youre co ifort wo to zou pat ben fulfilid: for ze shulen hungre wo to zou pat now leizen: for ze shulen mourne & wepe wo to zou whã ne alle men shulen blesse zou· aft' pes pingis pe fadris of he diden to profetis But y seie to zou pat heeren· loue ze youre enmyes: do ze wel to hem pat hateden zou blesse ze men pat cursen zou: pie ze for me pt de famen zou. and to hi pat smy tip pee on o cheeke: shewe al so pe top and fro hi pat takip awey fro pee a clop: nyle pou forbede pe coote and zyue to eche pat axip pee: & if a man takip awey po pingis pat be yne: axe pou not azen and ayze wolen pat men do to zou: do ze also to hem i lyk man/ & if ze loue hem pat loueu zou: what pank is to zou: for syn ful men loueu me pat loueu hẽ & if ze dou wel to hem pat dou wel to zou: what grace is to zou/ synful men dou pis pung & if ze leue to hẽ of whi che ze hopeu to take azen: why at pãke is to zou: for synful men leenẽ to synful men: to take azen as mych nepeles loue ze youre enmyes: & do ze wel

and leue ye hopyng no thyng therof.
& youre mede shal be mycle &
ye shyne be the sones of the hyest:
for he is benygne on vnkynde
men & yuel men. Be ye therefore merci-
full as youre father is merciful. wyle ye
deme: & ye shyne not be demed
wyle ye condempne: & ye shyne not
be condempned. forgyue ye: & it sly
al be forgyuen to you. gyue ye: & it
shyal be gyuen to you. per shyuleu
gyue i to youre bosom a good mesu
re. & wel fylled & shakyn to gid
er & ouerflowynge. for by the same
mesure by whyche ye metem: it sly
al be metyn agen to you. & he sayde
to them a lyckenesse. whether the blynde
may leede the blynde: ne fallen
per not bothe i to the dyche: a disci
ple is not aboue the maystr but
eche shyal be parfyte: if he be
as his maystr. And what seest
thou i thy brothers eye amoot: but
thou beholdest not a beem that is
i thyn owne eye: or how maist
thou sayne to thy broth. broth suffre
y shyal caste out the moot of thyn
eye. & thou beholdest not a beem i thy
owne eye: ypocrite first take
out the beem of thyn eye: & thanne
thou shalt se to take the moot of
thy broths eye. It is not a good
tree: that makyth yuel fruytes
ne an yuel tree: that makyth go
od fruytes. for euery tree is known
en of his fruyt. And men gadre
not figues of thornes: ne men
gadre a grape of a bushe of bre
ris. a good man: of the good treasu
re of his herte bryngyth forth good
thingis. And an yuel man: of the
yuel treasoure bryngyth forth yuel
thyngis. for of the plente of the her
te: the mouth speketh. And what
clepen ye me lord lord: & dou not
the thingis that i sey. eche that com
eth to me & herith my wordis & doth
them: i shyal shewe to you to whi
om he is lyk. he is lyk to a man
that bildyth an hous that diggede
deepe & lette the foundement on a
stoon. & whanne greete flood was
made the flood was hurtled to that
hous: & it mayte not mouen it
for it was foundid on a stoon.
but he that heeryth & doyth not: is
lyk to a man bildyng his hous on
erth wyth outen foundement. in to
which the flood was hurtled & a
noon it fell doun. and the fallyng
doun of that hous: was made greet
And whanne he hadde
fulfilled alle his wordis
in to the eris of the pe
ple: he entrede i to capernaum
but a seruant of a centurion that
was precious to him was sik and
drawyng to the deep: & whanne
he hadde herd of him: he sente
to him the eldere men of iewis &

preyde hym yat he wolde come
& heele his seruant: and wham
ne pei came to ihū · pei yden hi
bisily & seide to hi: for he is war
pi yat pou gratide to hi pis pig·
for he loueb oure folk: & he bil
ide to us a synagoge: & ihē is
ente wip hē · & whānne he was
not fer fro pe hous: pe centuri
en sente to hi freendis and seide
lord wole pou be trauelid · for y
am not worpi: pat pou entre vn
dir my roof for which ping · &
y demede not my self worpi: pt
y come to pee but sei pou bi wo
ord: & my child schal be heli
for y am a man ordeyned vndir
power · & hauing knyztis vndir
me · and y seie to pis go: & he go
eb: & to an oper come: & he comep
& to my seruant do pis ping: &
he doip · & whānne pis ping was
herd: ihē wondride · & seide to
pe pople suynge hi · treuly y seie
to you: nep i firi y found so gre
te feip · and pei pat weren sent
turneden azen home: & foundē
pe seruant hool which was si
pk: and it was don · afterward
ihē wente i to a citee · pat is de
pid nayn: & hise disciplis and
ful grete pople wente wip hi
and whānne he came nyz to pe ga
te of pe citee: lo pe bone of a wo
man pat hadde no mo childr
en · was born out deed · and pis
was a widowe · & mych pople of
pe citee wep hir · & whānne pe lord
ihū hadde seyn hir: he hadde reu
pe on hir · & seid to hir: wole pou
wepe · & he came nyz: & touchide
pe beere · & pei pat bareu: stood
en · & he seide · zouge mā · y seie to
pee rise up · & he pat was deed
sat up azen: & bigan to speke · &
he zaf hi to his modir · & dreed to
ok alle mē: & pei magnifiden
god · & seiden · for a grete profete
is risi among us: & for god hap
visitide his pople · and pis word
wente out of hi in to al iudee: &
i to al pe citee aboute · and ioon
es disciplis tolden hi: of alle pe
se pingis · & ioon clepide tweyne
of his disciplis & sente hē to ihū
& seide · art pou he pat is to come:
or abiden we an opir: & whānne
pe men came to hi: pei seiden ·
ioon baptist sente us to pee: &
seide art pou he pat is to come:
or we abiden anoper · and in pat
ilk · he heelide manp men of her
seknesses & woundis & yuel spi·
rits: & he zaf siht to manp blyn
de men · and ihē answerde and
seide to hem: go ze azen & telle
ze to ioon: po pingis pat ze hā
herd & seen: blynde mē seyn·
crokid men goon · meseis ben
made cleene: deef men heren ·

deed men ryseu ayen poore men ben takū to preching of pe gospel; and he pat schal not be scandrid in me: is blessid/ & whanne pe messengeris of ioon weren go fap: he bigan to seie of ioon to pe puple: what wentē ze out i to desert to se: a reched waggid wip pe wynd: but what wentē ze out to se: a man clopid wip softe clopis: lo pei pat ben i preciouse clop & i delicis: ben in kingis houses; but what wentē ze out to se: a profete: ze p seie to zou: & more pānne a profete pis is he of whom it is writtū lo p sende my aungel bifor pi face: whiche schal make pi weie redy bifor pee certis p seie to zou: p is no mā more prophete among children of wymmē pan is ioon but he pat lesse i pe kyngdō of heuenes is more pā he & alle pe puple heryng & pup plicans pat hadden be baptizid wip pe baptym of ioon: iustifiedēn god/ but pe farisees & pe wise men of pe lawe pat weren not baptizid of hī: disspisiden pe counsel of god: against hem silf & pe lawe sende/ p foe to who schal p seie mē of pis generacoū like: & to whom ben pei like: pei ben like to children sittyng i chepyng & spekynge to gidre & seyynge we hau sungū to zou wip pipis: & ze han not daūsid/ we han made mourning: & ze han not wept for ioon baptist cam neip etynge breed ne drynkynge wyne: & ze seien he hap a feend/ mānes sone cam etynge & drynkynge: & ze seien lo a mā a deuourer: & drynkyng wyne a frend of pupplicans & of synful men/ & wisdom is iustified of her sonnis. Sum oon of pe farisees preide ihū: pat he schulde ete wip hī & he entride i to pe hous of pe farise & sat at pe mete/ & lo a synful wōmā pat was in pe citee as sche knewe pat ihū sat at pe mete i pe hous of pe farisee: sche brouzte an alabastre boy of oynement & sche stood bihynde bisidis his feet & bigan to moyste his feet wip teeris & wipide wip pe heris of hir heued & kisse his feet: & anoyntide wip oynement/ and pe farisee seynge pat hadde clepid hī: seide wip ī me hī silf seyng/ if pis were a profete: he schulde wite who & what man wōmā it were pat ton

chip him. for she is a synful
wōmā. And thē answerde &
seide to hī. symont. I have sū
thing to seie to pee. And he sei
de. maist seie pou. & he answe
ride. Tweyn dettowrs weren
to oo lenere. & oon. oweth fyue
hundrid penis. & pe oper fifty.
but whanne pei hadden wheren
of pe schulden zelde. he forzaf
to bope. Who pānne louep hī
more. symont answerīde &
seide. I gesse pat he. to whom
he forzaf more. And he answe
rīde to hī. pou hast demyd rig
tly. And he turnede to pe wō
man. & seide to symont. seest
pou pis wōmā. I entride in
to pin hous. pou zaf no water
to my feet. but pis hap moist
id my feet with teeris. & wip
dryd hir heris. pou hast not
yoūn to me a coc. but pis sipē
she entride ceesside not to kis
se my feet. pou anoyntidist not
myn heed wip oile. but pis an
oyntide my feet wip oynement
ut. for pe which thing I seie
to pee. many synnes ben forgo
uē to hir. for she hap loued
mychi. And to whom is lesse
forgoūn. he loueb lesse. & he
seide to hī. pi synnes ben forgo
uē to pee. And pei pat satten
to gidir at pe mete. biginnen
to seie wip inne hem self. Who
is pis pat forgiueb synnes. but
he seide to pe wōmā. pi feip hap
maad pe saaf. go pou in pees

And it was don after wa
ard. & sum made iour
ney bi citees & castels.
preechinge & euangelisinge pe
reisme of god. And twelue wit
hi. & sū wymmen pat weren
heelid of wicked spiritis & se
ekneessis. marie pat is clepid
magdeleyn of whō seuene de
uelis weenten out. And ioone
pe wif of chuse pe procurato
ur of eroude. & Susānne & many
e opēr pat ministreden to hī of
hey riches. And whānne mychi
peple was come to gidir. And
men hizedē to hī fro pe citees.
he seide bi a similitude. he pat
sowip zede out to sowe his seed
And whīle he sowip. sū fel bisi
dis pe weie. & was defoulid.
And briddis of pe eyr eetyn it
And opēr fel on a stoon. & it sprū
ge up & dried. for it hadde not
moisture. And opēr fel among
pornes. & pe pornes sprūgen
up to gidir. & strangliden it. &
opēr fel in to good eere. and it
sprūgi up. & maad an hundrid
fold fruyt. he seide pese pingis
& criede. he pat hap eris of he
ring here he. but his disciplis

aſkeden him: what pis parable
was. And he ſeide to hem to yon
it is graunted to knowe pe pryuee
of pe kyngdom of god but to
oper men i parables: pat pei ſeyn
ge ſe not & pei herynge vndirſt
onde not & pis is pe parable:
pe ſeed: is godis word. And pei
pat ben biſide pe weie: ben pe
es pat heren & afteward pe fend
comey & takip awey pe word
fro p herte: leſt pei bileuyng be
saad. & pat bint pei pat fel on
a ſtoon: ben pees pat whanne
pei han herd: reſſeyue pe word
with ioye. And pees han not root
is for at a tyme pei bileue: & i
tyme of temptacion pei goen a
wei but pat pt fel among por
nes: ben pees pt herden & of
biſynneſſis & riche ſſis & luſtis
of lyf pei gon forp & ben stra
ngled: & bryngyn forp no fruyt
but pat pt i to good erpe: ben pe
es pt i a good herte & beeſt her
en pe word & holden & bryngen
forp fruyt i pacience. Nemo
lyueyn a lanthe & hilip it vnp
a veſſel: or puttip it vndir a bed
but on a candil ſtick: pat men
pat entren ſeen lyt. for p is no
priuey pyng: which ſchal not be
opened. nep hid pyng: which
ſchal not be knowin & come in
to open. pfor ſe ze how ze heere

for it ſchal be youn to him pat
hap & who on hap not: alſo pt pt
he weney pt he hane ſchal ben
ta awey fro hi & his modir and
bripren camen to hi: and pei mys
te not come to hi for pe puple &
it was teld to hi pt modir & pt
bripren ſtonden wip oute fory:
wiſchynge to ſe pee & he answerde
& ſeide to he my modir & my bri
pren ben pe ſe: pat heere pe word
of god & don it. And it was don
i oon of pe dayes. he weente up
in to a boot & his diſciplis. & he
ſeide to he paſſe we on pe ſee. And
pei weente up & while pei voiede.
he ſlepte. And tepeſt of wynde a
ndoun i to pe water: & pei weren
drynd hidir & pidir wip wawes
& weren i perel. And pei camen
nyz & rep ſeden hi & ſeide. mai
ſtour we perſiſſe. And he roos
& blamyde pe wynde & pe tepeſt
of pe water: & it ceſſide. And
pe ſtilnſſe was maad & he ſeide
to he where is your feip: which
dreedynge wondriden & ſeiden
to gidir. Who geſſiſt pou is pis
for he comandip to wynds &
to pe ſee: & pei obeyen to hi. And
pei voiede to pe citee of gera
ſenis: pat is ayen gaſile. And
whanne he weente out to pe lond:
a man ran to hym pat hadde a
deuel long tyme. & he was not

cloud wip clop: nepw discilide i
hong but i seynteris þis whanne
he sayd ihū: fel doū bifor hi and
he anpuge wip aguet voiz: seide
what to me & to pee: ihū pe sone
of pe hizest god: y bisechc pee pt
pou turmente not me. for he co
maūdide pe vncleene spirit: pt
he shulde go out fro pe mā: for
he took hi ofte tymes & he was
bound wip cheynes & kept in
stocks & whanne pe boondis we
ren broken: he was ledd of deu
eils i to desert: and ihc asked
hi & seide what name is to pee
& he seide legiōū for many de
uelis weren entrid i to him &
pei preyde hi pat he shulde not
comaūde hē: pat pei shulden
go in to helle: and ꝑ was a flo
ck of many swyne: leseiwynge
i an hil & pei ꝓyede hȳ: pat he
shulde suffre hem to entre i
to hē: & he suffride hē & so pe
deuelis wente out fro pe mā:
& entridē i to pe swyn: & wip a
bivve pe flock wente headling
i to pe pool: & was drenchid &
whanne pe hirdis sawen pis pin
g doū pe flowe & tolde i to pe
cite & i to pe townes: & pei zede
out to se pat pingis pat was
don: & pei camē to ihū: & pei fo
iden pe mā sitting clopid fro
whom pe feendis wente out.

and in hool mynde at his feet: &
pei dredden & pei pat sayen tolde
to hem how he was made hool
of pe legiōū. & al pe multitude
of pe cītre of gerasenis ꝓyēd hi
pat he shulde go fro hē: for pei
weren holdū wip grete dreede
he wente up i to a boot & turne
de agen. and pe mā of whom pe
deuelis weren gon out: ꝓyde hi
pat he shulde be wip hi. ihū lefte
hi & seide. go agen i to pin hous:
& telle how grete pingis god hap
don to pee & he wente forpon al
pe cītee & ꝓclide how grete pin
gis ihū hadde don to hi. and it
was don whanne ihc was gon ag
en: pe puple resseyuede hi. for
alle weren abidīg hi. and lo
a mā to whom pe name was
iayrus: & he was ꝓnce of asyn
agoge & he fel doū at pe feet
of ihū: & ꝓyde hi pat he shulde
entre i to his hous. for he had
de but oon douzt almost of tw
elue zeer eelde & she was deed
and it bifel: pe whyle he wente
he was prūgū of pe puple & a
wōmā pat hadde a flux of blo
od twelue zeer: & hadde spendid
al hir catel i lechis & she mypte
not be cured of oiy: & she cam
nyz behynde: & touchide pe hem
of his clop: and anoon pe fluxe
of hir blood weesside: & ihc

Wyat

sede: Who is pat touchide me
& whanne alle men denyede: petre
sede: & pei pat weren with hym
commaundide pe puple pristen &
diseseyn pee: & pou seist who
touchide me, & pe sede sinnes
hap touchid me for pat vertu
zede out of me And pe woman
seynge pat it was not hid fro
hi: cam tremlyng & fel down at
his feet And for cause she had
de touchid hi: she shewide bi
fore alle pe puple & how anoon
she was heelid: And he sede
to hir doute pi feip hap maad
pe saaf: go pou i pees, And zit
whyle he spak. And cam fro pe
place of pe synagoge & sede to
hi: pi doute is deed: wyle pou
trauele pe maist And whanne
pis woo was herd: pei ruiswe
ride to pe fadir of pe damysel
wyle pou dreede: but bilene
pou oonly & she shal be saaf
And whanne he cam to pe hous.
he suffrede noman to entre wt
hi but petre & iaco & iames
& pe fadir and pe modir of
pe damysel, And alle weptē
& biweylide hir, And he sede,
wyle ze wepe, for pe damysel
is not deed: but slepip, And
pei scorneden him: & wisten
pat she was deed, but he
holde hir hond & criede &
sede damysel rise up, And hir
spirit turnede agen: & she roos
anoon And he comaundide to give
to hir: to ete, And hir fadir and
modir wondrideē greetly, And
he comaundide hē pat pei shul
den not sei to oony pat ping
pat was don

And whanne pe twelue
Apostlis weren clep
id to gidir: he zaf to
hem vertu & power on alle de
mels & pat pei shuldē heele
seknesis And he seynt hē to
prise pe kyngdom of god: & to
heele syk men, And he sede to
hem, no ping take ze i pe wege
nei zeerd ne scrippe nei breed
ne money: & nei haue ze two
coties And i to what hous pat
ze entren: dwelle ze pere & go
ze not out fro pēnce & who eū
resseyue not zou: go ze out of
pat cite & shake ze of pe powdir
of zoure feet in to witnesseyn
ge on hem And pei zeden forp
& weiten aboute bi castelis
preiynge & heelynge eiy wher
And evende tetrak: herde al
le pingis pat weren don of
hi: & he doute for pat it was
seid of sum men: pat iohn was
rise fro deep, & of sum men: pt
elye hadde appeerid: but of oi
pat oon of pe elde profetis

was risen / And erande sende
p hane bifore hi soon · & who
is pis: of wyh p here such pr
ayis: & he sought to se hi / and
pe apostlis turnede azen: &
telden to hi alle pingis pat
pei haddē doon / And he took
hem: & went bisidis in to a
desert place pat is beth saida
And whane pe puple knewe
pis: pei folewedē hi / And he
resseyuede hē: & spake to hē
of pe kingdom of god: & he
heelide hem: pat hadden ne
ede of cure / And pe day big
an to hoyy bowe doū / And
pe twelue cammē & seiden to
hi: leene pe puple: pat pey
go & turne i to castels & toun
nes pat ben aboute · pat pei
fynde mete: for we ben here
in a desert place / And he sei
de to hem / Yiue ye to hē to ete
And pei seiden / pey ben not
to us: no pāne fyue loones
& twey fiſchis / but paranē
ture pat we gon & bien met
es: to alle pe puple / & pe men
werē almost fyue pousand
And he seide to his disciplis ·
make ye hem sitte to mete ·
by companyes a fifty to gidi
And pei didē so · & pei makē
alle men sitte to mete / And
whane he hadde take pe fy
ue loones And twey fiſchis ·
he biheld i to heuene · & blei
side hem & brak / And deide
to his disciplis: pat pei shul
den sette forp bifor pe compa
nyes / And alle men eten: And
weren fulfilled · & pat pat lef
te to hem of brokū metis was
takū up: wyl twelue coffins /
And it was don whane he
was aloone ꝑchyng ꝑyng:
his disciplis weren with hi
And he axide hem & seide /
whom seyen pe puple pat y
am: & pei answerden & seidē
soon baptist / opir seyen: elie
And opir seyen: o profete of
pe fammer is risū And he sei
de to hem / but who seie ye pt
y am: / simon petre answe
ride: & seide / pe crist of god
And he blamyng hem: comā
dide pat pei shulden seie
to nomā · & seide pe sūnis
for it behouey mānis sone:
to suffre many pāyns / & to
be repued of pe eldre men:
& of pe princis of prestis & of
scribis / And to be slayn: &
pe pridde daye to rise azen /
And he seide to alle / if ony
wole come aft̄ me: denye
he hi self & take he his crosse
eiyday · & sue he me / for he
pat wole make his lyf

shall leese it. And he that
leesip his lyf: for me shal ma
ke it saf. And what profitip
it to mã if he wynne alle pe ty
eld & leese hi self. & do peryg
of hi self, for who so shamep
me & my wordis: mãy sone
shal shame hi whãne he com
ep i his maiestee & of pe fadris
& of pe hooly angelis ¶ And
y seie to zou verily ꝑ sũme
stoond hiere. whiche sh
ulen not taste deep: til pei se
en pe reyne of god. And it
was don after pees wordis.
almest eyte dayes: & he took
petre & iames & ioon. And he
stiede i to an hil: to pie. And
while he ꝑyede: pe likenesse
of his cheer was changed. &
his cloting was whit shin
ing. And lo two men spaken
wip hi. & moyses & ely were
seen i maiestee. And pei sayẽ
his going out. which he sh
ulde fulfille i yerlũ. & petre
& pei pat weren wip hi: we
ren heuy of sleep. & pei wa
kinge sayen his maiestee: &
pe tiwey men pat stoden wip
hi. And it was don whãne pei
departiden fro hi: petre sei
de to ihũ. maistir it is
good: pat we be heere. And
make we heere pre taberna

cles. oon to pee. And oon to moy
ses: & oon to elye. And he wi ste
not: what he shulde seie. bit
while he spak pese pingis: a clo
ude was made. & ouershadewide
hem. And pei dredden: whãne
pei entreden i to pe cloude. And
a voys was made out of pe clou
de. & seide. pis is my derwiy so
ne: heere ye hi. & while pe vois
was made: ihũ was foũdi a
loone. & pei weren stille: And to
no man seiden i po daies out
of po pingis. pat pei hadden
seyn. But it was don i pe da
ying. whãne pei camẽ doũ of
pe hil: mucli puple meette hẽ
and lo a man of pe cũpany: cry
ede & seide. mait ꝑ biseche pee
biholde my sone: for ꝑ haue no
mo. & lo a spirit takip hi. And
suddenly he crieꝑ & hurtlip doũ
& to drawip hi wip fome. And
vnepe he goip awey aftir dra
winge hi. & ꝑ pide pi disciplis:
pat pei shuldẽ cast hi out. And
pei mygte not: And ihũ answer
de: & seide to hem. A vnfeyful
generacioũ & weyward. how lon
ge shal ꝑ be at zou. & suffre zou:
bryng hidir pi sone. & whãne
he came nyg: pe deuel hurtlide
hi doũ. & to drapide hi. & ihũ bla
mide pe vncleene spirit: And
heelide pe chil. & yelaide hi to

his fadir. And alle men wondriden greetely i pe greetenesse of god. And whanne alle men wondriden i alle pingis pat he dide: he seide to his disciplis putte ze pese wordis i zoure herris. for it is to come pat mannes sone be bitrayed in to pe hondis of men. And pei knewen not pis word. & it was hid bifor hem: pat pei feeldeu it not. & pei dredden to axe hi of pis word. But aponzt entrede in to hem: who of schulde be greetest. And ihc sepuge pe pouzris of pe herte of hem: toke a child & setide hi bisid him. & seide to hem: who eri resseyuep pis child i my name: resseyuep me. And who eri resseyuep me: resseyuep hi pat sende me. for he p^t is leest among zou alle: is pe greetest. And ioon answerde & seide. comandour: we say eri man castinge out feend is i pi name. And we han forbedi hi: for he sieq not pee wip vs. & it was don whanne pe daies of his taking up is even fulfilled: he settide faste his face to go to ierusalem. & sente messageris bifor his sizt. And pei zeden & entreden i to a cete of samaritanis: to make re

dy to him. And pei resseyuedē not hi: for pe face was of hi goynge i to ierusalem. & whanne James & ioon his disciplis seyn. pei seiden. lord wolt pou pat we seien pat fier come doū fro heuene. & waste hem. And he turnede: & blamyde hē & seide. ze witen not whos spiritis ze bē. for man^n sone cam not to leese men^n soulis: but to saue. & pei weten i to anoper castel. And it was don whanne pei walkeden i pe weie: a man seide to hi. y schal sue pee: whidir eri pou go. & ihc seide to hi. foxis han denes: & briddis of pe eir han nestis but man^n sones hap not wher pe reste his heed. & he seide to an oper. sue pou me. And he seide lord suffire me first to go: and birye my fadir. And ihc seide to hi. suffire pat deede mē biryen deed men: but go p^u & telle pe kingdō of god. & anoper seide. lord y schal sue pee: but first suffire me to leese al pingis p^t bē at hoom. & ihc seide to hi. noman pat puttip his hoond to pe plo ug and biholdinge backward. is able to pe reisoun of god.

And aft^r pe pingis: pe lord ihc ordeynede al so oper seuenty and tweyn. & sente hem bitweyn

& ihc seide to hi. wyle ze forbede. for he p^t is not azens vs: is for vs.

and wepu bifor his face: in
to eiip cite & place whidir he
was to come. And he seide to
hem. p̃is mycche ripe wen: &
feiwe werkmẽ. p̃for p̃ie ze pe
lord of pe ripe wen: pat he
sende werkmẽ i to his ripe
wen. go ze lo p sende zou: as
lambren among wolues. p̃
for wyle ze bere neiper scrippe. neiper schon: & greete ze
nomã bi pe were in to what
hous pat ze entren first seie
ze pees to pis hous. & if aid
ne of pees be pere: youre
pees schal rese on hi. but if
noon: it schal turne azen to
zou. & dwelle ze i pe same ho
us: etinge & drinkinge po
yngis pat ben at hẽ. for a
werkman is worpi his hire
wyle ze passe frõ hous in to
hous. & i to what eiẽ cite ze en
treu. & pei resseiue zou: ete
ze po yngis pat ben sett to
zou. & heele ze pe syke men
pat ben i pat cite: & seie ze
to hem. pe kingdom of god
schal neyz i to zou in to what
cite ze entren. & pei resseiue
zou not. go ze out i to pe stree
tis of it. & seie ze. we wipen
of. azens zou pe poudir pat
cleued to us of youre cite. ne
peles wite ze pis ping: pat
pe reiwme of god schal come
nyz. y seie to zou. pat to sodom
it schal be easier. pan to pat
cite i pat daie. Wo to pee mor
sinn. wo to pee bethsaida. for
if i tyre & sydon pe vertues had
den be don i zou: sitynne pei
wolden hane sete i heyre and
asches. & hane don penitence
nepeles to tyre & sydon it sch
al be easier i pe doome: pan to
zou. And pou capharnaũ art
enhaiised til to heuẽ: pou sch
alt be drenchid til i to helle. he
pat heryp zou: heryp me. and
he pat dispisip zou: dispisip me
and he pat dispisip me: dispisip
hi pat sent me. and pe two &
seuenty disciplis: turneden azẽ
with ioye. & seiden. lord also de
uelis ben subiect to us in pi na
me. and he seide to hem. y sayz
sathanas fallynge down fro he
uene as leyt. and lo. y hane
zouu to zou power to trede on
serpentis & scorpions. & on al
pe vertu of pe enemy: & no
ping schal anoye zou. nepeles
wyle ze ioye i pis ping pat spi
ritis ben subiect to zou. but io
ye ze pat youre names be wri
tũ in heuenes. in pilk our
he gladide in pe hooly goost:
& seide. y knowleche to pee fa
dir. lord of heuẽ & of erpe

for pou hast hid pese pingis
fro wysmen & prudent: And
hast shewed hem to smale chil
dren. Yhe Fadir: for so it ple
sid bifor pee. Alle pingis bē yoū
ī to me of my Fadir. & noman
wot who is pe Sone: but pe Fa
dir. & who is pe Fadir: but pe So
ne. & to whom pe Sone wil shew
he. And he turnede to his disci
plis & seide bleessid ben pe yen:
pat seen po pingis pat ye seen
for y seie to you: pat many pro
fetis & kingis woldeu have se
e po pingis pat ye seen: & pei
sawen not. And here po pingis
pat ye heren: & pei herdē not
And lo a wise mā of pe lawe
roos up: tēptinge hī & seinge
maist what ping shal y do
to have eilastyng lyf. & he
seide to hī what is writī in
pe lawe: how redist pou:
he answeride & seide pou sh
alt love pi lord god of al pin
herte: and of al pi soule & of
alle pi strengpis & of al pi my
nde. And pi neyboure as pi se
lf. & ihc seide to hī. pou hast
answeryd rytly. do pis ping:
& pou shalt lyue but he wil
inge to justifie hī self: seide
to ihū. & who is my neyboure:
& ihc biheld & seide. A man cam
doū fro ierusalē ī to ierico: and
fel among pefes & pei robiden
hī & woūdiden hī & went away
& leften pe man half alyue & it
bifel pat a prest cam doū pe same
weye: & passide forp when he
hadde seyn hī. also a dekeue whā
ne he was besides pe place. &
sawe hī: passide forp. but a man
Artian goynge pe weie: cam
besides hī. And he seyg hī. & had
de reuwe on hī. & cam to hī &
bound to gidir his woūdis. &
hild pere oyle & wyne: & leide
hī on his beest. & ledde in to an
ostrye. & dide pe cure of hī. And
amorp day he brouyte forp two
pens: & yaf to pe ostier & seide
have pe cure of hī. And what
eū pou shalt yive oū: y shal
yelde to pee. whānne y come agē.
who of pese was pe seyng
to pee: was neyboure to hī pat
fel among pefes. & he seide
he pat dide mercī to hī. & ihc
seide to hī. go pou & do pou on
lyk man. And it was don whi
le pei went: he entride ī to a
castel & a wōmā martha by na
me: resseyuede hī ī to hir hous
And to pis was a sist: marie
by name which also satt bi
sidē pe feet of pe lord. & herde
his word. but martha bisiede
about pe ofte seruyce. & sche
stood & seide. lord takist pou

ma kepe: pat my sistir hap left me
aloone to serue: pfor seie pou to
hir: pat she helpe me And pe lord
answerde: & seide to hir martha
martha pou art bisi: & art trou
bled aboute fal many pingis. but
o ping is nedfulle; mary hap
chosin pe beest part which shal
not be take awey fro hir

And it was dou-whanne
he was pring i a place:
as he wesshide-oon of
his disciplis seide to hi; lord teche
us to pie: as toon tauhte his dis
ciplis And he seide to he whanne
ze pyen: seieze fadir: hallewid
be pi name pi kingdom cume to
zine to us to day: oure ech dayes
breed & forzine to us oure sinn:
as we forzine to eche man pat
oowy to us & lede us not in to
temptacion And he seide to he
who of zou shal haue a freend
& shal go to hi at mydnyzt &
shal seie to hi freend leene to me
pre loues; for my freend comep
to me fro pe weie: & y haue not
what y shal sette bifor hi And
he wip i-nerp answer & seie nyle
pou be heny to me pe dore is no
w shut & my children be wip
me i bed: y may not ryse & zine
to pee And if he shal dwelle &
schal knockyng y seie to zou: pou
he shal not ryse & zine to hym
for pat pat he is his freend ne
peles for his wirpynnel aring
he shal ryse & zine to hi: as m
any as he hap neede to And p
seie to zou aske ze: & it shal be
opened to zou for ech pat asp:
takip And he pat seekip: fynd
ip & to anim pat knockip: it
shal be opened pfor who of
zou asip his fadir breed: whe
per he shal zine hi a stoon:
or if he asip fish: whei he sh
al zine hi a serpent for pe fish:
or if he ase an eye: whei he
shal aredie hi a scorpion: per
for zif ze whanne ze be pnel-hi
nen zine goode zifts to zoure
children: how mypche moore
zour fadir of heuen shal zine
a good spirit to men pat asip
hi: And ihu was castynge out
a feend: & he was doumbe And
whanne he hadde cast out pe
feend: pe doumbe man spak & pe
puple woondride And sum of he
seide in belsabub pnce of deu
elis: he castip out deuelis &
opir temptynge: a-side o hi ato
keue fro heuen & as he sau pe
pouris of heu- he seide to he
eny reiume departid a-geinns
it self: shal be desolat & an
hous shal falle on a hous &
if sathanas be departid ag
ainns hi self how shal his reis

zouyn to zou selue ze: & ze shulen
fynde knocke ze: & it shal be

me stonde · for ze seyen pat I
caste out feendis i belzebub ·
And if I i belzebub caste out
feendis · i whō kestē out zoure
sonnes · ¶for pei shulē be zoure
domesmē · but if I caste out
feendis ⁊ pe kyng of god · pā
ne pe reiume of god is comm
among zou ¶ whānne a strong
armed man keepip his hous ·
alle pingis pat he weldip ben
¶ pees · but if a strenger pāne
he come vpon hī ⁊ ouercome hī ·
he shal take awei al his arm
es · ⁊ whiche he trustide · ⁊ sha
l dele abrood his robryes ¶ he
pat is not wip me · is azenis
me · ⁊ he pat gederip not to gi
dir wip me · scaterip abrood ·
whānne an vncleene spirit go
ip out of a man · he wandrip
pr drie placis · ⁊ sekip reste ⁊
he fyndinge not · sip I shal
turne azen i to myn hous · fro
whānne I cam out · ⁊ whānne
he comep · he fyndip it clansid
wip bispinis · ⁊ fayr arayed ·
pānne he goip ⁊ takip wip hī
seuene opir spiritis worse pā
ne hī self · ⁊ pei entren ⁊ dwe
lleu pei · and pe laste pingis
of pat man · ben made worse
pānne pe firste ⁊ it was don
whānne he hadde seid pese ping
is · A wōman of pe cūpanip re
ide hir voys and seide to hym ·
blessid be pe wombe pat bare
pee · ⁊ blessid be pe tetis pat pou
hast soken ⁊ he seide but zhe
blessid be pei pat heeren pe wo
rd of god ⁊ kepen it ¶ And whā
ne pe puple rūnen to gidir · he
bigan to seie · pis generacōn is
euyl and generacōn it seki
a tokene ⁊ a tokene shal not be
zouū to it · but pe tokene of io
nas pe profete · for as ionas
was a tokene to nīe of nynyue ·
so man sone shal be to pis ge
neracōn · pe queen of pe south sh
al rise i doom wip nīe of pis ge
neracōn · ⁊ shal condempne hem ·
for she cam fro pe cendis of pe
erpe · for to here pe wisdom of
salamon · ⁊ lo heer is a greter
pānne salomon · nīe of nynyue
shulē rise i doom wip pis gen
eracōn · ⁊ shulē condempne it · for
pei diden penance i pe preching
of ionas · ⁊ lo heer is a greter
pan ionas ¶ wōman tendip ala
mpe · ⁊ puttip i hydis · neper
vndir a bu shel but on a candel
stike · pat pei pat gon yn se lizt
pe lantine of pi body · is pin ize
if pin ize be symple · al pi body
shal be lizty · but if be weyis
ard · al pi body shal be derkeful
for se pou · left pe lizt pat is i
pee be derknellis · for if al pi

body be bryst. And haue no pa
rt of derknesse: it shal be al
bryst. And as a lanterne of bryt
nesse it shal gyue lyst to yee.
And whane he spake: a Farisee
prayede hym yat he shulde eete
wip hym. And he entrede & sat
to ye mete. And ye Farisee wi
gan to sene wondyng wip yme
hym self: why he was not wassh
en bifor mete. And ye lord seide
to hym. now ye Farisees clensen
yat pt is wip outen fayr of ye
cuppe & ye plat: but yat pung
yat is wip yne of yow is ful
of rauenyn & wickednesse. foo
lis. wher he yat made pt yat
is wip outen fayr: made not
also yat pt is wip yne. vepeles
yat yat is ouer plus gyue ye alm
es: & lo alle pungis ben cleene
to yow. but wo to yow Farisees
yat tiyen mynte & rue & ech
erbe: & leeuen doom & ye char
ite of god. for it behoofte to do
yese pungis: & not leeue yo.
wo to yow Farisees yat louen
ye furste chayres in synagogis.
& salutacions in chepyng. wo to
yow yat ben as sepulcris pt be
not sey: & men walkyng aboue
& witen not. but oon of ye wise
men of ye lawe answerde: & se
yde to hym. maist pou seyng yese
pungis: also to us doist despyt

And he seide also wo to yow wise
men of lawe. for ye chargen men
wip burdyns. which yei mou
nat bere: & ye yow self wip youre
o fynger touchen not ye heyn
es. wo to yow yat bilden tom
bis of profetis & youre fadr
is slowen hem. treuly ye witnes
sen: yat ye consenten to ye werk
is of youre fadris. for yei
slowen hem: but ye bilden her sepul
cris. for ye wisdom of god se
yde. y shal sende to hem profeet
is & apostlis: & of yei shulen
sle & pursue. yat ye blood of
alle profetis yat was shed
fro ye making of ye world. be
sought of yis generacion. fro ye
blood of ye iust abel. to ye blo
od of zacarie: yat was slayn
bitwix ye auter & ye hous. lo y
seie to yow: it shal be sought of
yis generacion. wo to yow wise
men of ye lawe. for ye han taken
awey ye keye of kunyng. & ye
yow self entriden not: and ye
han forbedun hem yat entri
den. And whanne he seide ye
se pungis to hem: ye Farisees
and wise men of lawe. bigi
nen grevously to agenston
de. and stoppe his mouy of
many pungis. aspyynge hym
and sekinge to take sum ping
of his mouy: to accuse hym

And whanne mycche
puple stod aboute · so
pat pei treden eche ou
oper: he bigan to seie to his
disciplis / be ye war of pe
sourdouw of fariseis: pat
is ypocrisie / for no ping is
hiid: pat schal not be schewi
d / neper hid: pat schal not be
wist for whi po pingis pat ye
han seid i derknessis: schulen
be seid i lijt / and pat pat ye hi
spoken i eer i pe conclis: schal
be pchid i rooffes: & y seie to you
my freendis / be ye not afeerd
of hem pat sleen pe bodie: &
aft pese pingis han no more
what pei schulen do / but y schi
al schewe to you: whom ye
schulen drede / drede ye hi · pt
aft he hap slayn hap power
to sende i to helle · And sey seie
to you: drede ye hi · whei fyue
sparowes ben not sold for tiu
epu halpens: & oon of hem is
not i forgetyng bifor god: but
also alle pe heeris of youre
heed: ben noumbrid · pfor nyte
ye drede: ye ben of more pri
ys pan ben many sparowes / tr
euly y seie to you eche man pat
knowlechip me bifor men:
man sone schal knowlechje
hi bifor pe angelis of god /
but he pat denyep me bifor
men: schal be denyed bifor pe
angelis of god / and eche pat
seip a word agens man sone:
it schal be forgoun to hi / but
it schal not be forgoun to hym:
pt blasfemiep agens pe hoolp
goost ¶ And whanne pei leden
you i to synagogis · & to magis
tratis & potestatis: nyte ye be
ysi how or what ye schulen
answer · or what ye schulen
seie / for pe hoolp goost schal
teche you i pat hour: what it
behoueb you to seie ¶ And oon
of pe puple seide to hi / maist
seie to my brop pat he depar
te with me pe eritage / and he
seide to hi: man who ordeyne
de me a domesman or a departer
on you? And he seide to he
se ye & be war of al coueityce /
for pe lyf of a man: is not i pe
abundance of po pingis · whi
che he weldip / and he tolde to
hem · a liknesse & seide / pe fe
eld of a riche man · brouyte forp
plenteuouse fruytis: & he po
nyte with ine hi self & seide /
what schal y do for y hanne not
whidir y schal gadre my fruy
tis: and he seip pis ping y sch
al do / y schal pronge down my ber
nes: & y schal make greter aw
pidir y schal gadre alle pingis
pat growe to me & my goodis ·

And y shal seye to my soule
soule you hast many goods
kept i to fil many zeeris re
ste you· ete drynke· & make
feeste· And god seide to hi· fool
i pis nyzt· pei shulē take pi
lyf fro yee· And wiog shulē
yo pingis be· pat you hast a
rayed· So is he pat tresuryp
to hi· self· & is not riche i god·
& he seide to his disciplis· per
fore y seie to you· nyle ze be bisy
to zoure lyf· What ze shulen
ete· nei to zoure body· Nip
what ze shulē be clopid· pe
lyf is more pan mete· & pe
bodi more pan clopyng· bihol
de ze crowis· For pei sowē not
neyr repen· to which is no ce
ler ne bern· & god fedip hem
how mychie more ze bē of more
prijs pan pei· And who of
zou bipenking· may putt to
oo cubit to his stature· & for
if ze moū not pat pt is lesse·
What be ze bisie of opi pingis·
bihold ze pe lilies of pe feeld
how pei wexen· pei traueien
not nei spynen· & y seie to you·
pat nei salamon i al his glo
rie was clopid as oon of pees
& if god clopip pus pe hey pat
to daye is i pe feeld· & to morw
ye is cast i to an ouē· how m
ych more you of litil feip· &

nyle ze seke· What ze shulen
ete or what ze shulē drynke·
& nyle ze be repid an hij· for fol
kis of pe world· sekē alle pese
pingis· & zoure fadir woot·
pat ze neden alle pese pingis·
nepeles seke ze first pe kingdō
of god· & alle pes pingis shulē
be cast to you· nylle ze litil flo
ke drede· for it plesid to zoure
fadir· to zive zou a kingdom·
sette ze po pingis pat ze hau i
possessiōn· & zive ze almes &
make ze to you sachels pat wex
en not oolde· tresoure pat fai
lip not i heuenes whidir a pe
ef neizip not· nei mouzt defy
uyey· for whei is pi tresoure·
pere pin hevte shal be· be zou
re leendis gird aboute· & lam
es brenyng· & zoure hoondis·
And be ze lyk to me pat abidē
hey word· whanne he shal tur
ne azen fro pe weddyngis·
pt whanne he shal come and
knocke· anoon pei open to hi
bisiddē be po sevnaltis· pat
whanne pe lord shal come· he
shal fynde wakynge· treuly
y seie to zou· pat he shal gir
de hi self· & make hem sitte
to mete· And he shal go & ser
ne hē· & if he come i pe secon
de wakinge· & if he come i pe
pridde wakinge· & fynde so·

po seruantis ben blessid And
wite ye þis þing / for if an hoso
bonde man wiste i what our þe
þief wolde come: sotely he sho
lde wake & not suffre his ho
us to be mined & be ye redy:
for i what our ye gessen not·
mannis sone shal come / And þe
re sede to his / lord seist þon
þis parable to us: or to alle:
& þe lord sede who gessist þ'
is stresse dispendere · & prud
ent: whō þe lord hap ordeyne
de on his meyne to zine hem i
time · mesur of whete: bles
sid is þat seruant · þat þe lord
whanne he comep shal fynde
so doynge · verily I sei to you
· þat on alle þingis þat he wel
dip: he shal ordeyne him / þat
if þ' seruant sei i his herte:
my lord tarpep to come / And
bigynne to smyte children &
handemaydens: & ete & drin
ke & be filled on mesur · þe lord
of þat seruant shal come i
þe daie þat he hopip not: &
þe our þat he woot not · And
shal departe him: & putte his
part wt vnfeyfil men / but
milk seruant þat knew þe wi
lle of his lord: & made not hi
mselfe · & dide not after his wille:
shal be betin with many betin
gis / but he þat knew not &

dide werpi þingis of stroks:
shal be betin wip feue sforis to
ech man to whō mycche is zoun:
mycche shal be asked of him / And
þei shulen axe more of him: to
whō þei bitolen mycche / þ' man
to sende frew i to þe erpe / And
what wole I: but þat it be
kyndled · & I haue to be bap
tized with a baptym / & how am
I constreyned: til þat it be par
fitly don · weene ye þat I cam
to zive pees i to erpe / nay I se
i to you: de departing: for fro
þis time · I shulen be fyue de
partid i oon hous / þre shulen
be departid ageyns tweyne: &
tweyne shulen be departid age
yns þre / þe fadir ageyns þe sone:
& þe sone ageyns þe fadir / þe
modir ageyns þe doupt: & þe
doupt ageyns þe modir / þe
hosebōdis modir ageyns þe so
nes wiyf: & þe sones wiyf ·
ageyns hir hosebondis modir /
And he sede also to þe puple /
whanne ye seen a clonde risyn
ge fro þe sunne goyng doñ: a
noon ye seyen reyn comep · &
so it is don / And whanne ye se
en þe south blowynge · ye sei
en þat heete shal be: & it is
don / I poeritis ye kiniten pre
ue þe face of heuene & of erpe:
but how pueu ye not þis ty

me: but what and of yon sif
ye demen not pat pis is rist
but whanne pou goest wip pi
adu[ersarie] i pe weie to pe prince.
do bisinesse to be delivered
from hi· lest peraventure he
take pee to pe domesman & pe
domesman bitake pee to a m
ast[er]ful ayer & pe mast[er]ful ay
er sende pee i to prison/ y sai
to pee pou shalt not go fro pe
ug: til pou yelde pe laste ferdig

and sum men weren
present i pat time
pat tolde to hi of pe
galileis: whos blood pilat
mygide wip pe sacrifices of
he/ and he answerde & seide to
hem wene ye pat pese men of
galile were synneris more pa
ne alle galileis· for pei suffer
den siche pungis: y say to you
nay/ alle ye shulen perisshe in
lyk maner: but ye hane penan
ce· & as po eyteene· on which
pe tour i siloa fel doun & slow
en he: gessen ye for pei were
dettouris more pan alle men
pat dwelle i ierlim: y seye to
you nay· but also ye alle shu
len perisshe: if ye don not
penance/ and he seide pis lik
nesse· a man hadde a fyge tre
plantid i his vynezerd: & he
cam seking fruyt i it & found
noon and he seide to pe tiler
of pe vynezerd/ lo pre yeris be
ispen· y come seking fruyt i
pis fyge tre: & y fynd non/ pe for
kitte it doun· wherto occupiep
it pe erpe/ and he answerynge:
seide to hi· lord suffre it also
pis yeer· pe while y delue abo
ute it· & y shal donge it/ if it
shal make fruyt: if nay· i ty
me comynge pou shal kitte it
doun/ and he was techinge i her
synagoge i pe sabatis and lo
a wom[an] pat hadde a spirit of
syknesse eyteene yeris: & was
crokid· & nep ony mani mygte
loke upward· wh[an] whanne she
hadde seyn: he clepide to him·
& seide to hir· wom[an] pou art
delyvrid of pi seknesse· & he
settide on hir his hondis: &
anoon she stood uprist· & glori
fiede god and pe prince of pe sy
nagoge answerde hanpynge
dedeyn for he hadde heelid i
pe sabat: & he seide to pe puple
per ben sex dayes: i which it
bihoueep to wirche/ for comme
ye i pese· & be ye heelid: & not i
pe day of sabat but pe lord
answerde to hi & seide· yponite
wheu ech of yon vnteyy not
i pe sabot· his oxe or asse fro
pe cracche: & ledip to watir:
wihoste it not pis doupt of

Abraham· whom Mathanas
hap bouht to extreme ferie·
to be vnbiddē of pis boond·
ī pe day of pe Doom: And wha
ne he seide pese pingis: pis ad
uerseries were ashamed: & al
pe puple ioyede ī alle pingis:
pat weren gloriously don of
hym ¶ Sone he seide to what
ping is pe kingdom of godlik:
And to what ping schal ī gesse
it to be lyk: it is lik to a corn
of senenep: which a man took
& caste ī to his gerd: And it wax:
& was maad ī to a grete tree: &
fowlis of pe eyr restiden ī pe br
anchis pof: And eftsoone he
seide: to what ping schal ī gef
se pe kingdom of god lik: it
is lik to sourdowh· pat a wom
an took & hidde it ī to pre me
sures of mele· til al were sou
red ¶ And he went bi citees
& castels: teching & makinge
a iourney ī to ierusalem: & a man
seide to hi: lord if ī ben feue:
pat ben saued: And he seide to
hem: strynge ye to entre by pe
streyte gate: for ī seie to you·
many seeken to entre· & pei
schulen not mowe: for whanne
pe hosebonde man is entred
& pe dore schut is doon: ye schul
len bigynne to stonde wip out
forp & knocke at pe dore And
seie lord oppyn to us: And he schal
answer & seie to you ī knowe you
not: of whenne ye be: pane ye sch
ulen bigynne to seie: we han eet
bifore pee & drunk: & lorde pre
ched pou hast tauht: And he sch
al seie to you ī knowe you not:
of whenne ye ben: go awey fro
me: alle ye workeris of wick
idnesse· pe schal be weping &
gryntinge of teep· whanne ye
schul se abraham & ī isaac & ia
cob· & alle pe profetis ī pe kin
gdom of god: & you to be put
out & pei schulen come fro pe east
& west & fro pe nord & south: &
schulen sitte at pe mete ī pe reis
me of god & lo pei pat were
pe firste: ben pe laste: & pei pat
were pe laste: ben pe firste ¶ In
pat day sum of farisees camen
up: & seiden to hi: go out & go
fro heenis: for erode wole sle
pee And he seide to hem: goo ye &
seie ye to pat foxe: lo ī caste out
feendis· & ī make parfitly hel
pis· to day & to morowe: & pe
pridde day ī am endid· nepe
les it behoueth me to day & to
morowe & pe day pat fiey· to
walke: for it fallip not a pro
feete to perisshe out of ierusa
lem ierusalem pat slees profe
etis: & stonest hem pat ben
sent to pee: hou ofte wolde ī

gadere to gadir yr lones · as a hen
gadirij his neſt vndir feprij:
& you woldiſt not: lo your ho
ne ſhal be left to you: deſert/
And I ſeie to you pat ye ſhulen
not ſe me: til it come · whanne
ye ſhulē ſeie/ bleſſid is he pat
comej i pe name of pe lord

And it was don whan
ne he hadde entrid
i to pe hous of a prin
of fariſeeis · i pe ſabat · to ete
breed: pei aſpidē hi & lo ama
ſike i pe dropeſye: was bifor
hi/ & ihc anſwerynge ſpak to
pe wiſemē of lawe & to pe fa
riſeeis & ſeide wheū it is leen
eful to heele i pe ſabat: & pei
heldeu peis/ & ihc ſeide toliet
heelide hi: & lat hi go & he an
ſweride to hē & ſeide/ whos aſ
ſe or oxe of you ſhal falle i to
a pit: & he ſhal not anoon dr
aiue hi out i pe dai of pe ſab
at: & pei mygten not anſwere
to hi to pese pingis ¶ He ſeide
alſo a parabile to mē bedū to
aſeeſte & biheld hou pei chesyn
pe firſte ſtepyng places: & ſeide
to hē whanne pou art bedū to
bridalis: ſitte not at pe mete
i pe firſte place/ left peraūtu
re a worpier pan pou be bedū
of hi And left he come pat de
pide pee & hi · & ſeie to pee/ gine
place to pis And pānne pou ſhi
alt bigynne wip ſhame: to hadde
ye lowest place but whānne p^u
art bedū to a feeſte: go & ſitte
doū i pe laſte place · pat whānne
he comey pat bad pee to pee fe
eſte: he ſeie to pee freend come
hizer/ pānne wor ſhip ſhal be to
pee bifor mē pat ſitten at pe m
ete/ for ech pat enhaūſip hym:
ſhal be ladū/ & he pat meki
hi: ſhal be hized ¶ And he ſeide
to hi: pat hadde bedū hi to pee
feeſte/ whānne pou makiſt a m
ete or a ſoper: nyle pou clepe
pi freendis · nep pi brijpen · ne
per cosyns · nep neizboris · ne
riche mē/ leſt peraūtū pei
bidde pee azen to pe feeſte: & it
be zolde azen to pee/ but whā
ne pou makiſt a feeſte: clepe
poore mē · feble · crokid · & blyn
de/ & pou ſhalt be bleſſid: for
pei han not wher of · to zelde
to pee/ for it ſhal be zolden
to pee: i pe rijſyng azen of riſt
mē/ & whānne oon of hem pat
ſiten to gadir at pe mete hadde
herd pese pingis: he ſeide to hi
bleſſid is he pat ſhal ete bre
ed in pe reiyme of god: & he
ſeide to hi/ A mā made a grete
ſoper: & clepide many/ And he
ſente his ſeruaūt i pe our of
pe ſoper · to ſeie to mē p^t wer

bedñ to ye feeste: pat yei schulde
come· for now alle pingis be re
dy· & alle bigñneu to gidir to ex
cusen hē ye first sende: y haue
bought ataū: & y haue ned to go
out & se it y pie pee: haue me
excusid And ye tot sende, y haue
bought fyue yockis of oxū: and
y go to prene hē y pie pee: haue
me excusid & a noy sende y ha
ne wedded a wif: & pfor y may
not come· & pe seruant turne
de azen: & telde pe seyngis to
his lord pāne pe hosebonde mā
was wroy· & sende to his seruā
it go out swype i to pe grete
stretis & pe smale stretis of pe
cite: & bringe hie hidir poore me
& feble· blynde & crokid & pe ser
uant sede lord it is don as you
hast comandid: & yit pe is a vo
ide place, And pe lord sende to pe
seruant go out i to wepes and
hegis· & cōstreyne mē to entre:
pat myn hous be fulfilid· for
y sei to you· pat noon of po mi
en pat ben clepid: schal taste
my soper & mych puple went
with hi· And he turnede & sede
to hē· if ony mā comey to me
& hate not his fadir & modir
& wif & sones· & bretyen and
sistris· & yit his owne lif: he
may not be my disciple· & he
pat bery not his croff· & com
ey after me: may not be my dis
ciple ¶ For who of you willynge
to bilde a tour: wher he first sit
te not· & countip pe spencis pat
ben nedeful· if he haue to par
fourme: lest after pat he hap sett
pe foundemēt· & mowe not par
fourme: alle pt seen bigynnen
to scorne hi & sei· for pis man bi
gan to bilde: & mygte not make
an ende· or what kyng pat wole
go to do batail azeny a noy kyng:
wher he sittip not first & bipen
kip· if he may wt ten pousand
go azeny hi· pat comey azen him
with twenty pousand: ellis yit
while he is afer: he sendig am
essing· pies po pingis pat ben of
pees, so pfor ech of yon pat forsa
kip not alle pingis pat he hap:
may not be my disciple ¶ Salt is
good: but if salt vanishe· i what
ping schal it be sauerid· nep in
erpe· nep i dounghille it is profit
able· but it schal be cast out· he pt
hap eeris of herig: here he
ud publicans & synf
ul men weren nesig
to hi: to heere hi· & pe
fariseis & scribis grumbiden:
seyngis for pis· resceiuey synf
ul mē: & etip with hē· And he spake
to hē pis parable & sede, what
mā of you pat hap an hūdrid
sheep· & if he hap lost oon of hē:

where he leuep not vnpity and
wine i desert · & goip to it pat
perishide · tú he fynde it · and
whane he hap foundn it · he to
pep & lepiep it on his shulde
ris · & he comep hoom & clepip
to gidir his freendis & neij
boris & seip to hē · be ze glade
wip me · for y hane fonde my
shepe pat hadde perishid
and y sie to zou · so iope shal
be i heuene on o synful mā
doynge penance · mor pan
on nynty & nyne iustis pat ha
n no nede to penance · or why
at wōman hauynge ten be
saūtis · & if she hap lost o
bestnit · wher she tendip not
alantine · & turnep vp sodon
pe hous · & sekip diligentip
til pat she fynde it · & whā
ne she hap foūdon · she cle
pip to gidir freendis & neij
boris · & seip · be ze glade wip
me · for y hane fonde pe best
nit pat y hadde lost · so y sie
to zou · iope shal be bifor aūg
els of god · on o synful mā
doynge penance · and he se
de aūm hadde twey soun · pe
zonger of he seide to pe fadir
fadir zine me pe porcion of
catel pat falleip to me · and he
departide to hem pe catel · &
not aftir manp dayes · whā
alle pingis weren gedered to
gidir · pe zonger sone wente
forp i pilgrimage i to a fer cūtre
& pe he wastide his goōdis · liv
ynge leccherously · & aftir
pat pat he hadde endid alle
pingis · a strouge hūgre was
made i pat cūtre · & he bigan
to hane nede · and he wente
& drouz hi to oon of pe citeiz
ens of pat cūtre · & he sente
hi i to his toūn · to fede swyn
and he coueytide to fille his
wombe of pe coddis pat pe hog
gis eten · & no mā zaf hi · & he
turnede azen i to hym seif · &
seide · how many hirid men in
my fadris hous han plente
of loones · & y perishe here
vnto hūger · y shal rise up &
go to my fadir · & y shal seie to
hi · fadir y hane synned i to he
uene & bifor pee · & now y am
not worpi to be clepid pi sone
make me as oon of pi hirid
men · and he raos up & cam to
his fadir · & whane he was zit
afer · his fadir sauz hi · & was
stirid bi mercy · & he ran & fel
on his neck · & kisside hi · & pe
sone seide to hi · fadir y hane
synned i to heuene & bifor pee ·
& now y am not worpi to be
clepid pi sone · & pe fadir seide
to his seruantis · swipe brīge

ye fay ye first stoole: & clope ye
hi & zine ye ayrug i his hoond:
& shoon on his feet & brige ye
afat calf & sle ye: & ete we and
make we feeste for pis my so
ne was dede: & hay lyued ayen
he perishide: & is foridi & al
le me biginnen to ete but his
eldere sone was i pe feld: &
whanne he cam & neyide to pe
hous: he herde a syrfoupe & a
cronde & he clepide oon of pe
seruantis: & axide what pese
pingis weren & he seide to hi
pi broyr is comi: & pi fadir sl
owe a fat calf: for he resey
ued hi saf & he was wroy:
& walde not come pu/ pfor his
fadir zede out: & bigan to pie
hi: & he answerede to his fad
ir & seide lo so many zeeris p
serue pee: & p neu brak pi com
aundement/ & pou neu zaue to
me a kidde: pat p wip my fre
endis shulde haue ete but af
tir pat pis pi sone pat hay de
nouri his substance wip ho
ris cam: pou hast slayne to
hi a fat calf: & he seide to hy
sone pou art ei maze wip me:
and alle my pingis ben pine
but it bihofte forto make
feeste and to haue iope: for
pis pi broyer was deed: and
lyuede ayen: he perishide &

is foundin

He seide also to his disci
ples: p was a riche m
an: pat hadde a bayly:
& pis was defamed to hi: as he
hadde wasti his goodis and he
clepide to hi what heere y pis
ping of pee: zelde reke pyng
of pi bayli/ for nyst not noy
be bayli and pe bayli seide wt
ynne hi self what shal p do: for
my lord takip away fro me pe
bayli/ delue may not/ p shame
to begge: p woot what p shal
do: pat whanne p am remoued
fro pe bayli: pei resseyue me
i to her hous pfor whanne alle
pe dettours of his lord were
clepid to gidre: he seide to pe
firste/ hou myche owest pou
to my lord: and he seide an hu
drid bareis of oyle: & he seide
to hi take pi rauncoun: & sitte
soone & writ fifty/ afterward
he seide to anoy/ & hou myche
owest pou: whiche answerde
an hundrid cori of whete/ and
he seide to hi take pi lettere:
& write foure score & pe lord
piside pe bayly of wickidnesse
for he hadde don prudently/ for
pe sones of pis world be more
prudent i her generacoun: pan
pe sones of lizt and y seie to
zou make ze to zou freendis

hi & seide

of ye riches of wicke whelle
yat wyllane ye shalle fale yer
resseyue yon i to euerlastynge
tabernacles he yat is trewe
e i ye leste thyng: is trewe al
so i ye more and he yat is wi
cked i lytel thyng: is wicked
also i ye more yfor if ye were
not trewe i ye wicked thyng
of riches: who shal betake
to you yat yat is verry: and
if ye weren not trewe i ope
nen thyng: who shal gyue
to you yat yat is youre no ser
vant may serue to two lor
dis for ey he shal hate ye to
on: & loue ye toyr: ey he shal
drawe to ye toon: & shal desp
se ye toy ye mowe not seruye
to god & to riches but ye fa
risis yat weren auerous·
heyden alle yese thynge: & yer
scorneden hi & he seide to he
ye er yen yat iustifien you bifo
ne hi but god hay knowe your
hertis for yat yat is hyz to me:
is abhominacion bifore god)
ye lawe & profetis: til to iob
fro yat tyme ye rewme of
god is euangelisid: & ech man
doip violence i to it forsoope it
is lyt heuen & erye to passe:
yan yat o titil falle fro ye
lawe Certy man yat forsak
ip his wyf· & weddip anoper.
doip lecherie and he yat wed
dip ye wyf forsaken of ye hosbo
nde: doip auoutrye Ther was
a riche man & was clopid in pur
pur & whyt silk: & eete eiry day
shynynglyy and ꝑ was a beggyr
lazarus by name: yat lay at he
yate ful of bilis and wouende
to be fulfilled of ye aduenes yt
fiten doun fro ye riche man bo
ord: & no man yaf to hi but houn
dis camen: & lickiden his bilis
& it was doun yat ye beggyr dy
ede: & was born of angelis in
to abrahams bosm and ye riche
man was deed also: & was buried
i helle & he reyse his eyen whyl
ne he was i turmentis: & sap
abraham afer· & lazarus in
his bosm & he criede & seide
fad' abraham have mercy on me:
& seende lazarus yat he dippe
ye eende of his fynger i wat'
to kele my tonge: for y am torm
entid i pis flawme and abrah
am seide to hi sone have mynde
for you hast resseyned good thy
ngis i yi lyf: lazarus also yuel
yingis but he is now comfort
id: & you art turmentid and i
alle yese yingis: agrete derke
place is stablisshid bitwixe us
& you: yat yei yat wolen fro he
nis passe to you: mowen not·
ney fro yenis passe on hidir

and he seide panne y preye pe
fadir: pat pou sende hi into pe
hous of my fadir; for y haue
fyue breyren: pat he witnesse
to hem· lest also pei come i to pis
place of turmentis; and abra
ham seide to hi· pei han moyse
& pe profetis: heere pei hem,
& he seide; nay fadir abraham·
but if ony of deed men go to
hem: pei schulen do penitence; & he
seide to hi; if pei heeren not mo
yses & profetis: neper if ony
of deed men rise ayen pei schu
len bileue to him

and ihu seide to his dis
ciplis it is impossible:
pat scandris come
not; but wo to pat man: by wh
om pei comen; it is more pro
fitable to hi· if a mylne stoon
be put aboute his necke· & he
be cast i to pe see: pan pat he
scandre oon of pese litil; take
ye heede to you self· if pi brodir
hap synned ayen pee: blame hi,
& if he do penitence· forgyue hym
& if seuene sijis i pe day he do
synne ayen pee· & seuene sijis i
pe day he be conuertid to pee· & seie
it forpenitip me: forgyue pou
hi; and pe apostlis seiden to pe
lord· encrese to us feip· & pe lord
seide; if ye han feip as pe corn
of senenep: ye schulen seie to pis
more tre· be pou drawen up by
pe rote· & be ou plantid i to pe see·
& it schal obeye to you· but who
of you hap a seruant erynge or
tetewepnge oxis· which seip to
him· whanne he turnep ayen fro pe
feld: anoon go & sitte to mete·
& seip not to hi: make redy pat y
soupe· and gird pee & seruie me
while y ete & drynke: & aft pis
pou schalt ete & drynke; where
he hap grace to pat seruant· for
he dide pat pat he commaundide hi:
nay y gesse so ye whanne ye han
don alle pingis pat ben comma
ndid to you: seie ye we vnprofi
table seruantis· we han do pat
pat we ouyten to do; and it was
don pe while pei weente i to ierlim·
he was passide pro pe mydil
of samarie & galile; and whanne
he entride i to pe castel· ten lepro
use men camen ayenis hi; which
stodē afer· & reysiden her voys·
& seiden· ihu commaundour· have
mercy on us; and as he say hem·
he seide go ye schewe ye you to pre
stis; and it was don pe while pei
weenten· pei weren clensid· and
oon of hem as he say· pat he was
clensid· weente ayen magnyfy
ng god with a grete voys; and he
fel down on pe face bifor his feet·
& dide pankynges; and pis was
a samaritan & pei answerede and

seide: wheꝑ ten ben not deuisid.
& wheꝑ ben ye nynie: per is
noon foulid pat turnede azē
& yaf glorie to god: but pis al
eu: And he seide to hi: rise up
go you: for your feip hap made
pee saaf. ¶ And he was asid
of farisees: whanne ye reisme
of god comep: & he answeride
to hē & seide: ye reisme of god
comep not wip aspying: neꝑ
per shalē seie: lo heere: or lo
pere: for lo ye reisme of god
is wip inne you. And he seide to
his disciplis: dayes shalē co
me whanne ye shalē desire
to see o daye of mānis sone: &
ye shalē not se. And per shalē
seie to you: lo here: & lo pere:
nyle ye go: neꝑ sue ye: for as
leyt shynynge from vndir
heuene: shynep & to yo ynig
is put ben vndir heuene: so
shal mānis sone be i his day:
but first it behouep hi to suf
fre many pingis: & to be reꝑ
ued of pis generacion. And as
it was don i pe dayes of noe:
so it shal be i pe dayes of mā
nis sone: per eeten & drunken:
weddiden wyues & weren yo
uen to weddyngis: til i to pe daie
i pe which noe entride in to pe
schip: & pee greete flood cam &
loste alle: also as it was don
in pe dayes of loth: per eeten &
drunken bouyten & seelden plan
tiden & bildiden: but pe day pat
loth went out of sodome: pe
lord reynede fyer & brimstoon fro
heuene & loste alle: lyke pis pis
it shal be: i what day mānis
sone shal be shewid: in pat our
he pat is i pe roof & his vessels
in pe hous: come he not doun
to take hē awei: And he pat sh
al be i pe feld: also turne not
azeu bihynde: be ye mindeful of
pe wiyf of loth: who eū seeke
to make his lyf saaf: shal
leese it: & who eū lesip it: shal
quykene it: but y seie to you:
pat nyst tweyne shalē be i o
bed: on shal be takū: & pe toꝑ
forsakū: tweyn wymē shulen
be gryndynge to gidir: pe oon
shal be takū: & pe toꝑ forsakū:
tweyn i a feeld: pe oon shal be
takū: & pe toꝑ left: per answe
rē & seien to hi: wheꝑ lord whi
che seide to hē: wheꝑ eū pe body
shal be: pider shulen be ga
derid to gidir also pe egles

And he seide to hē also
a parable: pat it behoo
uep to pie cōtinue: &
not faile: & seid per was a iu
ge in a cite: pat dredde not
god: neper shamede of men:
and a widowe was i pat cite:

And the man to hi and seide / be
ge me of myn ad̃ stere / & he
wolde not longe tyme / but af
tir pese pingis he seide with inne
hi self / pouz y drede not god
& schame not of mã: nepeles
for pis widowe is heny to me
y schal venge hir / lest at pe
laste sche comynge conde pne
me / & pe lord seide / heere ze
what pe domesman of wicked
nesse seip / and wher god schal
not do vengeãce of his chos
lone crynge to hi day & nyst:
& schal haue patience i hem /
sopeli y seie to zou · for sone
he schal do venãce i hem /
Nepeles gesist pou pat m
ãn / sone comynge schal fyn
de seip i erpe: / and he seide
also to sũme pat tristeden
i hẽ self as pei were rigtful
& disprisiden opẽ pis parable
seynge / twayne men weten
up i to pe tẽple: to pie pe to
ou a farisee: & pe top apup
plican & pe farisee stood & p
iede bi hym self pese pingis
& seide / god y do pankingis
to pee · for y am not as oper
men raueynouris: vunst.
kouteris · as also pis pup
plican / y faste twies in pe
woke: y zive tipis of alle pi
ngis pat y haue i possessiõ

and pe publican stood afer · &
wolde nep repse his ijen to he
uene but smote his brest: &
seide: god be mepful to me sy
nep / treuly y seie to zou · pis
zede doñ i to his hous & was
iustified fro pe op / for eche pt
enhaunsip hi: schal be enhaũs
ed · and pei brouzte to hi zonge
childrẽ: pat he schulde touche
hem · & whãne pe disciplis sie
pis pung: pei blameden hem /
but ihc clepide to gidir hẽ & se
ide / suffrep ze childrẽ to come
to me: & nyle ze forbede hem /
for of such is pe kingdom of
heuenes · treuly y seie to zou ·
who eu schal not take pe king
dom of god as a child / he schal
not entre i to it · & a pnce aside
hi & seide goode maist i what
pung doynge: schal y welde
euerlastinge lyf: & ihc seide to
hi / what seist pou me good · no
mã is good but god aloone y
knowist pe comãdemẽtis /
y schalt not sle y schalt not do lecherie · pou schalt not
do pefte · pou schalt not seie
fals witnesing · worschipe pi
fadir & pi modir / which seide /
y haue kept alle pees pingis
fro my zongpe & whãne pis
ping was herd ihc seide to hi
zit o ping failip to pee selle pn
alle pingis pat y haf & zive

Schal be made lowe & be pat meklip hym

to pace men: And pou shalt hane
treasure i heuene & come & folowe
me whane pese pingis weren
herd he was sorewful: for he
was rich & ihc seynge hi mad
ad sorwe: seide how hard pei pat
han money: shulen entre in to
pe kingdom of god for it is lyt
acamel to passe porlis a needis
eye: pane seiche mad to entre i to
pe kingdom of god And pei pat
herden pese pingis seide/ who
may be maad saf & he seide to
hem/ po pingis pat ben impos
ble aseins men: ben possible
aseins god but pere seide/ lo
we han left alle pingis: & han
sued pee & he seide to hi treuly
y seie to you pis no man pt shal
forsake hous or fadir & modir
or bribren or wif or children or
feeldis for pe reward of god: &
shal not resceyue many mo
pingis i pis tyme & i pe world
to comynge euerlastynge lyf & &
ihc tok his twelue disciplis. And
seide to hem lo we gon up to ierl
salem: & alle pingis shulen be
endid pat ben writen bi pe pro
fetis of man? sone for he shal
be bitrayed to hepen men: & he
shal be scorned & scourged & bi
spat & aft pat pei han scourgid:
pei shulen sle hi & pe pridde day
he shal rise agen/ And pei vndir
vndirstoden no pingis of pese
& pis word was hid fro hem & pei
stoden not po pingis pat weren
seid/ but it was don whane ihc
cam nyg to iericho: A blynde man
sat bisidis pe weyes & beggide &
whane he herde pe puple passi
nge: he aside what pis was &
pei seiden to hi: pat ihc of nazar
eth passide & he criede & seide/
ihu pe sone of dauyd: have mer
cy on me/ & pei pat weren bifor
blamyden hi pat he shulde be
stille/ but he criede mycche pe
more: pu sone of dauyd have mer
cy on me And ihc stood & comaun
dide hi to be brought forp to hi
And whane he cam nyg: he aski
de hi & seide what wolt pou pt
y shal do to pee: & he seide lord
pat y se & ihc seide to hi biholde:
pi feiip hap maad pee saf And
anoon he sai: & siede hi And
magnifyede god And pe puple
as it sai: zaf heryng to god
And ihc went out And
walkide to iericho And
lo a man zache by name
And pis was a prince of puppli
cans & he was riche & he soug
te to se ihu who he was: & he
mygte not for pe puple for he
was litil i stature & he ran
bifor & stizede i to a sycomore tre
to se hi for he was to pas
se fro pen? & ihc bihelde up
whane he cam to pe place &

ſayd him And ſeide to him zache
haſte pee & come doũ: for to da
y y mot dwelle i pin hous &
he hizyngе cam doũ: & ioyu
ge reſſeyuede hi: & whãne al
le men ſayen: pei gernachidẽ
ſayinge· for he hadde turned
to a ſynfull mã but zache ſtoo
d & ſeide· to pe lord lo lord y zi
ue pe half of my good to poor
mẽ & if y hane ony pung deſ
ended ony mã: y zelde foure fo
uyche ſyk ſay to hi for to day
heelye is maad to pis hous:
for pat he is abrahãs ſone
for mãn? ſone cam to ſeke &
make ſaf pat pung pat pey
ſhulde Whãne pei herdẽ pe
ſe pungis he addide & ſeide ay
arable· for pat he was nyz ie
rualẽ· & for pei geſſiden pat
anoon pe kingdom of god ſhy
ulde be ſheewed perfor he ſei
de· a worpi mã weente in to a
fer cũtre: to take to hi a king
dom· & to turne azen & whãne
his ten ſeruãtis were clep
id: he zaf to hem ten beſãt
is· & ſeide to hẽ chaffare ze:
til y come but his citeſeyns
hatiden hi: & ſentẽ a meſſag
aft hi· & ſeidẽ we wolẽ not
pat he regne on us & it was
don pat he turnede azen: why
ãne he hadde take pe king
dom And he comãndide his ſer
uãtis to be clepid· to whiche he
hadde zifen money: to wite hou
muche ech hadde wone bi chaf
faring & pe firſte cam & ſeide
lord: pi beſãt hap wone ten
beſãtis he ſeide to hi well be
pou good ſeruãt for in litel
ping pou haſt be trewe: pou
ſhalt be hauyge power on ten
citees & pe top cam & ſeide lord
pi beſãt hap maad fyue beſã
tis & to pis he ſeide & be pou
on fyue citees & pe pridde and cam
ſeide lord lo pi beſãt pat y
hadde: put up & ſudarie for
y dredde pee: for pou art after
ne mã pou takiſt awey· pat
pou ſettideſt not: & pou repeſt
pat pou haſt not ſowi: he
ſay to hi· wicked ſeruãt of pi
mouy y deme pee· wiſtiſt pou
pat y am a ſteerne mã· takinge
awey pat pung pat y ſettide
not: & reping pat pung pat y
ſewe not: & wy haſt pu not zo
uen my money to pe boor· & y co
uyne ſhulde hane aſkid it wi
vſuris: & he ſeide to me ſtondi
ge nyz take ze awey fro hi pe
beſãt: & zine ze to hi pat hay
ten beſãtis & pei ſeide to hi
lord he hay ten beſãtis & y
ſeie to zou· to eche mã pat hay
it ſhal be zoui: & he ſhal

euerese but fro hī pat hap not
also pat pung pat he hap schal
be takū of hī / nepeles bryngе
ze hider po tuyn emmpes pt wol
den not pt p regnede on hē · & ·
cle ze bifore me · & whānne pese
pungis were seid: he wēte bifore
& zede up to ierusālē · & it was dō
whānne ihc cam nyz to bethfage
& betanye at pe mont pt is de
pid of olyuete: he sente his tw
ey disciplis & seide go ze i to pe
castel: pat is ayenʒ zou i to wh
ich as ze entrē ze schulē fynde
a colt of an asse tyed: on which
ben mā sittt vnpaze hī: &
bryngе ze to me & if ony man
asse zou why ze vnpeu: pus ze
schulē sese to hī for pe lord des
ryp his werk & pei pat weren
sent · wēten fey: & foūdē as he
seide to hē · a colt stondynge &
whānne pei vnpeedē pe colt: pe
lordis of hī seidē to hē what
vnpeu ze pe colt: & pei seiden
for pe lord hap nede to hym &
pei ledde hī to ihū & pei casty
ngе her cloys on pe colt: and
setten ihū on hym and whānne
he weente: pei strowedē her clo
pis i pe weie and whānne he
cam nyz to pe comyng doū of
pe mont of olyuete: alle pe
puple pat cam doū biginnen
to lope and to herie god wip
grete voys on all pe vertues pat
pei hadden seyen & seidē bleſſid
be pe king pat comep i pe name
of pe lord: pees i heuene · & glorie
i hize pingis and sii of pe fari
sees of pe puple: seidē to hym:
maist: blame pi disciplis & he
seide to hē p seie to zou · for if
pese ben stille: stoones schulē
crye & whānne he neyide: he sey
pe cite · & wepte on it · & seide
for if pt hadde knowū: pou
schuldest wepe also for in pis
day · pe pingis ben i pees to
pee but now pei ben hid fro
pin yen but dayes schulen co
me i pee · & pin emmpes schulē
environē pee wip apale: & pei
schulen go aboute pee · & make
pee · streyt on alle sides & caste
pe doū to pe erpe: & pi sonʒ pt
ben i pee / and pei schulē not
lene i pee · a stoon on a stoon ·
for pou hast knowū pe tyme
of pi visitacoū: And he entri
de i to pe tēple: & bigan to
caste out me sellynge p ine &
bynge & seide to hē it is wri
tū: pat myn hous is an hous
of pier / but ze han made it
aden of peues · & he was
techinge eiy day i pe temple
and pe pries of pries and pe
scribis · & pe pries of pe pu
ple: sowgten to lese hym · &

ye fondou not what ye shul
deu do to him for alle ye puple
was occupied & hevde hym
and it was don i oon
of ye dayes whane
he tauzte ye puple i
ye temple & pchide ye gospel:
ye prinis of pstis & scribis ca
men to gidir wip ye eldere me
& pei sende to hi: sie to us in
what power p doist pese pin
gis: or what is he yat zaf to
yee pis power: & ihc answer
de & seide to hem & y shal aske
zou a word: answere ze to me
was ye baptym of of heuene:
or of men: & pei pouzte wip ine
hem self: seyinge for if we
seie of heuene: he shal seie
wip pane bileue ze not to hi:
& if we seien of men: alle ye
puple shal stoone us for pei
ben certeyn: pat iohn is a pro
feete & pei answerde pat pei
knewe not: of whanu it was
& ihc seide to hem nep y seie to
zou: i what power y do pese
pingis & he bigan to seie to
ye puple: pis parable and
plaintide a vynezerd: & hirde
it to tylieris & he was ipilg
mage longe time & i ye ty
me of gadrige of grapes he
sente a servant to ye tilieris.
yat pei shuldē zine to hi of
ye fruyt of ye vynezerd which be
ten hi & leten hi go voyde and he
pouzte zit to sende anoy servant
& pei bete hi pis servant & tur
mentide hi sore: & leten hi go
& he pouzte zit to sende ye pri
de & hi also pei wondide & cast
den out & ye lord of ye vynezerd
seide what shal y do: y shal
sende my derewarpe sone pera
nēture whane pei see hi: pei shy
nē drede & whane ye tilieris
saye hi pei pouzte wip ine hem
self & seide pis is ye eyre: sle
we hi: pat yeritage be oure
& pei castide hi out of ye vyne
zerd: & killide hi what shal
pane ye lord of ye vynezerd
do to hem he shal come & destru
ye pese tilieris: & zine ye vyne
zerd to oy and whane pis ping
was herd: pei seiden to hi god
forbede but he bihelde hem: &
seide what pane is pis pat is
writn ye stoon which me beel
dinge repueden: pis is made
i to ye heed of ye cornir ech yat
shal falle on pat stoon: shal
be to brisid but on whom it
shal falle it shal atto bre
ke hi and ye prinis of pstis &
scribis souzten to lepe on hym
hoondis i pat our: & pei dred
den ye puple for pei knewen:
pat to hem he seide pis likenesse

And yei aspyeden and sente asp
ieris. yat feynedē hem unst yt
yei shuldē take hi ī word. & bi
take hi to ye power of ye pu
re. & to ye power of ye unstrā
& yei asken hi & seidē maist
ye witen: yat rytly you seist
& techest & yu takist not ye per
sone of mā: but you techist ī
trewpe ye were of god is it le
cefull to us: to zive tribute
to ye emperour or nay: & he
bihelde ye disceyt of hē. & seide
to hē what fēpte ze me: shew
ye ze to me a peny whos ym
age & superscripcoū hap it.
yei answerdē & seidē to hi ye
emperouris & he seide to hē
zelde ze therfore to ye empero
ur: yo yingis yat ben ye em
perouris & yo yingis yt be
of god: to god & yei unyzten
not reprove his word. bi for
ye puple & yei wondrideu ī
his answer: & heelden pees
sunne of ye sadduceis. yat de
nydē ye azenrysing fro de
ey to lyf: ammen & asken & se
idē maist. moyses wroot to
us ī ye if ye brop of oiy mā
have a wyf & he deed and
he was wiy outen eyres. yt
his broper take his wyf. &
reyse seed to his broper and
so ỳ were seuen bretren ye

hi

firste took a wyf: & is deed wt
outē eyris & ye brop sunge to
ye hir. & he is deed wiy outē sone
and ye pridde take hir also & alle
seuene & lefteu not but ben
deed and ye laste of alle ye wo
man is deed yfar ī ye rysing azē:
whas wyf of hē shal she be
for seuene haddeu hir to wyf
& ihc seide to hē sones of pis wor
ld weddeu. & ye zaun to wedding
is but yei yat shulē be hald wor
pi of yat world. & of ye rising
azen fro deep. ney ben weddid
ney wedden wyues ney shulē
mowe die more for yei ben euē
wip angels & ben ye sonys of
god. sipen yei ben sonys of ris
ing azen fro deep & yt deed mē
risen azen. also moyses shew
ede bisidis ye bush as he sey
ye lord of abraham. & god
of ysaac. & god of iacob & god
is not of deed mē. but of ly
ynig mē for alle mē lyuen
to hi & sū of scribis answer
inge: seidē maist you hast
wel said & yei durstē no more
axe hi oiy ying but he seide
to hē hou sien mē cast to be
ye sone of dauid: & dauid hi
self seip ī ye book of salmes.
ye lord seide to my lord. sitte
you on my rizhalf: til yat
I putte yin enmyes a stool

god

of yi feet: perfoz dauid clepip
hi lord: & hou is he his sone: &
cheering of al pe pruple: he sei
de to his disciplis be ze war of
scribis pat wolen wandre in
stolis: & louē salutacoūs i pe
cheping & pe firste chayris i
synagogis: & pe firste sytting
places i feestis pat deuowē
pe houses of widowis: & fey
nen long preing: pese shulē
take pe more damnacoū
uō he biheld & sawe
po riche mē pat castē
her zifts i to pe tres
ure but he sawe also a litil po
ur widowe castinge twey fer
pings: & he seide trewly i sey
e to zou pat pis poor widowe:
peste more pānne alle mē for
whi alle pese of pings pt was
plēteuouse to hē: castē i to pe
zifts of god but pis widowe
of pat ping pat failid to hir:
caste al hir lyflode pat sche ha
dde & whēne sum mē seidē of pe
temple: pat it was apparailid
wip good stoones & zifts: he
seide pese pings pat ze seen
dayes shulē come i whiche
a stoon shal not be left on a
stoon which shal not be dest
royed and yei asked hi & seidē
comandour whānne shulē pe
se pings be: & what tokē shal
be whānne yei bigynne to be don
& he seide se ze pat ze be not dis
cyued for many shulē come
i my name: seyinge for y am &
pe tyme shal neize: for uple ze
go aft hē & whānne ze shulen
heere batels & stryues wip inc.
uple ze be afered it behouep
first pese pings to be don: but
not zit anoon is an ende pānne
he seide to hē folk shal rise ag
ī folk: & reyne azen reyne
grete mortyis of erpe shulē
be in places: & pestilences & hūg
ris & dredis fro heuene: & gre
te tokenes shulē be but bifor
alle pese pings pe shulē sette
her hoondis on zou: & shulen
pursue betakinge i to synago
gis & keepingis: drawinge to
kingis & iustices for my name
but it shal falle to zou in to wit
nessinge for putte ze i zoure
hertis: not to penke bifor zou
how ze shulē answeed for y shal
zine to zou mouip & wisdom: to wi
che alle zoure aduersaries shulē
not mowe azestonde & azen seie
& ze shulē be takī of fadir and
modir & bribren & cosyns & freen
dis: & in deep yei shulē turnē
te of zou & ze shulē be i hatid
to alle mē: for my name: & an
heer of zoure heed: shal not
perishe in zoure patience ze

shulen welde youre houses but
whanne ye shulen se ierusalem be cir
conyned wip an oost: panne wite
ye pat pe desolacoun of it shal
neyze panne pei pat bee i iudee:
flee ye to pe mountaines · & pei
pat bee i pe myddil of it: gon
aweyi · & pei pat ben i pe cittee
is: entre not i to it for pese bee
dayes of veiganice · pat alle pp
ngis pat ben wrytin: be fulfil
lid & wo to hee · pat bee wyt child
& norischen i po dayes · for agret
disese shal be on pe erpe: and
wrape to pis puple & pei shul
len falle bi pe sharpnesse of
swerde: & pei shulen be led pri
soneris i to alle folkis · & ierusa
shal be defoulid of hepen men:
til pe tymes of nacions be
fulfilliid ¶ And tokenes shulen
be i pe sunne & pe mone & i pe
sterris: & i pe erpe ouerleyngis
of folkis for confusoun of soun
of pe see & of floodis · for men
shulen weexe drye for dreede &
abidyng · pat shulen come to
alle pe world · for vertues of he
nenes shulen be moued · & pa
ne pei shulen se man? sone com
yng i a cloude: wip grete po
wer & maiestee · & whanne pese
pingis biginnen to be maad
biholde ye & reyse ye youre he
edis for youre redempcoun ney

iy And he seide to hem a likenes
se seze pe fige tree & alle trees
whanne pei bryngen forp now
of hee self fruyt · ye witen pat so
mer is nij so ye whanne ye seen
pese pingis to be don: wite ye pt
pe kingdom of god is nij · treuly
y seie to you · pat pis generacoun
shal not passe: til alle pingis
be don heuene & erpe shulen
passe · but my wordis shulen
not passe but take ye heede to
you self: lest paraventur youre
hertis be greuyd wip glotony
& drunkenesse · & bisynesses of
pis lyf · & pilk day com sudeyn
on you · for as a snare it shal
come on alle men pat sitten on
pe face of al pe erpe · perfor
wake ye & pryuge i eche tyme · pt
ye be had wayn to flee alle pese
pingis pat ben to come & to sto
de bifor man? sone & i dayes
he was teching i pe temple
but i nyztis he yede out and
dwellide i pe mont pat is cle
pid of olyuete · & alle pe puple
yood eerly to come to him in pe
temple & to here hym

and pe halidayes of perf
ioones pat is seid pasc
neyzde: & pe princes of
prestis & pe scribis souzten
hou pei shulden slee him · but pei
dreddeen pe puple & satanas

entrede in to iudas: pat was
clepid Sharioth. Sou of pe tri
bune & he went & spac wip pe
magistratis. hou he schulde
bitraye hi to hem & pei loyden
& maden couenant: to yiue hi
money & he wahte & he sought
opportunyte: to bitraye hi wt
outen puple: but pe dayes of
pe feste loues came i which it
was neede pt pe sacrifice of
pasch wer clayn & he sante
petre & iohn & seide go ze and
make ze redy to us pe pasch.
pat we ete & pei seiden wher
wolt pou pat we make redy:
& he seide to hem lo whanne ze sh
ulen entre i to pe citee: a man be
ryuge a vessel of water. schal
mete you. sue ze hi i to pe ho
us: i to which he entrip: & ze
schulen seie to pe hosbondman
of pe hous. pe maist seip to
pee. wher is a chambere: whe
re p schal ete pe pasch wip my
disciplis: & he schal schewe
to you a grete souprige place
strewid: & pei make ze redy
& pei yeden & foundē as he seide
to hem. & pei maden redy pe pasch
& whanne pe our was come:
he sate to pe mete. & pe twelue
apostlis wip him. & he seide to hem
wip desir p hanne desiried. to
ete wip you pis pasch: bifor
pat p suffre. for p seye to you.
pat fro pis tyme p schal not ete
it: til it be fulfilled i pe reiyme
of god & whanne he hadde take
pe cuppe: he diide graciis & seide
take ze & departe ze among you
for p seie to you. pat p schal not
drynke of pe kynde of pis vyne:
til pe reiyme of god come. and
whanne he hadde take breed:
he diide paundynyis & brak &
yaf to hem. & seide. pis is my bo
dy: pat schal be yoiuen for you
do ze pis ping i myn of me
he took also pe cuppe. aft pat
he hadde soupid. & seide. pis
cuppe is pe neiue testament
i my blood: pat schal be schedd
for you. nepeles lo pe hond of
hi pat bitraiep me: is wip me
at pe table. & iniqu̅ sone gop:
aft pat it is determyned. neve
les wo to pat man: bi whō he
schal be bitrayed. & pei bigū
nen to seke among hem. who
it was of hem: pat was to do
pis ping. And strif was
made among hem: which of
hem schulde be seyn to be gret
test. but he seide to hem kyn
gis of heyen men: ben lordis
of hem. & pei pat han power
on hem: ben clepid goode
doeris. but ze not so. but
he pat is grettest among

you: he maad as yongere and he
yat is biforegoere: as a seruant
for who is greet: he yat sitti
at pe mete: or he yat ministri:
Wheyr not he yat sitti at pe me
te: & I am i pe mydd of you:
as he yat ministri. and ye be
yat han dwelled wip me i my
temptacoun & I dispose to you: as
my fadir hap dispoised to me a
reyme. yat ye ete and drynke
on my bord i my reyme: & sitte
on thrones & deme pe twelue
kynredis of israel & pe lord seide
to symoun symoun lo satanas
hap asked you: pat he shulde ridd
le as wheete but I have preyed
for pee: pat pi feyp fail not: and
pou sum tyme conuerted: confirme pi
breyren. which seide to hi lord I
am redy to go: i to prisoun & i to de
eip wip pee & he seide: I seie to pe
pet. pe cok shal not crowe to
day: til pou pries forsake pat
pou knowest me ¶ And he se
ide to he. whanne I seente you
wt oute scrip sadel. & stryppe &
shone: wher ony pyng failed
to you: & pei seiden no pyng. per
for he seide to he. but now he
yat hap a sadel: take also and
a stryppe. and he yat hap noon:
selle his coote & bigge a swerd
for I seie to you. pat yit it beho
uep pat pyng pat is writen to
be fulfilled in me. and he is arett
ed wip wicked me. for po pingis
pat ben of me: han ende & pei
seide lord lo twei swerdis heer
& he seide to he. it is I nouy & he
yede out: & went aft pe custom
i to pe hille of olynee & pe disci
pis siedem hi. & whanne he cam to
pe place: he seide to hem. prete
ye lest ye entren in to temptacoun
and he was takn a wey fro he
so mycche as is a stones cast: &
he kneliide & pide & pi seide. fadir
if pou wolt: do a weye pis cup
pe fro me. nepeles not my wil
le be don: but pin. & an angel
pide to hi fro heuene. & confor
tide hym. & he was maad in a
gonye. & piede pe lengr. and his
swot was maad as dropis of
blood renynge doun in to pe er
pe. & whanne he was risi fro
pier. & was comn to his disci
pis: he found he slepynge for
heynesse. & he seide to hem.
what slepen ye: rise ye & pie ye:
pat ye entre not in to tempta
coun. yit while he spak: lo a cou
pauy. and he yat was clepid
iudas oon of pe twelue: wete
bifor hem. & he cam to ihu: to
kisse hi. & ihe seide to hi. iudas
wip a coost pou betrayest man
mis sone? & pei pat weren a
boute hi & sayen pat yt was

to come: seiden to him lord whe
ꝑe we smyten wip swerd? and
oon of hē smot pe seruant of
pe ꝑiue of ꝑstrs: & kritide of
his rizt eere/ but ihe answerī
de & seide/ suffere ze til hider
& whanne he hadde touchid his
eere: he heelide hi/ & ihe cam
to hē pat camē to hi: pe prin
ns of ꝑstrs & maiestratis of
pe tēple & eldere mē/ as to a pe
ef ze han goon out wip swer
dis & staues· whanne y was
ech daie wip zou i pe tēple: ze
streyten not out hoondis in
to me/ but pis is zoure our
& pe power of derknessis/ &
pei tolkē hi & leddeu to pe ho
us of ꝑiue oft of ꝑstrs· & pe
tir suede hi afer/ & whanne
afier was kyndelid in pe
mydil of pe grete hous· &
pei satten aboute: petre was
i pe mydil of heu/ whom
whanne adamysel hadde se
yn hi sittynge at pe lizt & had
de biholdīn hi: sihe seide/ & pis
wip hi: & he denyide hi: & seide
wōmā y knowe hi not· & aft
ir litil: anopir seiz hi & seide
& pou art of heu/ but petre
seide a man y am not/ & whā
ne aspace was maad as of an
our: an opir affermyde and
seide/ treuly pis was wip hym/

for also he is of galile/ & petre
seide/ man y not what pou seist/
& anoon zit while he spac ye cok
kreewe/ & pe lord turnede azeu:
& biheld petre/ & petre hadde
mynde on pe word of ihū as he
hadde seid/ for bifor pat pe cok
crowe: pries pou shalt denye
me/ & petre zede out: & wepte
bitterly/ & pe mē pat heldē hi:
stameden hym/ & smytē his fa
ce/ & asiden hi: & seide areede
pou crist to us: who is he pat
smote pee? also pei blasfemyīge
seiden azeu hi many oꝑ pingis·
& as pe daye was come: pe elde
re mē of pe pople· & pe ꝑiuis
of ꝑstrs· & pe scribis camē to
gidir· & leddē hi i to her counsel
& seidē/ if pou art crist: seie
to us/ & he seide to hē/ if y seie
to zou: ze shulē not bileue to
me/ & if y asie: ze shulē not an
swer to me. ne ze shulē delyu
ner me/ but after pis tyme:
man sone shal be sitīge on
pe rigthalf of pe vtu of god/ ꝑfor
alle seidē/ pāne art ꝑ pe sone of
god? & he seide/ ze seie pt y am/ &
pei seidē/ what zit desirē we
witnesseyīg? for we us silf ha
n herd of his mouy

and alle pe multitude
of heu arisen & leddē
hym to pilat/ & pei

& smytē hi & pei blyndfeldel hym.

biginnen to accuse him: & seid
en: we han founden pis man
yuge upsodoun oure folk: and
forbedynge tribute to be zoun
to ye emperour: & seyinge pt
hi self is crist & king: and pilat
aske hi & seide art pou king
of ieuis: & he answerde and
seide: pou seist: and pilat seide
to ye princes of prestis: & to ye pip
le: I fynde no ping of cause i
pis man: & pei woxen streng
& seiden: he mouey ye puple:
teching pro[illegible] al inde bigyn
nynge fro galile til hider: and
pilat herynge galile: axede
if he wer man of galile and
wyhanne he knewe pat he was
of ye power of erode: he se
nte hi to erode: which was
at ierusalem i yo dayes: & whanne
erode sei ihu: he ioyede gre
atly for long tyme he w
oolde se hi for he herde
many pingis of hi: & hopide
to se sum tokene to be don of hi:
& he axide hi i many pingis
of hi wordis: & he answerde
no ping to hi: & ye princes of
princes & ye scribis stoode: stro
ngly accusing hi. but ero
de with his oost dispisede hi:
& scornede hi & clopid with a
white clop: & sente hi ayen to
pilat: & erode & pilat were
made freendis fro pat day
for bifor pei were enmyes to
gidre: and pilat clepide to gid
re ye princes of prestis: & ye ma
gistratis of ye puple: & seide
to he: ye han brouyt to me pis
man: as turnynge awey ye
puple: & lo I axynge bifor you:
fynde no cause i pis man of
pese pingis: i which ye accuse
hi: nei erode. for he hap sent
hi ayen to us: & lo no ping wor
pi of deep is don to hi: & pfor I
schal amende hi & delyne hi
but he moste nede delyne to
hem oon vi pe feest day and
alle ye puple crepede to gidre
& seide do hi awey: & delyne
to us barabas which was sent
i to prison: for disturbynge ma
nd i ye citee & for manslayng &
eftsoone pilat spak to he: and
wolde delyne ihu: & pei vndur
cried & seide: crucifie crucifie
hi and ye prydde tyme he seide
to he for what yuel hap pis
don: I fynde no cause ni of de
ep i hi: pfor I schal chastise hi:
& I schal delyne: & pei coryne
de with grete voyces: axynge
pat he schulde be crucified: &
ye voyces of he woxen stronge
& pilat deumpde her axing to
be don: & he delyuerde to heu
ynn pat for manslayng and se

Jesu was sent in to prison. Why
on per afrede but he brok him
to her wille & whanne per ledde
hi: per token Anna Symon of
syrenen comynge fro pe toun
& per leydē on hi pe crosse: to be
re after him & per suede hi my
che puple & wymmē pat weple
dē & bymoneden hi & hir fre
de to hē: & seide Doustere of
ierusalem wyle ze wepe on me-but
wepe ze on zou self & on zoure
sonis for zo dayes schulē come:
i which it schal be seid blessid
be bareyn wymmē & wombis
pat han not bare children: &
pe tetis pat han not zouē sou
ke pānne per schulē bigynne to
seie to mountepins: falleze don
on vs & smalle hillis: hele ze
us Efter if i a greene tre per dō
pese pingis: what schal be don
i a drye: also opir two wicku
mē were ledde wip hi: to be sla
yn & after pat per cāmē in to
a place pat is depīd of calvari
e. pere per crucifiedē hi And
pe penes don on pe rijthalf: &
pe top on pe lefthalf but hir
seide fadir forzive heim: for
per witen not what per don
& per departiden his clopis &
keston lottis & pe puple stood
abidynge & pe princis scorneden
hi wip hē: & seide oper mē he m
ade saf: make he hi self saf:
if pis be crist pe chosin of god
& pe kynghis merzedē & scorneden
hi: & proferēdē vynegre to him
& seide if pou art kyng of iew
is: make pee saf & pe superscry
pcion was writtin on hi-wip gre
ke letteris & of latyn & of ebreu
pis is pe kyng of iewis & oon
of pese peues pat hangedē: blas
femede hi & seide if pou art crist:
make pi self saf fro but pe
top answeryngе blamyde hi &
seide: neper pou dredis god: pat
art i pe same damnacion and
treuly we wistly for we han res
seyued worpi pingis to werkis:
but pis dide no ping of pwel
& he seide to ihū lord have my
nde on me: whanne pou comest
i to pi kyngdom & ihē seide to
hi treuly p seie to pee: pis day
pou schalt be wip me i paradise
& it was almest pe sixte our:
& derknessis weren made i al
pe erpe in to pe nynpe our & pe
sonne was made derk: & pe veyle
of pe tēple was to reente atwo
& ihē cryynge wip grete voice:
seide fadir i to pin hondis: p
bitake my spirit & he seyynge
pese pingis gaf up pe goost &
pe centurien seyynge pat ping
pat was don: glorifiede god
& seide verily pat man was

nist. And al pe puple of heu pat pe
re per wondir at pis spectacle: & la
yen po pingis pat were don: sup
tide her brestes & turnedē azen/
but alle his knowe stoden afer:
& wymen pat sieden hi fro galile·
seyinge pese pingis: & lo a man to
seph by name of Aramathie a
cite of iudee: pat was a decent
en·a good man & a iust/ pis man
consentide not to pe counsel & to pe
deedis of hem: & he abood pe kin
gdom of god. pis ioseph cam to
pilat: & axide pe bodie of ihū/ &
took it doū & wlappide it in clee
ne lynen clop: & leyde hi in a gra
ue hewū·i which not yet eny
man hadde be leyd. & pe day was
pe eue of pe haliday: & pe sabot
bigan to schyne/ & pe wymen suy
inge pat came wip hi fro galile:
sayen pe graue· & hou his body
was leyd/ & per turnedē azē &
madē redy swete smellinge
spices & oynemētis but i pe sa
bot per restidē after pe comaūde
ment in a day. & met
of pe woke ful eerly
per camen to pe gra
ue. & brouzte swete smellinge
spices·pat per haddē arayed·
& per foūden pe stoon turned
awey fro pe graue: & per ze
den pu/ & foūdē not pe bodi of
pe lord ihū, & it was doū pe wy
ile per weren in poust astonyed
of pis ping: lo twey men stoden
biforis hem i schynynge clop &
wyane per dredē: & bowedē her
semblant in to pe erpe: per seidē
to hem. wyat seken ze hi pat ly
ney wip deed men? he is not heer:
but is risū/ haue ze mynde hou
he spak to you: wyane he was
yet i galile· & seide. for it behou
ep man? soue to be bitakū i
to pe hoondis of synful men
& to be crucified: & pe pridde
day to rise azen & per bipongtē
on his wordis & per zedē azē
fro pe graue: & teldē alle pese
pingis· to pe enleuene & to alle
op & p was marie magdele
yn & ioone & marie of iamees
& op wymen pat were wip
hem: pat seidē to apostlis pe
se pingis/ & pe se wordis were
seyn bifor hē as madnesse: and
per bileueden not to hē but pe
tre roos up & ran to pe graue
& he bowide doū & sawe pe lynē
clopis lyinge aloone & he wen
te bi hī self: wondrynge on pt
pat was don. And lo tweyne
of hem weentē i pat day i to a
castel: pat was fro ierlū pe
space of sixty furlongis·bi na
me emaūs & per spakē to gi
dir of alle pese pingis pat had
den bifallū & it was don pe

while pei talkeden and souzten
bi hem self: þē hi silf neizide
& went wiþ hē but her yen
weren holdē pat pei kneiwē hi
not. And he seide to hē what bē
pese wordis pat ze speken to gy
dre wandrynge: & ze bē sorowy
full: And oon whos name was
cleofas: answerde & seide pou
bi self art aplgrym i ierlū:
& hast pou not knowū what
pingis ben don i it i pese dayes:
to whō he seide/ what pingis.
& pei seidē to hi of ihū of naza
reth pat was a mā profete in
yzh i werk & word: bifore god &
alle pe puple & hou pe hizest pre
estis of oure princis biboken hi
i to dapnacōn of deep: & cruci
fieden hi but we hopiden pat
he schulde haue azen bouzt isrl
& now on alle pese pingis. pe
pridde daye is to day. pat pese
pingis werē don/ but also si
wymē of our is maden us a
fered: which bifore day weren
at pe graue/ & whānne his body
was not foūdū: pei cāmē & seidē
pat pei syen also a sizt of aniglis.
which seien pat he lyuey & si
of our wentē to graue and
pei foūdū so as pe wymē sei
den: but pei foūden not hi & &
he seide to hē/ a foolis & slowe
of herte: to bileue i alle pigis
pat pe profetis han spokū/ wher
it bihofte not cist to suffre pese
pingis: & so to entre i to his glorie.
& he bigan at moises & at alle
pe profetis & declarīde to hem
i alle scripturis pat werē of him/
& pei cāmen upz pe castel whider
pei wentē: & he made ostentacōn
pat he wolde go ferpe/ & pe con
strenedē hi & seidē/ dwelle wip
us for it draweip to upzt: and pe
daye is now bowid doū/ & he en
trīde wip hē/ & it was don while
he sat at pe mete wip hē: he took
breed & blessid & brak. & took to
hem/ & pe izen of hē werē open
ed: & pei kneiwē hi & he vanysch
ide fro her izen/ & pei seidē to gi
dre/ wherp oure herte was not
brēnynge i us: while he spak i
pe wepe. & openede to us scptu
ris: & pei risen up i pe same
our: & wentē azen i to ierlū/ &
foūden pe enlenē gaderid to gidre.
& hē pat werē wip hem seying
pat pe lord is risū verrily: and
apperide to symont. & pei teldē
what pingis werē don i pe wepe:
& hou pei kneiwen hi i brekyng
of breed. ¶ And pe while pei spa
ken pese pingis: ihc stood i pe
mydil of hē & seide to hē pees
to zou/ p am: uple ze devede but
pei werē affraied & a gast: &
gesiden hem to se a spirit/ &

he seide to hem: what ben ye te
oubliid: & ponytis comen up i to
your hertis? se ye my hoondis
& my feet: for y my self am
sele ye & se ye. for a spirit hap
not flesh & boones: as ye se
en pat y haue. & whanne he ha
dde seid pis pingis he shewi
de hoondis & feet to hem. &
yit while pei bileuedē not. &
wondridē for ioye: he seide
han ye heer onp ping pat shal
be eti? & pei proferden him
a part of a fish roosted: & an
honycombe & whanne he hadde
eten bifor hē: he took pat pat lef
te & yaf to hem & seide to hem
pese ben pe wordis pat y spak
to you: whanne y was yit wip
you. for it is neede pat alle pin
gis ben fulfilled: pat ben wri
ten i pe lawe of moyses & in
profetis. & i salmes of me.
panne he openede to hem witt:
pat pei shuldē vndirstonde scrip
turis & he seide to hem. for p?
it is writen. & pus it bihoofte
crist to suffre: & rise azen fro
deep i pe pridde day. & penan
ce & remissiōn of synnes to
be pchid i his name i to alle fo
lkis: bigynynge at ierusalem. &
ye ben witnessis of pese pin
gis: & y schal sende pe bihest
of my fadir i to you. but sette
ye in pe cite: til pat ye be clopid wt
vertu fro an hize. & he ledde he
fap i to betanye: & whanne his
hoondis were lift up. he bles
sede hem. & it was don pe whi
le he blessidē hē: he departide
fro hē. & was bozn i to heuene
& pei worshipidē. & weentē azē
i to ierusalem wip grete ioye: & we
ren eū maze i pe tēple herynge
& blessinge god

This is ioon euangelist
oon of pe disciplis of
pe lord. pe which is a
virgyn chosi of god. whō god
clepide fro pe apostilis: whanne
he wolde be weddid & double
witnesse of virgynte is yoin
to him i pe gospel: i pis pat he is
seid loued of god bifore ope disci
plis. & god hongynge i pe cros
bitook his modir keepyng to
him: pat a virgyn shuldē kepe
a virgyn. pis ioon i pe gospel
bigynnep a loone pe werk of
vncorruptible word: & witnes
sip pat pe kyndely sone of god
is maad man. & pat pe lyt was
not taki of derknesse. & he
shewip pe firste myracle.
whiche god dide at pe weddi
ngis. to shewe where pe
lord is pred to pe feeste: pe

wyn of ye weddingis o wiȝ to
fale: yat wyãne elde yingis
ben changid. alle newe yingis
yat ben ordeynyd of crist. appe
re. ioon wroot pis gospel i a
sye: aft yat he hadde writtũ
ye apocalips i ye yle of patmu
os nevyles he wroot ye gosp
el: aft alle gospeleris: yat
also an vncorrupti ble ende
bi a virgyn i ye apocalips. to
hi: to whõ an vncorrupti ble
biginnyng is zouñ i genesis
i ye biginnyng of hooly scrip
ture: ffor crist seiȝ i ye apocalips.
y am ye biginnyng & ye ende
& pis ioon is he. yat kneiwe
yt ye day of his departynge
was comũ. & he clepide to gid
his disciplis i effesie: & shewi
de crist. bi many puyngis of myr
acis. & yede doñ i to adoluym
place of his birynge. & whãne
he hadde maad pier: he was
put to hise fadris: & was my
che wiȝ out sorowe of deep:
yon impeche he is foriõ deene
fro compaciõ of fleesly Cier
on i this ploge on ioon: seiȝ
al pis

I ye biginnyng was ye word
and ye word was at god and
god was ye word pis was
ye biginnyng at god alle
yingis werẽ maad bi hi: & wi
ȝ outen hym was maad no
ying: yat ying yat was maad
i hi was liyf: & ye liyf was ye
liȝt of mẽ. & ye liȝt shynep in
derknesis: & derknesis compre
hendide not it A man was se
nt fro god: to whom ye name
was ioon: pis man cam i to wit
nesing: yat he shuldde bere
witnessing of ye liȝt. yat alle
mẽ shuldeu bileue bi hi. he
was not ye liȝt. but yat he sh
uldde ber witnessing of ye liȝt
ȝ was a ȝy liȝt: which lightep
eche man yat comep i to pis
world. & ye world was maad bi
hi. & ye world knew hi not he
cam i to his owne yingis: & hise
resceyuedẽ hi not but how ma
ny eu resceyuedẽ hym: he ȝaf
to hẽ power to be maad ye son
es of god. to hẽ yat bileueden
i his name ye which not of
bloodis nep of ye wille of fle
isshe nep of ye wille of mã:
but ben borȝn of god & ye word
was maad mã. & dwellide am
oug us. & we han seyn ye glo
rie of hi: as ye glorie of ye
oon bigetn fonne of ye fadir.
full of grace & of treuye ioon
berip witnessing of hi: and
crep & seiȝ pis is whom y seide
he yat schal come aft me. is
maad bifor me: for he was to

he was in ye
world

for me And of pe plenite of hym
we alle han taken & grace for gr-
ace for pe lawe was yoruen by mo
yses but grace & treupe is mad
bi ihū crist. no man sayh god:
no but pe son bigetū fro pat
is in pe bosū of pe fadir he hap
told out ¶ And pis is pe witnes
ing of iohn. whanne iewis sent
en fro ierusalem prestis & dekenes to
him: pat pei schuldē axe him Who
art pou he knoulechide & denye
de not & he knoulechide: for y
am not crist & pei axiden him Wh
at pānne: art pou elie: & he seid
y am not art pou a profete: &
he answerude nay. for pei seid
den to him: Who art pou: pat we
yuen an answere to pese pat se
ntē us What seist pou of pi silf.
he seide y am a voys of a crier
in desert: dressis ye pe weie of pe
lord. as ysaie pe profete seide: &
pei pat weren sent: weren of
pe farisees: & pei axiden him & seiden
to him What pānne baptiziest pou:
if pou art not crist. nei elie. ne
per a profete: iohn answerde to
hem: & seide: y baptize in watir.
but in pe mydil of you hap stōd
oon. pat ye knowē not he it is
pat schal come aftir me. pat was
maad bifor me. of whom y am
not worpi to louse pe pwong of
his schoo. pese pingis weren doō

in betynye biyonde iordan: where
iohn was baptisynge ¶ Anoper day
iohn sayh ihū comynge to him: & he
seide lo pe lombe of god. lo he pat
doip awey pe synnis of pe world
pis is he pat y seide of aftir me
is comē a man: which was mad
bifor me for he was ferer
than y & y knew him not but pat
he be schewid in israel. perfor y am
baptisynge in watir & iohn bar
witnessing: & seide pat y sayh
pe spirit comynge down as a doue
fro heuene. & dwellide on him
& y knew him not but he pat
sente me to baptise in watir: seide
to me on whom pou seest pe
spirit comynge down & dwelly
nge on him: pis is he pat bapti
sip in pe holy goost. & y sayh and
bar witnessynge: pat pis is
pe sone of god ¶ Anoper day io
n stood: & twey of his dis
ciplis & he biheld ihū walky
nge & seip. lo pe lomb of god.
& twey disciplis herden hym
spekynge: & folewide ihū &
ihū turnede & sayh hem sueyn
ge him: & seip to hem. what seke
ye: & pei seiden to him. rabi. pat
is to seie maist: where dwel
list pou: & he seip to hem come
ye & se. & pei camen & sayen wh
ere he dwellide: & dwelten wi
th him pat day. & it was as pe

ſcrupe our: And anoyrewe pe bro
per of ſymoñ petre was oon
of pe twelue pat herde of io
on: & hadden ſued hi: pis foond
firſt his broper ſymoñ: & he
ſeide to hi: we han foñdñ met
ſias: pat is to ſeie cſt: & he led
de hi to ihñ: & ihc biheld hi: &
ſeide: pou art ſymoñ pe ſone
of iohañ: pou ſchalt be clep
id cefas: pat is to ſeie petre: &
on pe morowe he wolde go out
i to galilee: & he foond filip: &
he ſeid to hi: fue pou me filip
was of bethſaydā pe citee of
andrew & of petre: filip foond
nathanael: & ſeide to hi: we
han foñdñ ihñ pe ſone of ioſe
ph of nazareth: whō moyſes
wroot i pe laiye & pe profetis
& nathanael co ſeide to hi: of
nazareth may ſñ good ping be
filip ſeide to hi: come & ſe: ihc
ſiy nathanael comyng to hi:
& ſeide to hi: lo vrily israel of ic
cel: i whom is no gile nath
anael ſeide to hi: wherof haſt
pou knowñ me: ihc anſwerī
de: & ſeide to hi: bifore pat fil
ip clepide pee whanne pou wer
vndir pe fige tre: y ſiyg pee:
nathanael anſwerīde to hi:
& ſeide rabi: pou art pe ſone
of god: pou art kyng of iſrl:
ihc anſwerīde: & ſeide to hi

for y ſeide to pee: y ſiyg pee vn
dir pe fige tre: pou bileueſt: y
ſchal ſe more pan peſe pingis
& he ſeide to heu: treuly treuly
y ſeie to you: ze ſchulen ſe heueue
openyd: & pe angiles of god ſty
ynge up: and comyng doñ on
mañis ſone.

And pe pridde day wed
dingis were maad in
pe cane of galilee: & pe
modir of ihñ was pe: & ihc was
clepid & his disciplis to pe wedd
ingis: & whanne wynu failide.
pe modir of ihñ ſeide to hi: pei
han not wynu: & ihc ſeip to hir
what to me & to pee wōmañ:
mynu our ſcam not yet his modir
ſeip to pe mynyſtris: what eie
ping he ſeie to you: doze: & pe
weren ſet ſixe ſtonñ cānes af
tir pe deuſyngis of pe iewis:
holdinge ech: twepne eb pre
metretis: & ihc ſeip to hē fille
ze pe pottis wip wat: & pei fil
iden hem up to pe mouy: and
ihc ſeide to hem: drawe ze now
& bere ze to pe architriclyn: &
pei bareu: & whanne pe architri
clyn hadde tastid pe wat maad
wynu: & wiſte not wherof it
was: but pe mynyſtris wiſte
pat drowe wat: pe architriclyn
clepip pe ſpouſe & ſeip to him:
ech mañ ſettip firſt good wynu

and whanne tiem ben fulfilled
panne pat pt is worse: but pou
hast kept pe good wiyn i to pis
time. ihc dide pis pe bigynyng
of signes i pe citee of galilee·
& schewide his glorie: & his dis
ciplis bileueden i to hi. Aftir
pese puingis he cam doñ to capi
rnaũ· & his modir & his brep
ren· & his disciplis: & pei dwelli
den pe not many daies: & pe
pask of iewis was nij: & ihc
weente up to ierusalẽ: & he fond
i pe tẽple men selinge oxẽ and
sheep & culueris· & changeris
sittynge & whanne he hadde ma
ad as it were a scourge of
smale cordis: he drook out al
le of pe tẽple· & oxũ & sheep·
& he shedde pe money of cha
ngeris: & turnede upsedoñ
pe boordis & he seide to hem
pat selden culueris take aw
ey fro hẽnꝰ pese puingis· & ne
le ze make pe hous of my fa
dir· an hous of marchandise
& his disciplis hadden mynde
for it was writtũ· pe ferueni
tnesse of pin hous hap etũ me
for pe iewis answeriden &
seidẽ to hi· what tokeni schew
ist pou to us: pat pou doist pe
se puingis: ihc answeride and
seide to hem vndo ze pis tẽple.
& in pre daies p schal reise it
perfor pe iewis seiden to him
in fourty & sixe zeer pis tẽple
was bildid· & thilk pou i pre
daies reise it: but he seide of
pe tẽple of his bodi: for whã
ne he was risũ fro deep: his
disciplis haddẽ mynde· pat he
seide pese puingis of his body
& pei bileuedẽ to pe scripture:
& to pe word pat ihc seide, and
whanne ihc was at ierusalẽ i pask
i pe feeste daie: many bileue
den i his name· seynge his sig
nes pat he did: but ihc trowi
de not hi silf to hem for he
knewe alle men· & for it was
not nede to hi: pat ony man
schulde bere witnesseynge for
he wiste what was i man
nd pe was ainã of pe
fariseis· upchodeuie
bi name a prince of pe
iewis & he cam to ihũ bi nyht
& seide to hi rabi we witẽ pat
pou art comũ fro god maist.
for no mã may do pese puingis
pat pou doist: but god be wip
hi ihc answeride: & seide to
hi treuly treuly i seie to pee·
but ainã be borũ azen: he may
not se pe kingdom of god up
chodeuie seide to hi hou may
ainã be borũ: whanne he is old:
whej he may entre azen i to
his modris wombe: & be borũ

azen: thē answeride treuly
treuly y seie to pee· but amen
be bornē azen of wat & of pe ho
ly goost: he may not entre in
to pe kingdom of god· pat pat
is bornē of pe flesch: is flesch
and pat pt is bornē of pe spirit:
is spirit· wondre pou not· for
y seie to pee: it biboue you to
be bornē azen· pe spirit breyp
where he wole: & pou herist
his vois· but pou woost not
fro whēn? he comep· ne whi
dir he goip· so is ech mā pt is
bornē of pe spirit· nychodeme
answeride & seide to hī· hou
moū pese pingis be don: ihc
answeride: & seide to hī· pou
art a maist̄ r̄ isr̄l: & knowist
not pese pingis: treuly tre
uly y seie to pee: for we spekē
pat pat we witē & we witn
essen· pat pat we han seyn:
& ye taken not oure witnes
ing· if y have seyd to you
erpely pingis· & ye bileuen
not: hou if y seie to you he
nely pingis shulen ye bile
ue: & no man stey i to heu
ene: but he pat cam doū fro
heuene· mānis sone pat is i
heuene· & as moises aferid
serpent i desert: so it biho
uey mānis sone to be ref
id· pat ech mā pat bileuey
in him perishe not: but ha
ue eternal lif· ffor god
louede so pe world: pat he
yaf his oon bigetē sone· pt
ech mā pat bileuey i him
perishe not· but haue eternal
life· ffor god sente not his
sone i to pe world· pat he iuge
pe world· but pat pe world be
saued bi hī· he pat bileuey i hī
is not demed· but he pat bile
uep not· is now demed· for
he bileuey not i pe name of pe
oon bigetē sone of god & pis
is pe dom· for lizt cam i to pe
world· & men loueden more derk
nesis pan lizt· ffor her werk
is werē yuele· for ech man
pat doip yuele hatip pe lizt &
he comep not to pe lizt· pt his
werkis be not repued· but
he pat doip treupe· comep
to pe lizt· pat his werkis be
shewid· pat pei ben don in
god· ¶ After pese pingis ihc
cam & his disciplis i to pe lo
nd of iudee· & pere he dwelli
de wip hē & baptisede· & soon
was baptisinge i emmon bisi
dis salym· for many watris
weren pere· & pei cāmē & we
ren baptisid· & soon was not
zit sent i to prisoū· for aquesti
oū was made of iouys disci
plis wip pe iewis of pe puri

fraciõn And yet cãme to iõon:
& seide to hi maist. he pat was
wip pis pee bijonde iordan to
whõ pou hast bozn witnessinge:
lo he baptisip & alle mẽ comẽ
to hi. iõon answeride: & seide
a mãn may not take ony pingꝰ
but it be zoinn to hi fro heneue
ze zou sijt bere witnessing to
me: pat y seide y am not crist:
but pat y am seint bifore hi he
pat hap a wif: is pe holdbonde
but pe freend of pe spouse. pat
stondip & herip hi: ioiep wip
ioie for pe voiꝰ of pe spouse:
ꝑfor. i pis ping my ioie is ful
filled: it bihouep hi to wexe: but
me to be maad lesse he pat cõ
fro aboue is aboue alle. he pat
is of pe erpe: spekip of pe erpe
he pat comep fro heneue: is a
boue alle: & he witnessip pat
ping pat he hap seie & herde: &
no mã takip his witnessing
but he pat takip his witnessing.
hap confermed pat god is sopf
ast but he whom god hap seint:
spekip pe wordis of god for not
to mesure. god zifiep pe spirit pe
fadir louep pe sone: & he hap zo
uen alle pingis i his hond he pt
bileuep i pe sone: hap eiue lasty
nge lif but he pat is vnbileue
ful to pe sone: schal not se eiuat
tinge lif. but pe wrapp of
god dwellip on him

Verfor as iesus knew. pat pe fa
risees herden. pat iesus makip
& baptisip mo disciplis pan io
on pouzh iesus baptisiide not but
his disciplis: he lefte iudee &
weente agen i to galilee & it bihofte
hi to passe bi samarie. pat is seid
sicar. bisidis pe place pat iacob
zaf to ioseph his sone. & pe welle
of iacob was pe & iesus was werip
of pe iourniep: & sat pus upon
pe welle. & pe hour was as it wer
pe syxte & a wõman cam fro sam
arie: to drawe watir & iesus se
ip to hir zive me drynke & his
disciplis were gon i to pe citee:
to bie mete ꝑfor pilke wõman
of samarie seip to hi hou pou
whãne pou art a iewe: axist of
me drynk. pat am a wõmã of
samarie: for iewis vsiõ not to
dele wip samaritans iesus answe
ride. & seide to hir if pou wistist
pe zifte of god. & who he is pat
seip to pee. zive me drynke: pou
peraũture woldist hane axid
of hi & he schulde hane zoun to
pee. quyk wat. pe wõmã seip to
hi. sire pou hast not wherin pue
to drawe: & pe pit is deep. wherin
of pãue hast pou quyk wat. wherin
pou art gyuere pan our fadir
iacob: pat zaf to us pe pit: & he
drank ꝑof: & his sones & his

ꝑfor iesus cam i to citee of samarie

Jesus hir answerede and seide
to hir: O man pat drynkip of pis
water: schal piste eftsone but he
pat drynkip of pe water pat I schal
zive him: schal not piste wip
outen ende but pe water pat I schal
zive him: schal be made in him a well
e of water springynge up in to
ewlastynge life pe wommen seip
to him sire zive me pis water pat
I piste not: ne comme hider to
drawe. Jesus seip to hir go clepe
pin husbonde: & come hider pe
wommen answerede: & seide I ha
ue noon husbonde Jesus seip to
hir pou seidest wel pat I haue
noon husbonde for pou hast ha
dde fyue husbondis: & he pat
pou hast is not pin husbonde
pis pingis pou seidest sopely. pe
wommen seip to him lord I se: pat pu
art a profete oure fadris wor
schipiden in pis hil: & ze seyen pat
at ierusalem is a place: where it bi
hoowep to worschipe Jesus seip to hir
wommen bileue pou to me: for pe
hour schal come. whanne neper in pis
hil neper in ierusalem ze schulen worschi
pe pe fadir. ze worschipen pat ze
knowen not: we worschipen pat
pat we knowen. for helpe is of pe
iewis but pe tyme is comen &
now it is: whanne trewe worsch
iperis schulen worschipe pe fad
ir in spirit & treupe for also pe
fadir seiip such pe pat worschipe
him god is a spirit & it behoowep
hem pat worschipen him: to wors
chipe in spirit & treupe. pe wom
man seiip to him I woot pat messi
as is comun pat is seid crist
pere whanne he comep: he schal
telle us alle pingis. Jesus seip to
hir: I am he pat spekip wip pee
& anoon his disciplis camen:
& wondriden pat he spak wip pe
wommen. nepeles no man seide to
him what sekist pou: or what spe
kist pou wip hir: pere pe wommen
lefte hir water pot: & weente in
to pe citee & seide to pe men. come
ze & se ze man pat seide to me alle
pingis: pat I haue don. whepe
he be crist: & pei weenten out of pe
citee: & camen to him. in pe meene whi
le his disciplis preiden him & seiden
maist ete: but he seide to hem I ha
ue mete to ete: pat ze knowen not
pere disciplis seiden to ech other
oup man hap brouht him mete to
ete: Jesus seip to hem. my mete is:
pat I do pe wille of him pat sente
me: pat I parfourme pe werk of
him. whep ze seien not pat zit foure
monepis ben: & ripe corn comep:
lo I seie to zou. lifte up zoure eyen
& se ze pe feeldis: for now pei ben
white to repe. & he pat repip: ta
kip hire & gaderip fruyt in to
ewlastynge life. pat boope he pat

sowry & he pat repip: haue to
ye to gidere i pis pingis ye
word twelue· for auoꝗ is pat
sowry: & auoꝗ pat repip / y &
nte you to repe: pat pat ye ha
ue not trauelid: & ye ye hau
entrid i to her trauels / & of
pat cree many samaritans
bileueden i hi: for pe word of
ye wōmā pat bare wittnessing·
pat he seide to me alle pingis
pat y haue done / þ for whānne
samaritans camē to hi: per
preden hi to dwelle þe / and he
dwelte þe twey dayes / & ma
ny mo bileueden for his word·
& seiden to pe wōmā: pt now
not for pi speche we bileueu
for we hau herd· & we witen·
pat pis is oply pe sauyour of
pe world. And after twey da
yes he weente out fro pēnꝗ· &
weente i to galilee / & he bar
wittnessing: pat a profete i
his owne cūtre hap noon on
our / þ for whānne he cam ui to
galilee: mē of galile resseyu
eden hi· whānne per haddeu
seyen alle pingis pat he had
de don i ierlm i ye feeste dai·
for also per haddē comū to pe
feeste day· þ for he cam eftso
one i to pe cāne of galile: whe
re he made pe wat wipu / & a
litil kyng was: whos sone
was sik at capernaū / whānne
pis hadde herd pat ihū shulde
come fro iude i to galilee: he
weente to hi & ꝗyede hi pat he
shulde come doū: & heele his
sone / for he bigan to die / þ for
ihc seide to hi but ye se tokenes
& grete wondris: ye bileuē not
ye litil kyng seip to hi· lord come
doū: bifor pat my sone die· ihc
seip to hi go: pi sone liuep· pe
mā bileuede to pe word pat ihc
seide to hi: & he weente / & now
whānne he cam doū: pe seruāt
is camē azeyn hi· & teldē to hi
& seidē· pat his sone liuede / &
he axide of hē pe our: i which
he was amendid & per seidē to
hi for zistday i pe seueupe our:
pe feuer leiste hi þ for pe fadir
knew pat pilke our it was· in
which ihc seide to hi pi sone liuep
& he bileuede: & al his hous ihc
dide eft pis seide toueue: whā
ne he cā fro iudee i to galilee

After pese pingis þ was
a feeste day of pe iewis:
& ihc weente up to ierlm
And i ierlm is a wasshinge pla
ce: pat i ebreew is nauied beth
saida· & hap fyue parchis i pes
lap a grete multitude of sike mē·
blynde· halt· & drye· abidinge
pe mouyng of pe watir· for pe
angel of pe lord cam doū aftir

ne tymes in to pe watre: and
pe wat' was moued & he pat
first cam doñ i to pe stirie aft'
pe moving of pe wat': was
made hool of what eñ sikenes
he was holdñ & amid was
pe hamp'ge ente & pritty seer i
his sikenesse & whanne he had
de leyn hi liggynge & hadde lai
owñ pat he hadde mache tym
e: he seip to hi wolt pou be ma
de hool. pe sijk man answerde
to hi, lord y haue no man pat whan
ne pe wat' is mouyd to put
me i to pe stirie; for pe while
y wme: Aiwy gon doñ bifor
me: ihe seip to hi risen up take
pi bed & go: & anoon pe man was
made hool: & took up his bed
& wente forp & it was sabat
pat day; pfor pe iewis seide to
hi pat was made hool it is sa
bat it is not leweful to pee: to
take awey pi bed; he answerde
to hem; he pat made me hool: sai
de to me; take pi bed & go; pfor
pei asked hi; what man is pat
pat seide to pee: take up pi bed
& go but he pat was made ho
ol: wiste not who it was; &
ihe bowide awei fro pe puple
pat was set i i pe place after
ward ihe found hi i pe temple:
& seide to hi lo pou art made
hool: now wyle pou do synne

left oup worse pung bifalle to
pee; pilke man wente & seide to
pe iewis: pat it was ihesu pat
made hi hool; pfor pe iewis pur
sueden ihesu: for he dide pis pung
i pe sabat & ihe answerde to
hem my fadir worchip til now:
& y worche; pfor pe iewis sought
more to sle hi for not onely he
brak pe sabot: but he seide pt
god was fadir & made hi eme
ne to god; pfor ihesu answerde:
& seide to hem treuly treuly y
seie to you pe sone may not of
hi silf do ony pung: but pat
pung pat he seep pe fadir do
pnge for what eñe pnges
he doip: pe sone doip i lijk m
anier po pnges; for pe fadir
louep pe sone: & sheweip to hi
alle pnges pat he doip; & he
schal sheewe to hi grette wer
kis pan pese: pat ze wondre
for as pe fadir reisip deed me
& quikenep: so pe sone quike
nep whom he wole; for neper
pe fadir nejp ony man: but
hap zouñ eche dom do pe sone
pat alle men onoure pe sone:
as pei onoure pe fadir he pt
onourip not pe sone onourip
not pe fadir pat sente hym
treuly treuly y seie to zou pt
he pat herip my word and
bileuip to hi pat sente me:

ihesu

hay euerlastinge lyf. And he com
ep not i to dom: but passip fro
deep i to lyf/trewly trewly p se
ie to yon. for pe our money. And
now it is: whanne deede men
shullen here pe voys of godis
sone. & per heren: shulē lyue
for as pe fadir hay lyf i hi silf:
so he yaf to pe sone to haue lyf
i hi silf. & he yaf to hi power
to make dom: for he is man.
sone. uple je wondre pis for pe
our money. i which alle men p
ben i biriellis: shulē here pe vo
is of godis sone. & per pat ha
do good pingis: shulē go in to
azenrisyng of lyf: but per p
han don yuele pingis: i to azē
risyng of doom. p map do no
ping of my self: but as p here
p demie. & my doom is iust: for
p seke not my wille. but pe
wille of pe fadir pat sente me
if p bere witnessing of my self:
my witnessing is not trewe
nop is pat berip witnessing
of me: & p woot pat his witne
ssing is trewe pat he berip of
me. je sentē to yon: & he bar wi
tnessing to trewpe. but p take
not witnessing of man: but p
seye pese pingis. pat je be saf
he was a lantirne brēnynge. and
shynyng. but je woldē glad
ist an our i his lyst. but p ha
ne more witnessing pan yon.
for pe werkis pat my fadir yaf
to me to perfourme hē: pilke
werkis pat p do. berē witnes
sing of me. pat pe fadir sente
me. And pe fadir pat sente me:
he bar witnessing of me: nep
je herden euer his voys. nep je sa
pen his likenesse. & je hau not
his word dwellinge i you. for je bi
leuen not to hi whom he sente
seie je scriptures: i which je gess
sen to haue euerlastinge lyf. & pei
ben pat berē witnessing of me
& je wolē not come to me: pat je
haue lyf. p take not clerenesse
of mē: but p hane knowin you
wip pat je han not pe lone of
god i you. p cam i pe name of my
fadir. & je wolē not me if anop
come i his owne name: je shulē
resseyue hi. how mon je bileue
pat resseyuē glorie ech of oper:
& seken not pe glorie pat is of
god aloone: uple je gesse pat p
am to acuse yon anētis pe fad
ir is moyses pat acusip you:
i whom je hopen. for if je bile
euedeu to moises peraventur
je shuldē bileue also to me. for
he wroot of me. but if je bileuē
not to his lettris: hon shulen je
bileue to my wordis

After pese pingis ye wē
te ou pe see of galilee:

pat is tiberias. And a great
multitude sued hi: for pei sawen
pe tokenes pat he did on hē y
were sike. þan ihc went up to
an hil. & sat pe wip his disciples
& pe pask was nei. a feeste day
of pe iewis. þan whanne ihc
hadde lift up his iyen. & hadde
seyn pat a great multitude cam
to hi: he seip to filip. wherof
shulē we bie loones: pat pese
men eten. but he seide pis ping:
temptynge hi. for he wiste wht
he was to do. filip answerde
to hi. pe loones of tweynte hū
dred peni. sufficen not to hem:
pat ech man take a litil. what
oon of his disciplis andrew
pe brop of symoun petre: seip
to hi. a child is here pat hap fy
ue barly loones & twey fishes
but what ben pese among so
many. þan ihc seip. make ye
he sitte to pe mete. And þ was
inche hey i pe place. & so men
sitten to pe mete: as fyue pou
synde i noumbre. & ihc took fyne
loones. & whanne he hadde do
panckynges: he departide to
me pat sate to pe mete. & also
pe fishes: as mych as pei
wolde. & whanne pei weren
fillid. he seide to his disciplis
gadre ye pe reliqes pat be left:
pat pei perisshe not. & so pei
gaderden & filleden twelue wel
fpus of relyfe of pe fyue barly
loones & twey fishes: pat lefte
to he pat hadde eten. þan po mē
whanne pei hadde seyn pe signe
pat he hadde don: seide. for pis
is verily pe profete pat is to come
i to pe world. & whanne ihc had
de knowē. pat pei were to come
to take hi & make hi king. he
fley aloone eft i to an hille &
whanne eueninde was comū. his
disciplis went doū to pe see. &
pei went up i to a boot. & pei
camen on pe see i to capharnaū
& derkenesse were made pānne.
& ihc was not come to he & for
a great wynde blew: pe see rose
up. þan whanne pei hadde rowed
as fyue & twenty furlongis or
pretty: pei seen ihū walkyng
on pe see. & to be neyg pe boot. &
pei dredden. & he seide to hem:
I am: nyle ye drede. þan pei wol
den take hi i to pe boot: And ano
on pe boot was at pe lond. to
which pei went. ¶ on pe tomor
pe purple pat stood on pe see say:
pat þ was noon op boot þ bit
oon. & pat ihū entride not wip
his disciplis i to pe boot: but his
disciplis aloone went: but
ope botis came fro tiberias: bi
sidis pe place whereof pei hadden
breed. & did panckynges to

God þ for Whanne ye puple hadde
seyn þat ihū was not ye neyber
hyde Jesus: yet weente up to
Jerusalem & camen to capernaū
seekynge ihū & whanne yet had
Jeu foūdū hym on ye see: yet
seiden to hī rabby hou come þ'
hider: ihē answerede to hē
& seide: treuly treuly þ seie
to you: ye seken me not for ye
seyn ye miracles: but for ye
eten of loones & were filled
Worchye ye not mete þat perisch
ynp: but þat dwellip i to eylas
tynge lyf which mete man?
sone shal yiue to you: for god
ye fadir hap marked hī þ for
yet seiden to hī what shulē
we do: þat we worchye ye wer
kis of god: ihē answerede: &
seide to hem þis is ye work
of god: þat ye bileue to hī: wh
om he sente. þ for yet seiden
to hī: what tokene þanne doist
pou: þat we seen & bileue to
yee: what wrchist pou: ou
re fadris eeten manna i desert:
as it is writū he yaf to hem
breed fro heuene to ete. þ for
ihē seip to hē treuly treuly
þ seye to you: moysen yaf you
not breed fro heuene: but
my fadir yiuep you þ breed
fro heuen: for it is þ breed
þat comep down from heuen:
and yiuep lyf to ye world: per for
yet seiden to hī: lord euermore gyue us
þis breed. & ihē seide to hē: þ am
breed of lyf: he þat comep to
me: shal not hungre: he þat bi
leuep in me: shal neuer yrste.
but þ seide to you þat ye han se
yn me. & ye bileuedē not. Al
ping þat ye fadir yiuep to me:
shal come to me & þ shal not
caste hī out: þat comep to me
for þ cam down from heuene not
þ þ do my wille: but ye wille
of hī þat sente me. & þis is ye
wille of ye fadir þat sente me
þat al ping þat ye fadir yaf
me: þ loese not of it: but ayen
reise it i ye laste day. & þis is
ye wille of my fadir þat sente
me. þat ech mā þat seep ye so
ne & bileuep i hī: hane eylasty
nge lyf. & þ shal ayenreise hī
i ye laste day. þ for iewis grue
chiden of hī: for he hadde seid
þ am breed þat cam down fro
heuen. & yet seiden. wheper þis
is not ihē ye sone of ioseph:
whos fadir & modir we han
knowū how þanne seip þis: þ
þ cam down fro heuene? þ for
ihē answerede: & seide to hē
murmeyre gruchye to gidere. no
man may come to me: but
if ye fadir þat sente me drā
we hī: & þ shal ayen reise hī

in pe laste day. it is wrytten in pro
fetis. & alle men shulde be able for
to be taught of god. oche man pat her
de of pe father & hap lerned: com
eth to me. not for ony man hap
seyn pe fadir: but pis pat is of
god hap seyne pe fadir. sopely
sopely I seye to you. he pat bile
ueth in me: hap eylastynge life.
I am breed of life. your fadir
is eten manna in desert: & ben
deed. pis is breed comyng doun
fro heuene. pat if ony man ete
pof: he shal not dye. I am lyuynge
breed: pat cam doun fro heuene
if ony man ete of pis breed: he
shal lyue wip outen ende. & pe
breed pat I shal yiue: is my fle
sch. for pe life of pe world. pfor
pe iewis chidden to gide & seiden
how may pis yiue to us his life
flesch to ete: pfor ihu seyd to
hem. treuly treuly I seye to
you but ye eten pe flesch of man
nis sone & drinken his blood:
ye shulen not have life in you. he
pat eteth my flesch & drynkip
my blood: hap eylastinge life. &
I shal aryse hi in pe laste day.
for my flesch is vy mete: & my
blood is vy drynke. he pat etip
my flesch & drynkip my blood:
dwellip in me & I hi. as my fad
ir lyuynge sente me: & I lyue
for pe fadir: & he pat etip me:
he shal lyue for me. pis is bre
ed pat cam doun from heuene
not as your fadris eten man
na: & ben deed. he pat etip pis
breed: shal lyue wip outen ende.
he seide pese pingis in pe synago
ge: techinge in capharnaum. pfor
many of his disciplis herynge
seiden. pis word is hip hard:
who may here it. but ihu wit
ynge at hi self. pat his disciplis
grutchiden of pis ping: seide to
hem. pis ping sclandrip you. pfor
if ye seen man? sone stynge whe
re he was bifore: it is pe spirit
pat quikenep. pe flesch profi
tip no ping. pe words pat I ha
ue spoken to you: ben spirit & lif
but I ben some of you: pat bile
uen not. for ihu wiste fro pe bi
gynnyng: whiche weren bileu
ynge. & who was to bitrayen hi
& he seide. pfor I seide to you. pat
no man may come to me: but
it were yoven to hi of my fadir.
ffor pis tyme many of his disci
plis wenten awak: & wenten n
ot now wip hi. pfor ihu seide to
pe twelue. whep ye wolden also
go awey: & symoun petre anf
weride to hi. lord to whom shulen
we go? pou hast words of
eylastinge life. & we bileuen &
han knowen: pat pou art crist
pe sone of god. pfor ihu answe

ride to hem, wheper y chees not
yon twelue: & oon of yon is a feend.
¶ he seide this of iudas of symo
nis scharioth. for this was to bi
trayen hi: whanne he was oon
of the twelue

After these thingis iesus
walkide i galilee
for he wolde not walk
e i iudee. for the iewis soug
ten to slee hi. & ¶ was neyh a fe
este day of the iewis. sentoregi
a. & his breyren seiden to hi. pas
se fro hen. & go i to iude: that
also thi disciplis seen thi werkis
that thou doist. for no man doip
oiip thing i hidils: & hi silf se
kip to be oppin. if thou doist
these thingis: schewe thi silf to the
world. for neyh his breyren bile
euden i hi. ¶ for iesus seip to hem.
my time cam not yit: but your
time is euermore redy. the world
may not hate you. soothly it ha
tip me: for y bere witnesse of
¶ that the werkis of it ben
euele. go ye up to ¶ feeste day.
for my time is not yit fulfil
lid. whanne he hadde seide these
thingis. he dwelte i galile. ¶ &
after that his breyren weren go
on up: panne he yede up to the
feeste day. not openly: but as
i priyte. ¶ for the iewis souyten
hi i the feeste day: & seiden.

this

but y schal not
go up to this fe
ste day.

where is he: & mycle gruchyng
was of hi among the puple. for
sume seiden that he is good: &
othe seiden nay. but he disceyu
eth the puple. nevpeles no man
spak openli of hi: for drede of
the iewis. but whanne the mydd
il feeste day cam: iesus wente up
i to the temple & taught. & the iewis
wondriden & seiden. how can this
man lettrid: siyen he hap not ler
ned. iesus answerede to hem: & seid
my doctryn is not myn: but
his that sente me. if oniman
wole do his wille: he schal kno
we of the teching. whether it be
of god. or y speke of my silf. he
that speki of hi silf seki his
owne glorie. but he that seki
the glorie of hi that sente him:
is sooth fast. & vnrightwisnesse
is not i hi. whether moises yaf not
to you alawe: & noon of yon do
iip the lawe. what seken ye to sle
me. & the puple answerede & sei
de. thou hast a deuel. who seki
to sle thee. iesus answerede & seid
to hem. y hane don o werk: &
alle ye wondren. ¶ for moises
yaf to you circumcision. not for
it is of moises but of the fadris
& i the sabat ye circumcidi a man.
if a man take circumcision in the
sabat. that the lawe of moises
be not broken: han ye indigna

mon to me · for ꝑ made al man
hool i ye sabat ¶ Nile ye deme af
ter ye face · but deme ye rightful
dom ꝑ for sinne of verlin seden
whych pis is not he · whō ye seek
is seken to sle · & lo he spekip opp
ilp · & per seyn no pingꝰ to hym
whych ye princes knewen verily ·
pat pis is crist · but we knowē
pat pis man of whence he is but
whanne crist shal come · no man
woot of whence he is · for the
crede i ye temple techynge & seide
ye knowē me · & ye knowē of whō
I ꝑ am · & ꝑ cam not of my self ·
but he is trewe pat sente me
whō ye knowē not · ꝑ knowe hi ·
& if ꝑ seie pat ꝑ knowe hi not ·
ꝑ shal be like to you alle · but
ꝑ knowe hi · for of hi ꝑ am & he
sente me · for per sought to take
hi · & no man sette on hi handis ·
for his our cam not yet · & manye
of ye puple bileuedē i hi & seidē
whanne crist shal come · whether
he shal do mo tokenes · than ye
pat pis doip · ¶ Pharisees herdē
ye puple murmynge of hi pese
pingis & ye princes & fariseis se
nē mynistris · to take hi · for
thi seide to hē yet a littil tyme
ꝑ am with you · & ꝑ go to ye fad
pat sente me · ye shulē seke me ·
& ye shulē not fynde · & where
ꝑ am ye mōn not come · for ye
wiis seiden to hem silf · whidir
shal pis gon · for we shulē not
fynde hi · whych he wole go to
ye dispersyng of hepene mē · & wo
le teche ye hepen · what is pis
word which he seide · ye shulen
seke me · & ye shulen not fynde
& whych ꝑ am ye mōn not come ·
but i ye laste day of ye greete fe
ste · ihē stood & criede & seide · if
ony man pursuip · come he to me
& drynke he pat bileuep i me
as ye scripture seip · floodis of
quik water shulē flowe fro his
wombe · but he seide pis ping
of ye spirit · whom men pat bi
leuedē i hi shuldē take · for ye
spirit was not yet youē · for ihē
was not yet glorified · for of
pat companye whanne per hadde
herd pes wordis of hi · per seidē
pis is vrily a profete · ope seidē ·
pis is crist · but sume seidē whych
cit comep fro galilee · whych ye
scripture seip not · pat of ye seed
of dauip · & of ye castel of bethle
em where dauip was · cit com
ep · for distencion was made
among ye puple for hi · for sū
me of hē woldē hane take hi ·
but no man sette hondis on hi ·
for ye mynistris camē to bishop
pis & fariseis · & per seidē to hē
why brouyte ye not hi · ye myn
ystris answeriden · nede man

spak so: as þis man spekyn þ̃ for
ye farisees answerideu to hem
whe̅þ̃ ze beu disseyned also: whe
ber ony of ye prices or of ye fari
sees-bileuedè i hi̅: but þis pu
ple þat knowip not ye lawe: bē
cursid wyodenne seyp to hē· he
þat cam to hi̅ nyȝt: þat was o
on of hem whe̅þ̃ oure lawe de
mep aniā: but ꝑ hauie first he
rde of hi̅· & knowe what he do
ip: & þei answerideu: & seiden
to hi̅ whe̅þ̃ pou art a man of
galilee also: sekie pou scriptur
es· & se pou· þat a profete rise
not of galilee/ & þei turnedè
azen: ech i to his hous

But ihe̅ weute i to ye
mont of olyuete: &
eerly eft he cam i to
ye temple & al ye puple cam to
hi̅: & he sat & taugte hem/ & scri
bis & farisees bryngen a wōm
an taku i a voiltrie & þei settid
hir i ye mydd: & seidē to hi̅ ma
ist þis wōman is now taku in a
nowtre & ye lawe moyses comā
dide us: to stoon sich sidie/ ber
for what seist pou: & þei seiden
þis ping teptinge hi̅: þat þei in
ȝiten accuse hi̅ & ihe̅ bowide
hi̅ silf doū & wroot wip his fy
ngur i ye erpe & whanne þei a
biden azyngе hym: he reiside
hi̅ silf & seide to hem· he of zou
þat is wip out sinne: first caste
a stoon i to hir/ & eft he bowide
hi̅ silf: & wroot i ye erpe/ & þei
herynge pese pingis went ayen
oon aft̃ anoþ̃· & þei biginnē fro
ye eldre mē/ & ihe̅ dwelte aloone:
& ye wōman stondynge i ye mid
dil & ihe̅ reiside hi̅ silf· & seide to
hir/ wōman· where bē þei þat
accusiden pee: no man hap dampned
pee· she seide/ no man lord· ihe̅
seide to hir· ne þ̃ shal pee/ go þ̃
and now aft̃ward nyle pou sy
ne monore ¶ per for eft ihe̅ spak
to hem & seide/ þ̃ am ye lyȝt of
ye world. he þat suep me· wal
kip not i derknesses: but shal
hane ye lyȝt of lyf/ þ̃ for ye fari
sees seiden/ pou berist witnes
syng of þi silf: þi witnessyng
is not treowe· ihe̅ answerede &
seide to hē· & if þ̃ bere witnessy
ng of my silf: my witnessyng
is treowe· for þ̃ woot fro whēn̄ þ̃
cam: & whidir þ̃ go/ but ze wi
ten not fro whēn̄ þ̃ cam: ne
whidir þ̃ go/ for ze demē aftir
ye flesshy but þ̃ demē no man
& if þ̃ demē: my dom is treowe·
for þ̃ am not aloone: but þ̃ & ye
fadir þat sente me & ȝoure la
we ꝑ is writtī· þat ye witnes
syng of two men is treowe
þ̃ am þat bere witnessyng of
my silf & ye fadir þat sente me:

berip witnessing of me: per for
per seiden to hi: where is pi fad:
ihe answerde, ney ze knowen
me: ne ze knowe my fadir: if
ze knewe me peraventure ze sh
uld knowe also my fadir. ihe
spak pese wordes i pe treasure-
chynge i pe temple: & no man
took hi: for his our yet not zit
for eft ihe seide to he: to p go
& ze shulen seke me: & ze shulen
die i zoure synne: whidir p go:
ze mowen not come: for pe iewis
seiden: whep he shal sle hi silf:
for he seip: whidir p go: ze mo
wen not come: & he seide to he: ze
ben of bynepe: p am of above:
ze ben of pis world: p am not
of pis world. for p seide to
zou: pat ze shulden die i zour
synes: for if ze bilenen not pt
p am: ze shulen die i zoure synne
for per seiden to hi: who art
pou: ihe seide to he: pe bigyn
ynge. which also speke to zou
p haue many pingis to speke &
to zou demp of zou: but he pt
sente me is sope fast: & p speke
i pe world pese pingis pat p he
rde of hi: & per knewen not: pt
he clepide his fadir god: for
ihe seip to hem: whanne ze hau
areised manis sone: panne ze
shulen knowe pat p am: & of
my silf p do no ping: but as
my fadir tauyte me: p speke pe
se wordis pingis: & he pat sente
me is wip me: & lefte me not alo
one: for p do euermore pe pingis
pat ben plesyng to hi. whanne he
spak pese pingis: manye bileueden
in hi. for ihe seide to pe iewis: pt
bilenede i hi if ze dwelle in my
word: verip ze shulen be my disci
pis: & ze shulen knowe pe treuye:
& pe treuye shal make zou fre:
for pe iewis answeriden to hi
we ben pe seed of abraham: and
we serue nevi to man. hou seist p:
pt ze shulen be fre: ihe answeri
de to he. treuly treuly p seie to
zou: ech man pt doip synne is
seruant of synne: & pe seruant
dwellip not i pe hous wip oute
ende: but pe sone dwellip wip
oute ende. for if pe sone make
zou fre: verip ze shulen ben fre:
p woot pat ze ben abrahams sou
es. but ze seken to sle me: for
my word takip not i zou: p speke
pe pingis pat p sip at my fadir
& ze doen pe pingis: pat ze sipen
at zoure fadir. per answeriden
& seiden to hi. abrahams is oure
fadir. ihe seip to he. if ze be pe
sones of abrahams: do ze pe wer
kis of abrahams. but nowe ze seke
to sle me man pat haue spoken
to zou treuye pat p herde of
god. abraham dide not pis pig

ye doen ye werkis of youre fadir
per for yei seiden to me we ben not
born of fornicacion: we han o fa
dir god but iesu seip to hem if god
were youre fadir: soplik ye schul
den lone me / for y passide forp
of god: & cam. ffor nep y cam of
my silf: but he sente me / wh
knowen ye not my speche: / for
ye mon not here my word / ye be
of ye fadir ye deuel: & ye wolen
do ye desiris of youre fadir / he
was a mansleer fro ye bigynnyng
& he stood not i trewpe: for trewpe
is not in him / whanne he spekip lesy
ng: he spekip of his owne. for
he is a lyer & fadir of it / but
for y seie trewpe: ye bileue not
to me. Who of you schal repne
me of synne: if y seie trewpe: wh
bileue ye not to me: / he yat is of
god: herip ye wordis of god per
for ye heren not: for ye ben not
of god. ¶ for ye iewis answer
de & seide. wheip we seie not wel
yat pou art a samaritan. and
hast a deuel: iesu answerde &
seide. y hane not a deuel: but
y honoure my fadir. & ye han
vnhonoured me. ffor y seke
not my glorie: ¶ is he yat sek
ep & deuiep / treuly treuly y se
ie to you. if oup man kepe mp
word: he schal not taste dep wt
outen ende. ¶ for ye iewis seide

now we han knowen: yat pou
hast a deuel / abraham is deed.
& ye profetis / & pou seist if oup
man kepe mp word: he schal not
taste deep wip outen ende / wheip
pou art greter pan oure fadir
abraham yat is deed: / & ye pro
fetis ben deed. whom makist
pou pi silf: iesu answerde / if y
glorifie my silf: my glorie is
nowt / my fadir is yat glorifiep
me: whom ye seien yat he is yo
ure god. & ye han not knowen hi /
but y hane knowen hi: & if y seie
yat y knowe hi not: y schal be li
ere lijk to you / but y knowe hi:
& y kepe his word / abraham your
fadir gladide to se my day. & he
sai & ioiede. panne ye iewis seide
to hi / pou hast nit fifty yeer: and
hast pou seyn abraham. ¶ for
iesu seide to hem / treuly treuly y seie
to you: bifor yat abraham schulde
be: y am / ¶ for yei token stoonys
to casten to hi / but iesu hidde hi.
& went out of ye temple

and iesu passynge sai a
man blynd fro ye burpe
and his disciplis asked
hi maist. what synnede pis man
or his eldris: yat he schulde be
born blynd. iesu answerde / nep
pis man synnede. nep his eldris:
but yat ye werkis of god be
schewed i hi. it bihoueb me to

warche pe werkis of hym pat se
nte me: as longe as pe day is/
pe nyht schal come: whanne nom
an may warche as longe as p
am i pe world: p am pe lyht of
pe world/ whanne he hadde seid
pese pingis: he spette i to pe er
pe· & made clep of pe spotle· &
anoynted pe clep on his yen· &
seide to hi go & be pou wasschin
i pe wat of siloe· pat is to seie
sent pane he weente & wasschide.
& cam seynge & so neyboures and
pei pat hadden seyn hi bifore·
for he was a begge· seiden wheyer
pis is not he pat sat & beggide: ope
nè seiden pat pis it is op nè sei
den nay: but he is lyk hi but he
seide pat p am/ pei seiden to hi
hou ben pin yen openyde: he an
swerde/ pilke man pat is seid hi·
made clep & anoynted my yen·
& seide to me go pou to pe watir
of siloe: & wasche & p weente and
wasschide: & say/ and pei seiden
to hi where is he: he seide/ p wo
ot not· pei ledden hi pat was bly
nd to pe farisees/ and it was sa
bat whanne ihc made clep: & ope
nyde his yen/ eft pe farisees as
kiden hi how he hadde seyn/ and he
seide to hem he leyde to me clep
on pe yen: & p wasschide· & p se·
p for sinne of pe farisees seiden
pis nan is not of god: pat keepip

not pe sabat/ opere men seiden· how
may a synful man do pese pingis
& strif was among hem/ p for
pei seien eftsoone to pe blynd man
what seist pou of hi/ pat openyd
de pin yen/ & he seide pat he is
a profete/ p for iewis bileeueden
not of hi· pat he was blynd· &
hadde seyn· til pei clepiden his fa
dir & modir· pat hadde seyn/ &
pei answeriden· & seiden is pis your
sone· which ye seien was born
blynd: how panne sey he now:
his fadir & modir answeriden
to hem: & seiden we witen pat
pis is our sone: & pat he was
born blynd: but how he sey now
we witen nere. or who openyde
his yen we witen nere/ aske ye
hi/ he hap age: speke he of hym
self his fadir & modir seiden pe
se pingis: fro for pei dreiden
pe iewis· for panne pe iewis
hadden conspirid· pat if any m
an knoulechide hi crist: he schul
de be don out of pe synagoge/
p for his fadir & modir seiden:
pat he hap age· aske ye hi/ p for
eftsoone pei clepiden pe man
pat was blynd: & seiden to hi/
yive pou glorie to god/ we witen
pat p is man is a synne panne he
seide if he is a synne p woot nei·
o ping p woot pat whanne p was
blynd: now p se p for pei seiden

to hi: what dide he to pee: hou op
enyde he pin iyen: he answerde
to hē. I seide to zou now. & ze her
de what woolen ze eft soone he
re: whether ze woolē be made hise
disciplis: for yee auisiden hi & fa
iden be you his disciple: we bē
disciplis of moyses we witē
that god spak to moyses: but
we knowē not pis of whenes
he is. pilke man answerde &
seide to hem. for i pis is awo
ndirful pingis that ze witē not
of whenes he is: & he hap ope
nyde my iyen. & ze witē that god
herip not synnerē: but if any
man is worshipere of god. &
doip his wille: he herip hi. fro
pe world it is not herd: that any
man openede pe iyen of a bilind
born man: but pis were of god.
he mizte not do oup ping: pei
answerdē: & seidē to hi: pou
art al born in synnes: & techist vs
no. & pei puttē hi out: ihc her
de that pei haddē puttē hi out
& whanne he haddē foundēn him:
he seide to hi: bileuest pou in
pe sone of god: he answerde.
& seide. lord who is he: that I bi
leue in hi. & ihc seide to hi: & pu
hast seyn hym: & he it is that
spekip with pee. & he seide. lord
I bileue. & he felle down & wors
hipide hi. for ihc seide to hi

I came in to pis world in to doom
that pei that seen not: se & pei that
seen be made blynde. & sum of
pe farisees herden that weren
with hi: & pei seidē to hi. whether
we be blynde: ihc seide to hem
if ze weren blynde: ze schulden
not haue synne but now ze seiē
that we seen: zour synne dwelly

Truly truly I seie to zou he that com
ep not in bi pe dore in
to pe fold of sheep but stiep bi
another were: is a mynzt peef & a day
peef but he that entrip bi pe do
re: is pe sheepherde of pe sheep
to pis pe port openip: & pe she
ep herē his voys & he clepip his
owne sheep bi name. & ledip
hē out. & whanne he hap don
out his owne sheep he goip bi
fore hem & pe sheep suē hi. for
pei knowen his voys but pei
suē not an alien but fleen fro
hi: for pei han not knowen pe
voys of aliens. ihc seide to hē
pis prouerbe but pei knewen
not: what he spak to hē. for
ihc seide to hē eftsoone truly
truly I seie to zou: that I am
pe dore of pe sheep. as many
as han come: were mynzt peues
& day peues: but pe sheep her
den not hem. I am pe dore. if
any man schal entre bi me:

he shal be saued: and he shal
go in & shal go out: & he shal
fynde lesewis & nyst peef com
ep not: but pat he stele-sle & le
ese & p cõ pat per han lif. & ha
ue mare pleuteuously ¶ I am
a good sheepherde a good she
epherde: zieep his lif for his
sheep. but an hirid hyne & p
is not pe sheepherde whos
ben not pe sheep his owne:
seep a wolf comynge. & he leu
ep pe sheep & fleep: & pe wolf
rauysship. & dispersiip pe she
ep & pe hirid hyne fleep. for he
is an hirid hyne. & it pertepu
ep not to hi of pe sheep: p am
a good sheepherde. & p knowe
my sheep: & my sheep knowñ
me as pe fadir hap knowñ me:
p knowe pe fadir. & p putte my
lif for my sheep: p hane oper
sheep pat ben not of pis foolde:
& it behouep me to bryngo hem
to gidir. & pei shulē here my vo
ye & it shal be maad o foolde:
& o sheepherde ¶ for pe fadir
louep me: for p putte my lif.
pat eftsoone p take it no man
takip it fro me: but p putte it
of my silf: p hane power to
putte it: & p hane power to ta
ke it agen pis maudement p
hane taki of my fadir ¶ eft
dissencion was maad among
pe iewis: for pese wordis & ma
ny of hē seidē: he hap a deuel
& maddip: what herē ze hi. ope
nen seidē: pese wordis bē not
of a maā pat hap a feend. whep
pe deuel may opene pe yen of
blynde mē: ¶ but pe feeste of
halewyng of pe tēple werē ma
ad i ierusalē: & it was wynt/ and
ihū walkide i pe temple: in pe
porche of salomon ¶ for pe iewis
camē aboute him: & seidē to hi
how long takist p a wep oure
soulis: if pou art crist: seie pou
to us openly. ihū answeride to
hē. p spake to zou & ze bileuen
not. pe werkis pat p do in pe
name of my fadir: berē witu
essing of me. but ze bileuē
not: for ze ben not of my she
ep my sheep herē my voiz: &
p knowe hem. & pei sieu me/
& p zyue to hē euerlastinge lif: &
pei shulē not perisshe wip outē
ende. & noon shal rauysshe hē
fro my hond/ pat ping pat
my fadir zaf to me: is more
pan alle pingis/ & no maā may
rauysshe fro my fadirs hond
p & pe fadir ben oon/ pe iewis
token up stonys: to stone hi.
ihū answeride to hē. y hane
shewid to zou many good wer
kis of my fadir: for which
werk of hē stonē ze me:/ pe

answerden to him: We knowen
pe noot of good werk: but of
blasfemye & for pou seyest pou
art a man: makest pi silf god/ ihc
answerde to hem Whep it is
ot writen i youre lawe: pat I sei
de ye ben goddis: & he seide pat
pei weren goddis: to whiche pe
word of god was made & scrip
ture may not be vndon: pilke
pat pe fadir hap halewid & hap
sent i to pe world/ ye seien pat I
blasfeme for I seide I am godd
is sone: & if I do not pe werkis
of my fadir: wiple ye bileue to
me but if I do· pouzze wolen
not bileue to me: bileue ye to pe
werkis· pat ye knowe & bileue:
pat pe fadir is i me· & I i pe fa
dir/ pfor pei souzte to take him:
& he went out of her hondis·
& he went eftsoone ou iordan
i to pat place where ioon was
first baptisynge: & he dwelte
pe & manye cameē to hi & seiden
for ioon did no miracle/ and
alle pingis what eu ioon seide
of pis: weren sope· and manye
bileueden in him

ad per was a sik man
lazarus of betanye:
of pe castel of mary
& martha his sisters/ and it
was marie which anoyntide
pe lord wip oynement & wipte
his feet wip hir heeris: whos bro
per lazarus was sik/ pfor his
sisters senden to hi: & seide lord lo
he whom pou loues: is sik and
ihc herde & seide to hem/ pis sik
nesse is not to pe deep: but for
pe glorie of god· pat man? sone
be glorified bi hi/ & ihc loupde
martha: & hir sist? marie & la
zarus/ pfor whanne ihc herde
pat he was sik: pane he dwelli
de i pe same place twey dayes
& aft? pese pingis: he seide to hi
se disciplis/ go we eft iu to iude
pe disciplis seien to hi maist?
now pe iewis souzte for to sto
ne pee: & eft goist pou pidir?
ihc answerde whep p ben not
twelue oures of pe day: if ony
man wandre i pe daie· he hurtip
not: for he seep pe lizt of pis
world but if he wandre in pe
nyzt: he stumblip· for lizt is not
i hi/ he seip pese pingis & afte
pese pingis he seip to hē/ laza
rus oure frend slepip: but I
go to reise hi fro slepe/ pese hi
se disciplis seidē/ lord if he sle
pip: he schal be saf/ but ihc
hadde seid of his deep/ but pei
gesside pat he seide of slepig
of slaep/ pane pfor ihc seide to
hē oppinly/ lazarus is deed/ &
I hane ioie for zou· pat ye bile
ue· for I was not pe but go

we to hi perfor thomas pat is
seid didym9: seide to oriseuè dis
ciplis go we also: pat we chen
wip hi / & so ihc cam: & foond hi
hanpinge pane fowre daies in
pe graue. & betanpe was bisi
ieruisalò as it were fifteene
furlongis / & manye of pe iew
is camen to mary & martha·
to comfoote hè of her broper /
for as martha herde pat ihc
cam: she ran to hi but mary
sat at home / for martha sei
de to ihu / lord if pou haddist
be here: my brop hadde not
be deed but now I woot· pat
what eue pingis pou schalt
axe of god: god schal zive to pee /
ihc seip to hir / pi brop schal
rise azen / martha seip to hi /
I woot pat he schal rise azen
i pe azenrisyng i pe laste day /
ihc seip to hir / I am azenris
ing & lif / he pat bileuep in me:
pe pouz he be deed: he schal
lyue / & eche pat lyuep & bilen
ep i me: schal not die wip outè
en / bileuest pou pis ping / she
seip to hi / pe lord I have bile
ued pat pou art crist pe sone
of pe lyuynge god: pat hast
come i to pis world / & whanne
she hadde seid pis ping: she
wente & clepide marie hir
sist i silence & seide pe maist
er comep and clepip pee / she as
she herde a roos anoon: & cam
to hi / & ihc nam not yet i to pe
castel: but he was yet i pe pla
ce· where martha hadde come
azeyn hi / for pe iewis pat
weren wip hir i pe hous· & co
mfortide hir· wiane pei sawe
mary pat she roos swipe
& went out. pei sueden hir &
seiden for she goip to pe graue:
to wepe pe / but wiane marye
was come where ihc was: she
seynge hi feide doun to his feet
& seide to hi lord if pou haddist be
here. my broper hadde not be
deed & for wiane ihu sawe hir
weppinge & pe iewis weppinge
pat weren wip hir: he made
noyse i spirit· & troubide hym
silf & seide where han ye leid
hi pei seien to hi lord come &
se & ihc weepte· for pe iewis
seiden lo hou he loued hym
& sum of hem seiden / wheper
pis man pat openyde pe yen
of pe boun blynd mã: myzte
not makie pat pis shuld not
die: for ihc eft makynge no
yse i hi silf: cam to pe graue /
& pe was a dene: & a stoon was
leid pone· & ihc seip take ye a
way pe stoon / martha pe sistir
of hi pat was deed: seip to hi
lord he stynkip now: for he hap

lere foure dayes / the sip to him
hane y not seide to pee · pat if ye
bileueest pou schalt se pe glorie
of god: ¶ for pis token albei pe
stoon ⁊ he lifte up his eyen. ⁊
seide · fadir y do pankyngis to
pee. for pou hast herde me: ⁊ y
wiste pat pou euermore herest me
but for pe puple pat stondip a
boute y seide: pat pei bileue pt
pou hast sent me: whanne he
hadde seid pese pingis. he cri
de wip a greet voys: lazarus
come pou forp. ⁊ anoon he pat
was deed: cam out bowndi pe
hondis ⁊ feet wip bowndis ⁊
his face bowndi wip a sudarie
⁊ ihc seip to he vnbynde ze hi.
⁊ suffre ze hi to go forp. per fo
many of pe iewis pat camen
to marie ⁊ martha · ⁊ seien wh
at pingis ihu dide: bileueden
in hi. but some of hem wenten
to pe fariseis: ⁊ seide to hem.
what pingis ihc hadde don. per
for pe bisschopis ⁊ pe fariseis
gadriden a counseil agen ihu ⁊
seiden what do we: for pis m
an doip many mypradis. if
we leuen hi pus: alle men bi
leue in hi. ⁊ romayns sch
len come ⁊ schulen take oure
place ⁊ oure folc. but oon of
he caifas by name · whanne he
was bisschop of pat zeer: seide
to hem. ze witen no ping ne pen
keu: pat it profip to you pat o
man die for pe puple · ⁊ pat al
pe folc perisshe not. but he se
de not pis ping of hi silf but
whanne he was bisschop of pat
zeer: he profesiede pat ihu was
to die for pe folc · ⁊ not only
for pe folc · but pat he schulde
gadere i to oon pe sonis of god.
pat were departid ¶ for fro pat dai
pei poupte: for to sle hi. ¶ for ihc
walkide not pane openly amo
nge pe iewis: but he went fro
to a citee bisidis desert · i to a
te pt is seid effrem: ⁊ pe he dwel
lide wip his disciplis. and pe
pask of pe iewis was nigh: and
many of pe cuntrey weten up
to ierusalem bifor pe pask · to sa
lewe he silf. ¶ for pei soupten ihu:
⁊ spakē to gedir stondinge i pe tem
ple. what gesseen ze: for he comey
not to pe feeste day: for pe bisch
opis ⁊ fariseis hadde zouen a
mandement · pat if ony man
know where he is: pat he sche
we pat pei take hym

Therefor ihc bifor sixe dayes
of pask cam to betanye
where lazarus hadde be de
ed: whom ihc reisiide. ⁊ pei
made to hi a soupeere pe: and
martha mynistride to hi · ⁊ la
zarus was oon of he men pat

ſaten at pe mete wip him ⁊ for
mary took a pound of oynement
of trewe narde precious ⁊ anoy
nted pe feet of ihu. ⁊ wipte his
feet wip hir heeres ⁊ pe hous
was fulfilled of pe ſmour of
pe oynement ⁊ for judas ſcharia
oth oon of his disciples pt was
to betrayen hi: ſeide wy is not
pis oynement ſold for pre hund
red penis: ⁊ is yoouen to nedynen:
but he ſeide pis pingis not for it
pertepnede to hi of nedy men:
but for he was a peef ⁊ he had
de pe purſis ⁊ bar po pingis pat
weren ſent ⁊ for hi ſeide: lif
fre ze hir pat i to pe day of my
buryng ſchi kepe pat: for ze ſchi
len euermore haue poore men wip
you but ze ſchulen not euermore
haue me ⁊ for mych pe pople of
ſewis knew: pat ihu was pe
⁊ per camen not oonly for ihu:
but to ſe lazarus whom he had
de reſed fro deep: but pe pu
ple of pis pouzten to ſle lazar:
for many of pe ſewis went
awei for hi ⁊ bileueden in ihu
but on pe mazewe mych
pople pat cam to grete to pe fe
ſte day whanne pei hadden herd
pat ihu cam to ierusalem: token bo
ughis of palmes ⁊ came for p
ſten hi ⁊ crieden osanna ble
ſſid is pe king of israel: pat cam
ey in pe name of pe lord and ihu
found a yonge aſſe ⁊ ſat on hym
as it is writen pe doute of ſyon:
ne pou drede lo pi king comey:
ſittynge on an aſſe fole: pis dis
ciplis knewen not firſt pese pingis:
but whanne ihu was glorified
pane pei hadden in pide for pe
ſe pingis weren writen of hi ⁊
pese pingis pei diden to hi: per
for pe pople bar witnesſing pt
was wip hi whanne he clepide
lazarus fro pe grave ⁊ reiſide
hi fro deep ⁊ ⁊ for pe pople cam
⁊ mette wip hi: for pei herden
pat he hadde don pis signe ⁊ for
pe farisees ſeiden to hem ſelf ze ſe
en pat we profiten no ping lo
al pe world went aft hi ⁊ per
weren ſume heyene men: of hem
pat hadden come up to worſchi
pe ive feſte day ⁊ pese camen
to filip pat was of bethſaida
of galile: ⁊ preden hi ⁊ ſeiden
ſire we wolen ſe ihu filip com
ey ⁊ ſeip to andrew eft andre
w ⁊ filip ſeiden to ihu ⁊ ihu
answeride to hem ⁊ ſeide pe our
conuey pt mannis ſone be cla
rified ¶ trewly trewly i ſeie
to zou but a corn of wheete fal
le i to pe erpe ⁊ be deed: it dwel
lip not a loone but if it be deed:
it bryngip mych frut he pt
louep his lif ſchal loſe it ⁊ ⁊

he pat hatip his lif in pis world:
kepip it in to eilastynge lif. if ony
man serue me: sue he me / & wher
I am: pe my ministre shal be. if
ony man serue me: my fadir sh
al worshipe hi / now my soule is
troblid. & what shal I sepe? sa
dir saue me fro pis hour / but I
for I cam I to pis hour / fadir
clarifie pi name. & a voys cam
fro heuene & seide / & I haue cla
rified: & eft I shal clarifie / for
pe puple pat stood & herde: seide
pat pundir was maad / ope me
seide an angel spak to hi / he an
sweride & seide / pis voys cam not
for me: but for zou. Now is pe
dom of pe world / now pe prince of
pis world: shal be cast out. & if
I shal be enhaunsid fro pe erpe:
I shal drawe alle pingis to my
silf / & he seide pis ping: signifi
ynge bi what dep he was to die
& pe puple answeride to hi / we
han herd of pe lawe pat crist
dwellip wip outen ende / & how
seist pou: it bihouep man? sone
to be aryed: who is pis man?
sone? & yaue ihe leip to he / zet a
litil lizt is i zou / walke ze pe wh
ile ze han lizt: pat derknessis
catche zou not / he pat wandrip
i derknessis: woot nere whidir
he goip / while ze han lizt: bile
ne ze i lizt: pat ze be pe childre
of lizt / he spak pese pingis. and
whenne I hide hi fro he / & whanne
he hadde don so many miracle
bifor hem: pei bileuedé not i hi
pat pe word of isaie pe profete
shuld be fulfilid: which he sei
de: lord who bileuede to oure he
rynge: & to whom is pe arm of
pe lord shewid: pei for pei mizte
not bilene: for eft isaie seide
he hap blynded her iyen: & he hap
maad hard pe herte of he: pat
pei se not with iyen: & vnder sto
ude with herte / & pat pei ben co
uertid & I hele he. isaie seide pe
se pingis: whanne he sip pe glorie
of hi: & spak of hi / nepeles of pe
princes manye bileuedé i hi but
for pe fariseis pat knowledidé
not: pat pei shuldé not be put
out of pe synagoge / for pei lo
edé pe glorie of mé: more pan
pe glorie of god / & ihe cridé & se
ide / he pat bileuep i me: bilen
ep not i me. but i hi pat sente
me / he pat seep me: seep hi pat
sente me / I lizt cam I to pe world
pat ech pat bileuep i me: dwelle
not i derknessis. & if ony man
herip my wordis & kepip hem.
I demie hi not / for I cam not
pat I demie pe world: but pat
I make pe world saf / he pat
despisip me & takip not my wor
dis: hap hi pat shal iuge hym

pilke word pat y have spoken of
my self shal deme hi i pe laste
day for y have not spoken of my
self but pilke fadir pat sente
me: zif to me a mandement
what y shal seie: & what y sh
al speke & y woot pat his man
dement is euerlastynge lif. Pere
fore po pingis pat y speke as pe fa
dir seide to me: so y speke

13 Bifore pe feeste day of
pask. pe whanne pat
his oure is comen. pat
he passe fro pis world to pe fa
dir. whanne he hadde loued his
pat weren i pe world: i to pe
ende he louede hem. & whanne pe
soper was maad. whanne pe
deuel hadde put in pane i to pe
herte: pat iudas of symoun
scharioth shulde betrape hi
he wityng pat pe fadir zaf
alle pingis to hi in to his hon
dis. & pat he went out fro
god. & goip to god: he risip fro
pe soper & doip of his clopis.
& whanne he hadde taken a lin
en clop: he gird hi. & afteward
he put water i to a basyn:
& bigan to wasche pe disciplis
feet. & to wipe wip pe linen
clop: wip which he was gird.
& he cam to symoun petre
& petre seip to hi. lord wasch
est pou my feet. pe answerd

de: and seide to him. what y do
you woost not now. but you sh
alt wite afteward. petre seip to
hi. pou shalt neue wasche my
feet. pe answerde to hi. if y
shal not wasche pee: pou shalt
not have part wip me. symoun
petre seip to hi. lord not oonly
my feet: but hope pe honds &
pe heed. pe seide to hi. he pat
is wasch hap no neede: but
pat he wasche pe feet. but he
is al clene. & ze ben clene: but
not alle. for he wiste who was
he pat shulde betraie hi: pe for
he seide ze ben not alle clene &
so aft pat he hadde wasch pe
feet of hem: he took his clopis &
whanne he was set to mete ageyn:
eft he seide to hem. ze witen what
y have don to zou. ze clepen me
maist & lord: & ze seien wel. for
y am. pe for if y lord & maist ha
ne wasch zoure feet: & ze sh
uln wasche oon an opis feet.
for y have zoun ensample to zou:
so doon ze. treuly treuly y seie
to zou. pe seruant is gretter
pan his lord: nepir an apostle
is gretter pan he pat sente hi. if
ze witen pese pingis ze shuln be
blessid. if ze doen hem. y seie not
of alle zou. y woot. whiche y ha
ne chosen. but pat pe scripture
be fulfilled. he pat eteip my breed:

heed

not

shal reise his hoole asen me
trewly I seie to you bifor it be
don that whanne it is doon: ye
bileue ye I am/ trewly trewly
I seie to you· he that takip whō
euer I shal sende: resceiuep me·
& he that resceiuep me: resceiu-
ep hi that sente me· whanne ihc
hadde seid these pingis· he was
troubled i spirit & witnesseide &
seide· trewly trewly I seie to you·
that oon of you shal betrayen me
for pe disciplis loiuden to gide:
doutinge of whō he seide/ & lo
oon of hise disciplis was resty-
nge i pe bosum of ihū· whō ihū
louede· for symoun petre bike-
nep to hi· & seip to hi· who is it
of whō he seip· & so whanne
he hadde restid azen on pe bre-
st of ihū· he seip to hi/ lord who
is it· ihc answeride· he it is
to whom I shal areche a sop
of breed· & whanne he hadde
wet breed· he zaf to iudas of
symoun sciariothi & aft pe in-
uitel panne sathanas entride
i to hi· & ihc seip to hi· that pig
that pou doist· do pou swipe
& noon of hō pat sitten at pe mete
wiste wherto· he seide to hi/ for
sum gesiden for iudas hadde
purse· pat ihc hadde seid to hi/
bie pou po pingis pat ben nede
ful to us· to pe feeste day· or pat
he shulde zive sum ping to nedy
men· for whanne he hadde taken
pe morsel· he went out anoon
& it was nyzt· & whanne he was
gon out· ihc seide/ now mannis
sone is clarified· & god is clari-
fied i hi· if god is clarified i hi·
god shal clarifie hi in hi silf &
anoon he shal clarifie hi· Litle
sones yit a litil I am with you· ye
shulen seke me· & as I seide to pe
iewis· whidur I go ye moun not
come· & to you I seie now I zive
to you a newe mandement· pat
ye loue to gider· as I loue you·
& pat ye loue to gider· pat ye be
my disciplis· if ye han loue to
gider· symoun petre seip to hi
lord whidir goist pou· ihc answe-
ride· whidir I go· pou maist
not sue me now· but pou shalt
sue afterward· petre seip to hi·
why may I not sue pee· I shal
putte my lif for pee· ihc answe-
ride· pou shalt putte pi lif for
me· trewly trewly I seie to pee· pe
cok shal not crow· til pou shalt
deny me pries· and he seip
to hise disciplis

Be not your herte afi-
ried· ye oreden it· ye
bileuen i god· & bile-
ue ye in me· in pe hous of my
fadir· be manyi dwellingis
& oun ping· lesse I hadde seid

I go pi pi
ple me
shulde
knowe

to zou· for ꝑ go to make redy to
zou a place ⁊ if ꝑ go ⁊ make redy
to zou a place: eftsones ꝑ come
⁊ ꝑ shal take zou to my silf pat
where ꝑ am: ze be ⁊ whider ꝑ
go ze wote: ⁊ ze wote pe were·
thomas seip to hi. lord· we wote
not whider pou goist ⁊ how
mou we wite pe were: ihc seip
to hi ꝑ am were treupe ⁊ lif
no mā comey to pe fadir· but
bi me if ze hadde knowe me
we me: sopely ze hadde knowe
also my fadir ⁊ afterward ze
shulē knowe hi ⁊ ze han seyn
hi filip seip to hi lord shewe
to us pe fadir: ⁊ it sufficiip
to us ihc seip to hi so longe
tyme ꝑ am wip zou: ⁊ hau ze
not knowē me: filip· he pat
seep me: seep also pe fadir·
how seist pou: shewe to us pe
fadir: bileuest pou not: pat
ꝑ am i pe fadir· ⁊ pe fadir is
i me pe wordis pat ꝑ speke
to zou: ꝑ speke not of my silf
but pe fadir hi silf dwellīge
i me: doip pe werkis bileue
ze not pat ꝑ am i pe fadir: ⁊
pe fadir is i me: ellis· bileue
ze for pilke werkis treuly ꝑ
seie to zou· if amā bileuep in
me: also he shal do pe werk
is pat ꝑ do: ⁊ he shal do gette
werkis pan pese: for ꝑ go to
pe fadir· and what pīg ze aske
pe fadir i my name: ꝑ shal do
pis pīg· pat pe fadir be glori
fied i pe sone· if ze aseu ony pīg
i my name: ꝑ shal do it· if ze
loueu me: kepe ze my comaū
dementis ⁊ ꝑ shal pye pe fadir:
⁊ he shal zive to zou anoꝑ coū
fortour pe spirit of treupe· to
dwelle wip zou wipoute ende
which spirit· pe world may n
ot take: for it seep hi not neper
knowip hi but ze shulē hym
knowe: for he shal dwelle wip
zou· ⁊ he shal be i zou· ꝑ shal
not leeue zou fadir-lesse: ꝑ sh
al come to zou· zit a litil ⁊ pe
world seep not now me· but
ze shulē se me: for ꝑ lyue· ⁊ ze
shulē lyue· in pat day ze sh
ulē knowe pat ꝑ am i my fa
dir· ⁊ ze i me· ⁊ ꝑ i zou· he pat
hap my comaūdementis ⁊ kep
ip hē: he it is pat loueꝑ me·
he pat louep me: shal be loued
of my fadir ⁊ ꝑ shal loue hi:
⁊ ꝑ shal shewe to hi my silf·
iudas seip to hi: not he of sca
riothi· lord what is doon: pat
pou shalt shewe pi silf to us·
⁊ not to pe world· ihc answer
ide ⁊ saide to hi· if ony man lo
uep me: he shal kepe my word·
⁊ my fadir shal loue hym.
⁊ we shulē come to hi· ⁊ we

shyld dwelle wyth hym · he yat lon
ey me not : keppey not my wordis
& ye word which ye han herd · is n
ot myn : but ye fadris yat sente
me · yese pingis y have spokn to
yon dwellynge among yon but
yilke hooly goost ye comfortour
whom ye fadir shal sende in my
name · he shal teche yon alle pin
gis what euer pingis y shal seie
to yon · pees y leene to yon : my pe
es y yiue to yon · not as ye wold
yiuey : y yiue to yon · be not yom
herte affrayed · ne drede it · ye
han herd yat y seie to yon : y go
& come to yon · if ye loueden me ·
for sooth ye shuldden have ioye · for
y go to ye fadir · for ye fadir is
greettere than y · & now y have
seid to yon bifor yat it be don :
yat whanne it is don · ye bileue
now y shal not spekeman y
pingis with yon · for ye prince of
yis world comey : & hap not in
me ony ping · but yat ye wor
ld knowe yat y loue ye fadir
& as ye fadir yaf a comandem
ent to me : so y do · rise ye go we

I am a verey vyne : & myn
myn fadir is an erye tilier ·
ecche branche in me yat berip
not fruyt : he shal take awey
it · & ech yat berip fruyt : he sh
al purge it yat it bere ye more
fruyt · now ye ben clene for ye
word · yat y have spokn to yon
dwelle ye in me : & y in yon · as the
iche may not make fruyt of it
self : but it dwelle in ye vyne so
nep ye : but ye dwelle in me · y am
a vyne · ye ben branchis · who yat
dwellip in me & y in hym · yis berip
myche fruyt · for wip outen me
ye mowen no ping do · if ony man
dwellip not in me : he shal be
cast oute as a branche & shal
wexe drie · & men shal gadere hym :
& men shal caste hym in to ye fier
& he brenep · if ye dwelle in me ·
& my wordis dwelle in yon · wha
ten ping ye wolen · ye shal axe &
it shal be don to yon · in yis ping
my fadir is clarified · yat ye
bryngen forp full myche fruyt ·
& yat ye be made my disciplis
as my fadir loued me · y have
loued yon · dwelle ye in my love
if ye kepen my comandementis :
ye shal dwelle in my love · as
y have kept ye comandemen
tis of my fadir · & y dwelle in
his love · yese pingis y spak
to yon · yat my ioie be in yon · &
your ioye be fulfilled · yis is
my comandement · yat ye love
to gide · as y loued yon · no man
hap more ioye love than yis · yat
a man put his lyf for his fre
nds · ye ben my frendis · if ye do
ey yo pingis yat y comande to

zou: now ȝ schal not clepe zou ser-
uantis: for ȝe seruant woot n
ot what his lord schal do, but ȝ
have clepid zou frendis, for alle
thingis what euer ȝ herde of my
fadir, ȝ have maad knowun to
zou, ȝe han not chosun me: but ȝ
chees zou, & ȝ have put zou: pat
ȝe go & bringe fruȝ, & your fruȝt
& your fruȝt dwelle, pat what-
euer ȝe asken pe fadir in my
name: he ȝive to zou, pese thing
is ȝ comaunde to zou: that ȝe
loue to gidere, if pe world hat
ip zou: wite ȝe pat it hadde me
i hate ere ȝ pan zou, if ȝe hadde
be of pe world: pe world schulde
loue pat thing pat was his, but
forȝe ben not of pe world, but ȝ
chees zou fro pe world: for pe
world hatip zou, have ȝe mynde
of my word, which ȝ seide to zou:
pe seruant is not greter pan
his lord, if pei han persued
me: pei schulen persue zou also,
if pei han kept my word: pei
schulen kepe your also, but pei
schulen do to zou alle pese thingis
for my name: for pei knowen
not hi pat sente me, if ȝ had
not comen & hadde not spoken to
hem: pei schulden not have sinne,
but now pei han noon excusa-
oun of her sinne, he pat hatip
me: hatip also my fadir, if ȝ
hadde not doon werkis in hem,
which noon oȝ man dide: pei
schulden not have sinne, but
now bope pei han seen & ȝ han
hatid me & my fadir, but pat pe
word be fulfilled, pat is writ-
ten i her lawe, for pei hadden me
i hate wip outen cause, but whan
ne pe comfortour schal come, wh-
ich ȝ schal sende to zou, fro pe
fadir, a spirit of treupe which
comep of pe fadir: he schal bere
witnesse of me, & ȝe schulen
bere witnesse: for ȝe ben wit
me fro pe bigynnyng

Pese thingis ȝ have spoken
to zou: pat ȝe be not sclan-
drid, pei schulen make zou
wip outen pe synagogis, but
pe oun comep pat eche man
pat sleep zou: demie pat he doip
seruyce to god, & pei schulen do
to zou pese thingis: for pei han n
ot knowun pe fadir nepir me,
but pese thingis ȝ spak to zou:
pat whanne pe oun of hem schal
come, ȝe have mynde pat ȝ seide
to zou. ¶ ȝ seide not to zou pese
thingis fro pe bigynnyng: for
ȝ was wip zou, & now ȝ go to
hi pat sente me: & no man of
zou axip me whider pou goist,
but for ȝ have spoken to zou pe
se thingis: heynesse hap ful-
filled zoure herte, but ȝ seie

to yon trewpe: it speddy to yon þat
I go for if I go not forth: þe cõ
forthour shal not come to yon
but if I go forth: I shal sende
hi to hit yon: & whãne he comep
he shal repue þe world of sy
ne: & of rightwisnesse & of dõ
of syne: for þei han not bile
ued in me: & of rightwisnesse:
for I go to þe fadir & nowe ye
shulẽ not se me but of doom:
for þe prince of þis world is no
w demed. yit I have many þi
ngis for to sei to yon: but ye
mõn not bere hẽ now: but
whãne þilke spirit of trew
þe comep: he shal teche yon
al trewpe. for he shal not spe
ke of hi silf: but what euer
þingis he shal here. he shal
speke & he shal telle to yon
þe þingis þat ben to come he
shal clarifie me: for of myne
he shal take. & shal telle to
yon. alle þingis whiche eth þe
fadir hap: ben myne. þ for I
seide to yon: for of myn he sh
al take. and shal telle yon
a litil. & þãne ye shulẽ not
se me. & eftsoone a litil. & ye
shulẽ se me: for I go to þe fa
dir. þ for sinne of hise disciplis
is seide to gidẽ. what is þis
þing þat he seip to us. a litil
& ye shulẽ not se me. & eftsoo
ne a litil. & ye shulen se me: for
I go to þe fadir. þ for þei seidẽ
what is þis þat he seip to us a
litil: we witẽ not what he spe
kip. & ihc knew þat þei woldẽ
axe hi: & he seide to hẽ of þis thi
ng ye seken among yon for I seide
a litil. & ye shulẽ not se me: & eft
soone a litil. & ye shulẽ se me:
trewly trewly I seie to yon: þat
ye shulẽ mourne & wepe: but
þe world shal have wope. & ye
shulẽ be sorowful: but yonre
sorowe shal turne i to wope. a
wõman whãne she berip child.
hap heuynesse for hir tyme come 19
mẽ. but whãne she hap bor
un a sone: now she penkip n
ot on þe pepne for wope. for an
an is born i to þe world. & þ for
ye han now sorowe. but eftso
one I shal se yon: & yonre herte
shal have wope. & no mã shal
take fro yon yonre wope. & i þat
day ye shulẽ not axe me ony
thing. trewly trewly I seie to yon
if ye axen þe fadir ony þing in
my name: he shal yive to yon.
til now ye axiden now þing in
my name. axe ye: & ye shulen
take. þat yonre ioie be full. I
have spoken to yon þese þingis
& prouerbis. þe our comep. whã
ne now I shal not speke to yon
i prouerbis: but openly of my

fadir· y shal telle to you in pat day
ye shulē aske in my name & y sey
not to you: pat y shal preie pe fa
dir of you for pe fadir hym self
loueth you: for ye han loued me·
& han bileued pat y went out
fro god y went out fro pe fa
dir: & y cam i to pe world eftsoo
ne y leeue pe world: & y go
to pe fadir· pise disciplis seiden
to hym lo now pou spekist opy
nly: & pou seist no prouerbe:
now we wite pat pou wost al
le pingis & it is not neede to pee:
pat oniman aske pee in pis ping
we bileue: pat pou wentist out
fro god, ihc answeride to hem
now ye bileue lo pe hour comep
& now it comep: pat ye be dis
parpli· ech i to his owne pin
gis· & pat ye leeue me aloone
& y am not aloone: for pe fadir
is wip me pese pingis y hane
spokē to you: pat ye hane pees
i me in pe world ye shulē hane
disese: but trust ye y hane
ouercomē pe world

These pingis ihc spak: and
whane he hadde cast up hi
s eyen i to heuene: he seid
fadir pe hour comep· clarifi
e pi sone: pat pi sone clarifie
pee, as pou hast yoūn to hym
power of echc fleesche· pat al
ping pat pou hast yoūn to hym:
he yiue to pee hem euerlastinge
lif & pis is euerlasting lif: pat
pei knowē pee on god aloone· &
whō pou hast sent ihū crist· y ha
ne clarified pee on pe erpe: y
hane endid pe work pat pou
hast yoūn to me· to do· & now
fadir clarifie pou me at pi sif.
with pe clerenesse pat y hadde
at pee· bifor pe world was made
y hane shewid pi name to po
ple· which pou hast yoūn to me
of pe world: pei were pine: & y
hast yoūn hē to me· & pei han kept
pi word, & now pei han knowē·
pat alle pingis pat pou hast yo
uē to me ben of pee· for pe wor
dis pat pou hast yoūn to me: y
yaf to hē, & pei takē & han kno
wē verily: pat y went out fro
pee· & pei bileueden pat pou
seentist me I y pie for hē, y pie
not for pe world: but for hem
pat pou hast yoūn to me, for pei
ben pine, & alle my pingis ben
pine: & pine pingis ben myne·
& y am clarified i hem & now y
am not i pe world· & pese ben in
pe world. & y come to pee hoolp
fadir kepe hē i pi name· which
pou yauest to me: pat pei ben
oon· as we bē· while y was wit
hē: y kepte hē i pi name, pilke
pat pou yauest to me: y kepte
& noon of hē perisshide: but pe

han

some of perdicion. that pe scripture
be fulfilled. but now I come to
pee. & I speke pese things in pe
world. that pei have my ioye fulf
illed in hem self. I gaf to hem pi word
& pe world hadde hem in hate. for pei
ben not of pe world. as I am not
of pe world. I pye not that pou ta
ke hem a wepe fro pe world: but
that pou kepe hem from yuel. pei
ben not of pe world: as I am not
of pe world. halewe pou hem in tre
upe. pi word is treupe. as pou sen
tist me in to pe world. also I sente
hem in to pe world. & I halewe my
self for hem: that also pei ben halew
ed in treupe. & I pye not oonly for hem:
but also for hem that shulle bileue
in me bi pe word of hem. that alle
be oon. as pou fadir in me. & I
pee: that also pei in us be oon. pt
pe world bileue: that pou hast
sent me. & I have yoouen to hem
pe clerenesse that pou hast yoouen
to me: that pei be oon as we be
oon. I in hem & pou in me: that pei
be endid in to oon. & that pe world
knowe that pou sendist me. and
hast loued hem. as pou hast loued
also me. fadir pei which pou ya
uest to me: I wole that where I
am. that pei be with me. that pei see
my clerenesse. that pou hast yo
uen to me: for pou louedist me bi
for pe making of pe world. fadir
rightfully pe world knew pee not
but I knew pee: & pese knewe that
pou sendist me. & I have made pi
name known to hem. & shal make
known: that pe love bi which pou
hast loued me be in hem. & I
in hem. whanne ihc hadde seid pe
se pingis. he went out
with his disciplis on pe
broud of cedron. where was ga
rd: in to which he entride. & his dis
ciplis. & iudas that bitraiede him:
knew pe place for ofte ihc cam
pidir with his disciplis. perfor
whanne iudas hadde taken a cipe
ny of knyztis & ministris of pe
bisshopis & of pe farisees: he cam
pidir with lantiernis & brondis
& armeris. & so ihc witinge alle
pingis. that weren to come on him.
went forp & seide to hem. whom
seken ze: pei answeriden to him
ihu of nazareth. ihc seip to hem:
I am. & iudas that bitraiede him:
stood with hem. & whanne he seide
to hem I am: pei went abak and
felden doon on pe erpe. & eft he
asiide hem. whom seken ze: & pei
seiden. ihu of nazareth. ye ans
weride to hem. I seide to zou: that
I am. for if ze seken me: suffre
ze pese to go a wey. that pe word
which he seide. shulde be fulfil
led. for I lostе not ony of hem.
which pou hast yoouen to me

perfor symoun petre hadde alle
eriid: & drowe it out & smoot pe
seruant of pe bisshop. & kutte
of his rizt eer & pe name of pe
seruant. was malcus. Pfor ihc
seide to petre. putte pou pi swe
rd into pi schepe: wolt pou not
pat y drynke pe cup: pat my
fadir zaf to me. Pfor pe cayp
e of knyzte & pe ebrine. And pe
mynistris of pe iewis. token
ihu & bounden hi. & ledden hi first
to annas. ffor he was fadir of
caifas wif. pat was bisshop of
pat zeer & it was caifas pat
zaf counsel to pe iewis: pat it
speedy pat o man die for pe pe
ple. but symoun petre siede
ihu: & anop disciple. And pilke
disciple was knowun to pe bisshi
op: & he entride wip ihu into pe
halle of pe bisshop. but petre
stood at pe daze wipout forp: y
for pe top disciple pat was kn
own to pe bisshop wente out:
& seide to pe wommn pat kepte
pe daze. & brouzte pu petre. And
pe damysel kepere of pe daze:
seide to petre. wheper pou art
also of pis man disciplis. he
seide y am not. & pe seruant
is & mynistris stoode at pe co
lis. for it was cold: & pei war
myden heim & petre was wi
heim: stondige & warmynge

hym. And pe bisshop asked ihu
of his disciplis: & of his techy
nge. ihc answerede to hi. y haue
spokn openly to pe world. y taug
te euermore in pe synagoge & in pe
temple. whider alle pe iewis ca
me to gide: & in hidles y spak no
pyng. what asist pou me? ase
hem pat herden: what y haue
spokn to he. lo pei wite what
pingis y haue seid. whanne he
hadde seid pese pingis: oon of
pe mynistris stondige nyz zaf
a buffat to ihu. & seide. answe
rist pou so to pe bisshop: ihc
answerede to hi. if y haue spokn
euel: bere pou witnessing of
euel. but if y seide wel: why
smytist pou me: & annas sente
hi bounden to caifas pe bisshop
& symoun petre stood & warmy
de hi & pei seide to hi. wheper also
pou art his disciple: he denyede
& seide. y am not. oon of pe bis
chopis seruantis cosyn of hy
whoos eere petre kut of: seide
nay y see not in pe zerd wip him:
& petre eftsoone denyede. And
anoon pe cok crew. panne pei
ledde ihu to caifas into pe mo
ot halle & it was eerly. & pei
entridde not into pe moot halle:
pat pei shuldde not be defoulid
but pat pei shuldde ete pask.
Pfor pilat wente out wip out

say to hem: And seide, what ma-
ning bringe ye ajens this man?
per answerīde: & seiden to hī: if
this were not a mysdoere: we
hadden not takū hī to pee. pan
ne pilat seip to hē, take ye hī: &
deme ye hī after youre lawe, &
iewis seide to hī: it is not lene
fiul to us: to sle ony mā, pt pe
word of ihū shulde be fulfilled
which he seide: signifiynge bi
what deep he shulde die, for
eftsoone pilat entride in to
pe moot halle: & clepide ihū &
seide to hī, art pou kyng of ie
wis? ihē answeride & seide to
hī, seest pou this thing of pi self:
eē opere han seid to pee of me:
pilat answeride, whep y am Ie
w? pilat, pi folc & bisshopis bro
ken pee to me, what hast pou
don? ihē answeride my kyng
dom is not of this world, if my
kyngdom were of this world:
my ministris shulde strynge
pat y shulde not be takū to pe
iewis, but now my kyndom
is not heer, & so pilat seide to
hī, pānne pou art a kyng? ihē
answeride, pou seest: pat y am
kyng, to this ping y am born
& to this y am comū i to pe wo
rld: to bere witnesseing to tr
eupe: ech pe pat is of treupe he
rip my voiz pilat seip to hym

What is treupe? And whānne
he hadde seid this ping: eft he
went out to pe iewis, & seide
to hem, y fynde no cause of hī
but it is a custom to you, pt y
delyue oon to you i pask: for
wole ye pat y delyue to you pe
kyng of iewis? Alle crieden
eftsoone & seiden not this: but
barabā. & barabas was a pef
Ter. for pilat took pānne ihū.
And scourgide hī & kaut
is weriden a coronne of por
nes: & setten on his heed
and clōde aboute hī a clop of
purpur. & camē to hī & seide
heil king of iewis & yeziuē
to hī buffatis, eftsoone pilat
went out: & seide to hē lo y bri
nge hī out to you: pat ye knowe
pat y fynde no cause of hī. And so
ihē went out bryngē a coron
ne of pornes: & a clop of purpur
& he seip to hē, lo pe man. but wh
anne pe bisshopis & ministris
hadden seen hī: pei crieden &
seiden: crucifie. crucifie hym
pilat seip to hē take ye hī: &
crucifie ye. for y fynde no cause
of hī. pe iewis answeriden to
hī: we han a lawe. & bi pe lawe
he ougip to dē: for he made hī
goddis sone. pānne whānne pilat
hadde herd pis word: he dred
de pe more, & he went i to pe

moot halle eftsoone: and seide
to hū of whēn art pou: but
ihū yaf non answere to hī pil
at seip to hī. Speiſt pou not to
me: woost pou not pat I haue
power to crucifie pee: & I haue
power to delyue pee: ihū anſ
werde) pou schuldist not ha
ue ony power azens me: but
it were zouū to pee from abo
ue) ¶ for he pat betook me to pe.
hap pe more ſynne. Fro pat tyme
pilat souyte to delyue hī) but
pe iewis crieden & seide if ¶
delyueriſt pis: pou art not pe
emperours freend. for ech man
pat makip hī silf kyng: azen
seip pe emperour. & pilat whā
ne he hadde herd pese wordis:
ledde ihū forp. & sat for domes
mā in a place pat is seide lith
trados. but in ebrew golgatha.
& it was pask eue. as it were
pe sixte oure. & he seip to pe iew
is) lo youre kyng. but pei cri
ede & seiden. take away take a
way: crucifie hī. pilat seip to
hē. schal I crucifie youre kyng:
pe bisschopis answeriden. we
han no kyng: but pe emperō
& pānne pilat betook hī to hem:
pat he schulde be crucified) and
pei tokē ihū & ledden hī out. &
he bare to hī silf acros: & wē
te out into a place pat is seid of
calnarie. in ebrew golgatha
where pei crucifieden hī. & ope
tweyne wip hī. oon on pis side.
& oon on pat side. & ihū in pe mid
dil. & pilat wroot a title. & set
te on pe cros. & it was writtū)
ihū of nazareth kyng of iewis
¶ for many of pe iewis read
den pis title. for pe place whe
re ihū was crucified. was nyj
pe citee. & it was writtū. in ebr
ew. greke & latyn) ¶ for pe bisch
opis of pe iewis seiden to pil
at. nyle pou writte kyng of ie
wis: but for he seide I am ky
ng of iewis) pilat answeri
de pat pat I haue writtū: I
haue writtū) per for pe knyst
is whānne pei hadden cruci
fied hī: token hise clopis. &
maden foure partis. to ech
knyst apart & a coot. & pe coo
te was wip outen seem. and
wommū al aboute. ¶ for pei seiden
to gīde) kitte we not it: but
caste we lot whos it is. pat
pe scripture be fulfilled seiy
ige pei partiden my clopis
to hē: & on my clop pei casten
lott) & pe knyst did pese pīg
is) but bisidis pe cros of ihū
stōd his modir. & pe sist of
his modir. marie cleofe. and
marie magdelene) ¶ for
whānne ihū hadde seyn his

modir. And pe disciple stondinge
whō he loued: he seip to his mo
dir, wōman. lo yi sone. After wa
rd he seip to pe disciple. lo yi mo
dir: & fro pat our pe disciple to
ok hir ī to his modir. ¶ Afterward
and iht witynge pat now alle
pingis ben endid: pat pe scrip
ture were fulfilled he seip: I
pirste: & a vessel was sett ful of
vynegre & pei leide in ysope a
boute pe spongge ful of vyne
gre & putten to his mouip. for
whanne ihc hadde takū pe vyne
gre: he seide it is endid & whā
ne his heed was bowid doū: he
zaf up pe goost. for for it was
pe paschalis: pat pe bodies sh
uldē not abide on pe crosse ī pe
sabat. for pat was a greet sab
at day: pe iewis priedē pilat.
pat pe hipis of hē shuldē be
brokū & pei takū awey. for for
yzis cannē & pei braken pe pies
of pe firste & of pe tope pat was
crucified wip hī but whanne
pei weren comū to ihū as pei
sayn hī deed pānē: pei brakē
not his pies but oon of pe
knyztis: openyde his side wip
a spere & anoon blood & wat
er ventē out. & he pat say. bar
witnesing: & his witnessyng
is trewe. & he woot pat he se
iip trewe pingis. pat ze bileue

And pese pingis weren don: pat
pe scripture shuldē be fulfilled ye
shulē not breke a boon of hī.
& eftsoone anoip scripture seip.
pei shulē se ī to whō pei pitte
pirow but aftir pese pingis io
seph of arimathi: priede pilat.
pat he shuldē take awey pe
body of ihū for pat he was a
disciple of ihū: but priy for dre
de of pe iewis. & pilat suffrid
& so he cam & took awey pe bo
dy of ihū. & nicodeme cam
also pat hadde come to hī firste
by nyzt: & broute a medlyng
of myrre & aloes. as it were
an hundrid pound. & pei token pe
body of ihū: & bounden it ī lynē
clopis wip swete smelling oynē
mētis. as it is custom to iew
is for to birye. & ī pe place whe
re he was crucified: was a gard
& in pe gard a newe grauē ī wh
ich zit no mā was leid. for pi
pei putte ihū for pe vigile of
iewis feeste: for pe sepulcre was
nīh in o day of ¶ Iesus
pe wonke-marye in
Mudeleyne cam eerly
to pe grauē whānē it was zit
derk. & she say pe stoon moued
awey fro pe grauē. for she
ran & cam to symoūt petre &
to anoip disciple. whō ihc loue
de: & seip to hem. pei han takū

pe lord fro pe graue: and we wi
ten not where pei han leide hi
þ for petre wente out & pilke
oþe disciple. & pei cameē to pe gr
aue & pei weepne rinnen to gi
deē: & pilke oþ disciple ran biforc
petre· & cam furste to pe graue.
& whanne he stoupide· he say pe
shetis liynge: nepeleß he en
teride not/ þ for symoun petre
cam suynge hi· & he enteride i to
pe graue/ & he sice pe shetis
leid: & pe sudarie pat was on
his hood not leid wip pe shee
tis: but bi it silf wlappid i to
o place þ for pānne pilke disci
le pat cam first to pe graue
enteride. & say & bileuide/ for
pei knewe not yit pe scripture:
pat it bihofte hi to rise azen fro
deep/ þ for pe disciplis wenten
eftsoone to hem silf/ but ma
rie stood at pe graue wt out
forp weepynge/ & pe while she
wepte: she bowide hir & bihee
lde forp i to pe graue & she sy
two angelis sitynge in whyte:
oon at pe hood· & oon at pe feet·
where pe body of ihū was leid·
& pei seien to hir/ wōmā what
wepist pou/ she seide to hem/
for pei han take awey my lord·
& I woot not where pei han le
id hi whānne she hadde seid
pese pingis: she turnede bac
ward· and sup ihū stondynge·
& wiste not pat it was ihū· ihē
seip to hir· wōmā what wepist
pou/ whom sekist/ she gessy
nge pat he was agardene· seip
to hi/ sire· if pou hast takē him
up: seie to me where pou hast
leid hi· & I shal take hi awey·
ihē seip to hir/ marie/ she tur
nede· & seip to hi/ rabony· pat
is to seie maist/ ihē seip to hir/
iuple pou touche me· for I hāne
not yit stiyed to my fadir but
go to my breperen· & seie to hē/ I
stye to my fadir· & to youre fadir:
to my god & to youre god· marie
maudeleyn cam tellynge to pe
disciplis· pat I say pe lord: and
pese pingis he seide to me/ þ for
whānne it was eue i pat day oon
of pe sabatis· & pe yatis weren
shut· where pe disciplis were gā
dered for drede of pe iewis: ihē
cam & stood in pe mydil of pe dis
ciplis & he seip to hem/ pees to
you· & whānne he hadde seid pis:
he shewide to hem hondis and
side· þ for pe disciplis ioyeden:
for pe lord was seyn/ and he se
ip to hem eft· pees to you/ as pe
fadir sente me: I sende you/ wh
anne he hadde seid pis· he bleiwe
on hem & seide/ take ye pe hooly
goost/ whos synnes ye forgiuen:
pe ben forgiuē to hem/ & whos

ye wip holden: po ben wip holdē
but thomas oon of ye twelue-
pat is seid didymi: was not wt
hem whanne ihc cam per for ye
of disciplis seiden we han seyn
ye lord & he seide to hem: but y
se in his hondis ye stickyng of
ye naylis & putte my fynger
to ye places of ye nailes & mid
putte myn hond to his side:
y schal not bileue ¶ And aft
eryte dayes eftsoone his disci
plis weren wip ynne: & thomas
wip hē: ihc cam while ye zatis
were schut: & stood i pe mydil
& seide pees to zou: afterward
he seyd to thomas putte pi fin
ger hidir: & se myn hondis.
& putte hidir pi hond & put
te i to my side & nyle pu be vnbi
leueful: but feyful: thomas
answeride: & seide to him my lo
rd & my god: ihc seyd to him: tho
mas for pou hast seyn me: pu
bileuedist: blessid be pei pat
seyn not: & han bileued: & ihc
dide many oye signes i pe sigt
of his disciplis: which be not
wrytin i pis book: but pese be
wrytin: pat ye bilene pat ihc is crist
ye sone of god: and pat ye bilen
ynge: haue life i his name

Afterward ihc eftsoone
sheewide him to his disci
plis: at ye see of ty
berias: and he sheewide him
pus: were were to gide simoun
petre & thomas: pat is seid
didymus & natanael pat was
of ye cane of galilee: & ye
sonis of zebedee: & twey ne
oye of his disciplis simoun
petre seyd to hē: y go to fisse
pei seien to him: & we comē wt
ye: & pei weentē out: & wen
ten i to a boot: & i pat nyst
pei takē no ping but whanne
ye morowe was comē: ihc
stood i ye bryme nepeles ye
disciplis kneewē not: pat it
was ihc: pus ihc seyd to hem:
childrē whep ye han ony fo
ping ping pei answeridē
to him nay: he seide to hē put
ye ye nett i to ye rigthalf of
ye schipping: & ye schul fynde
& pei puttiden ye nett: & pane
ye mygton not drawe it for
multitude of fisis per for
pilke disciple whō ihū louede:
seide to petre: it is ye lord: sy
moun petre whanne he hadde
herd pat it is ye lord: girte
hi wip a coote for he was na
kid: & weente i to ye see but
ye oye disciples camē in boot
for pei weren not fer fro ye
lond but as a two hundrid cu
bitis: drawynge ye net of
fisis & as pei camē doun i

to ye lord: per fapri coolis lip
nge· & a fifh ledd aou· & breed
the fay to hem: bryngge ye of ye
fifhes: whiche ye han takū now
fymont petre wente up: & drawe
ye net in to ye lond full of gre
te fifhes an hūdred fyftī and
yre: & whānne yei were so ma
ny: ye net was not brokū
the fay to hē come ye· ete ye: &
no mā of hē yat fatten at ye
mete durste axe hī· who art
you· witynge yat it is ye lord
& the cam & took breed & yaf
to hē: & fifhe also· now pis ye
thide tyme· the was fhewid to
his disciplis: whānne he hadde
risī azen fro dey· & whānne ye
hadde etī: the fay to fymont
petre fymont of iohn lonest ye
me more pānne yese: he fay to
hī· ye lord· you wost yat y lone
yee· the fay to hī· fede you my
lambren· eft he fay to hī· fym
ont of iohn lonest you me: he
fay to hī· ye lord· you woost yat
y lone yee· he fay to hī· fede yē
my lambren· he fay to hī· ye pri
dde tyme· fymont of iohn lo
nest you me: petre was heuy·
for he fay to hī· ye pridde tyme
lonest you me· & he fay to hym·
lord you knowest alle thingis:
you wost yat y lone yee· the
fay to hī· fede my fheep ¶ tr
uly trewly y fay to yee· whānne
you were yongē you gredidist
yee: & wandridist where you wol
dist· but whānne you fhalt were
eldere: you fhalt holde forp yī
hondis· & an oth fhal gurde yee
& fhal lede yee whider you wolt
not· he fayde yis thing: fignifiy
ng· bi what deep he fhulde glo
rifie god ¶ And whānne he hadde
faid yese thingis: he fay to him·
fue you me· petre turnede and
fay pilke disciple fuynge· whō
the louede· which also reftide i
ye fuper on his breft· & he fayde
to hī· lord who is it yat fhal bi
trape yee· ¶ for whānne petre
hadde fayd yis· he fay to thū·
lord but what pis· the fay to
hī· so y wole yat he dwelle til yt
y come· what to ye· fue y me·
¶ for pis word wente out amid
ng ye bretheren· yat pilke disciple
diey not· & the fayde not to hī·
yat he diey not· but so y wole
yat he dwelle til y come· what
to yee· pis is pilke disciple yat
berip witnessing of yese thy
ngis· & wroot hē· & we wite
yat his witnessing is trewe·
& ye bē also witnye of ye thingis
yat the dide· whiche if ye bē
writī bicy bi hī silf· y deme
yt ye world hī silf shal not
take yo bookis yat ben to be
writī

Romayns ben in pe cũ
trey of italie per we
ren disseyned first
of false profetis pat is false te
cheris: & vndur pe name of
oure lord ihũ crist per were
brouht ĩ to pe lawe & profetis
pat is ĩ to cerymonyes eyer
fleishly keping of moyses
lawe & of profetis acordinge
wip po cerymonyes: which
vsing is contrarie now to pe
trewe & fredom of ẽis gosp
el poul azen clepip pes roma
yns to very feip & trewe of
pe gospel & writip her to he
pis pistle fro corynthe

Poul pe seruant of
ihũ cst. clepid an
a postle departid
un to pe gospel of
god which he hadde bihote
to fore bi his profetis ĩ holy
scripturis of his sone which
is made to him of pe seed of da
uid. bi pe fleishly & he was bi
fore ordeyned pe sone of god
ĩ vertu: bi pe spirit of halow
ing of pe azenrisyng of deed
men of ihũ crist oure lord bi
whõ we han resseyued grace
& pe office of apostle. to obey
pe feip ĩ alle folkis for his
name. among whiche ze ben
also clepid of ihũ cst to alle pat
ben at rome derlyngis of god
& clepid holy: grace to zou & pe
ce of god oure fadir & of pe
lord ihũ cst. first p do pank
yngis to my god bi ihũ crist
for alle zou: for zoure feip is
spewid ĩ al pe world for god
is a witnesse to me to whõ p
serue ĩ my spirit ĩ pe gospel
of his sone: pat wipoute ces
sing p make mynde of zou
euer ĩ my preyeris & biseche if
ĩ ony maner sũtyme p hane
a spedi weie ĩ pe wille of god
to come to zou for p desire to
se zou. to parten sũ what of
spiritual grace pat ze be con
fermed pat is. to be comfort
id to gidere ĩ zou bi feip pat
is boye zoure & myn to gid
& bi pen p mye pat ze vnkno
wen: pat ofte p purposide
to come to zou & p am let to
pis tyme: pat p hane sũ fruyt
ĩ zou as ĩ ope folkis. to gre
kis & to barberyns to wise
mẽ & to vnwise mẽ p am det
tour: so pat pat is ĩ me is
redy to preche pe gospel also

to zou pat ben at rome. for I
schame not pe gospel. for it is
pe vertu of god i to helpe to ech
mã pat bileuey: to pe iew first
& to pe greke. for pe rightwisnes
se of god is schewid i it. of feip
i to feip: as it is writtũ/ for a
mist mã lyuey of feip/ for pe
wrappe of god is schewid fro
heuẽ on al unpite & wickidn
esse of po mẽ: pat wip holden
pe treupe of god i unrightwis
esse/ for pat ping of god pt is
knowñ: is schewid to hẽ/ for
god hap schewid to hẽ/ for pe
unsyssible pingis of hi: pat
bẽ vndir stodñ ben biholden
of pe creature of pe world bi
po pingis pat bẽ made/ zhe &
pe eie lastinge vertu of hym &
pe godhed: so pat pei mowe
not bẽ excusid. for whanne pei
hadde knowe god: pei glorif
eden hi not as god. nep diden
pankingis/ but pei vanysshi
den i her pouztis: & pe vnwis
herte of hẽ was derkid/ for
pei seynge pt hẽ seif weren
wise: pei werẽ made foolis.
& pei changide pe glorie of
god vncorrupcible: i to pe lic
nesse of an ymage of adee
dly mã. & of briddis. & of fou
re footid beestis. & of serpen
tis/ for which ping. god bitook
hem in to pe desiris of her her
te. i to vncleenesse: pat pei pnay
schy wip wrongis her bodies
i hẽ silf/ pe which changideen
pe treupe of god i to lesing: &
honiedẽ & seruedẽ creature
rapẽ pan to pe creatoure. pt is
blessid i to worldis of worldis
amẽ/ pt for god bitook hẽ in to
passionis of schenschipe. for pe
wymmen of hẽ changideen pe ky
nddy vse. i to pat vse pat is aze
nst kynde. also pe mẽ forsoken
pe kynddy vse of wimman: and
brennedẽ i her desirẽ to gidere
& mẽ i to mẽ wrongtẽ filpehed:
& resseyuedẽ i to hẽ silf pe me
ede pt biboote of her errõ/ &
as pei pnedẽ pat pei hadden n
ot god i knowing: god bitook
hẽ i to areprouable wit pt pei
do po pingis pat bey not conc
nable/ pat pei bẽ fulfilled wip
al wickidnesse. malice. fayn
cacõn. couetise. wer wardnesse.
ful of ẽuye. manslayngis. stri
fe. gyle. pnel wille. pnp bada
teris. detractouris. hateful
to god. debateris. pronde and
heyz on mesure. fynderis of
pniele pingis/ not obeschyngis
to fadir & modir. vnpyse. vn
maddy wip outẽ loue. wip ou
ten boond of pees. wip outẽ
mey/ pe which whanne pei had

Ou despise pe rightwisnesse of
god: vnderstondest not pat per
pat don siche pingis: be war pi
pe dey / not onely per pat don
pe pingis: but also per pat
consenten to pe doeris

Wherfore pou art vnex-
cusable · ech man pat de
mest / for ¶ what ping
pou demest an oper man: p[at] conde
mnest pi silf / for pou doist pe
same pingis: whiche pou dem
est ¶ we wite · pat pe dom of
god is aft' treupe azeng hem
pat doen siche ping. ¶ but gef
sist pou man · pat demest hem
pat doen siche pingis ¶ pou do
ist pe pingis: pat pou schalt
escape pe dom of god: ¶ wher
despisest pou pe richesis of his
goodnesse: ¶ pe patience ¶ pe
long abiding: ¶ knowest pou not
pat pe benygnite of god: leddip
pee to forepinking: ¶ but after
pin hardnesse ¶ vnrepentant
herte: pou treseest to pee · wra
pe ¶ pe day of wrape ¶ of
schewing of pe rightfull doom
of god · pat schal zelde to ech
man after his werkis / sopely
to hem pat ben bi patience of
good werk: glorie ¶ honor ¶
vncorrupcoun to hee pat seke
euerlastinge life / but to hem
pat ben of stryf ¶ pat assen
ten not to treupe · but bileue
to wickednesse: wrappe ¶ indig
nacoun · tribulacoun ¶ anguisch
¶ to ech soule of man pat worchip
yuel · to pe iew first ¶ to pe gre
ke / but glorie ¶ honoure ¶ pe
es to ech man pat worchip go
od ping: to pe iew first ¶ to
pe greke / for acepcoun of per
sones: is not a meuris god for
who ede han sinned wip out
pe lawe: schulen perische wip
oute pe lawe / ¶ who ede han
sinned i pe lawe: per schulen be
demed bi pe lawe / for pe here
ris of lawe · ben not iust a
meuris god: but pe doeris of
pe lawe schulen be maad iust
for whan heyene mee pat han
not lawe · don kyndly pe pin
gis pat ben of pe lawe: per
not hauyng siche man lawe ·
ben lawe to hee silf · pat schee
wen pe werk of pe lawe · wri
ten i her hertis for pe wusnesse
of hem zeldip to hee a vnkuetlig
witnesse pee silf of pouthis · ¶ at
ben accusinge or defendynge ·
i pe day whanne god schal demee
pe pip pingis of mee aft' my
gospel bi christ ¶ but if pou
art named a iew · ¶ restest in
pe lawe · ¶ hast glorie i god: ¶
hast knowe his wille / ¶ pou
lerned bi pe lawe: preest pe

more profitable pingis / and
trustist pi silf to be a ledere of
blynde men · pe lijt of hem pat
ben i derknessis · a techere of
vnwise men · a maist of yonge
children · pat hast pe fourme of
kunyng & of treu pe i pe lawe /
what pene techest pou · anoper:
& techist not pi silf / pou pat
prechest pat me shal not stele.
steliste / pou pat techist pat me
shal do no lecherie: doist lech
erie / pou pat wlatist maumet
ris: doist sacrilegie / pou pat
has glorie i pe lawe: vnworsi
hepist god bi brekinge of pe
lawe · ffor pe name of god:
is blasfeimpd bi jou, amog
hepen men · as it is writin /
for circumcision profitip if pou
kepe pe lawe / but if pou be
trespassour azeyn pe lawe:
pi circumcision is made prime
· ffor if prime kepe pe rijtw
isnesses of pe lawe: wheper
his prime shal not be arett
id i to circumcision: & pe pre
puce of kinde pat fulfillep
pe lawe: shal deme pee · pt
bi lettre & circumcision art
trespassour azeyn pe lawe /
for he pat is i opene is not
a iew · neip it is circumcision
pat is openly i pe flesh:
but he pat is a iew in hid-

and pe circumcision of herte:
i spirit · not bi lettre: whos
preising is not of me but of
god · what pane is god
more to a iew: or
what pit of circumci
sion / mpche bi al wise · first
for pe spekynges of god · we
ren bitakin to he · what if
sume of he bilempde not:
whep pe vnbileue of he hap
avoided pe feip of god: god
forbede · for god is sopfast:
but ede man aliere · as it is
writin / pat pou be justified
i pi wordis: & oncome wha
ne pou art demed · but if
oure wickidnesse commende
pe rijtwisnesse of god: what
shulle we sie: whep god is
wickid: pat bringip i wrap
pe: aft man y seie · god forbe
de · elis hou shal god deme
pis world: for if pe trewpe
of god hap avoided in my
leesing · i to pe glorie of hi:
what zit am y demed as a
sinner: & not as we be blas
femyd · & as sum seien pt
we seyen · do we yuel ping
is · pat good pingis come
whos damnacion is iust
what pane: passe we hem:
nap · for we han shewid bi
skile · pat alle bope iewis &

gredus ben vndur synne: as it
is writtin for þ is no man iust:
þ is no man vndurstondinge
neþ sekinge god. alle bowi
den awey to gider þei ben made
vnprofitable: þ is noon
yat doip good þing. þ is noo
tin oon. þe rote of he is an o
pyn sepulcre. wip þ. yer tung
is þei vsed gileftily. þe venym
of snakis is vndur yer lip.
þis. þe mouth of whiche is
ful of cursyng & bitternesse:
þe feet of he ben swifte to sh
ede blood. sorowe & cursione
sse ben in þe weynes of hem:
& þei knewen not þe weie of
pees. þe drede of god is not
bifor hey. yen & we writen. pt
what eine puttis þe lawe spe
kip. it spekip to he yat ben i
þe lawe; yat ech mouth be sto
pid. & ech world be made gil
tif to god: for of þe werkis
of þe lawe ech fleisch shall n
ot be iustified bifore hi. for bi
þe lawe yere is knowyng of
synne; but now without þe la
we. þe rigtwisnesse of god is
shewid. yat is witnessid of
þe lawe & þe profetis; and þe
rigtwisnesse of god is bi þe
feip of ihu crist: i to alle men
& on alle me yat bileue i to
hi. for þ is no departyng. for
alle men synneden: and hewi
de to þe glorie of god. & ben iusti
fied freely bi his grace: bi þe a
yenbiying yat is i crist ihu. whō
god ordeynede forgiue bi feip
i his blood: to þe shewyng
of his rigtwisnesse. for remis
sion of bifore gouge synn. in þe
bering up of god. to þe shewy
ng of his rigtwisnesse in pis
tyme: yat he be iust & iustifiy
nge hi yat is of þe feip of ihu
crist. where is yanne is pi glori
ynge: it is excluded. bi what
lawe: of þe dedis doyng: nay
but bi þe lawe of feip. wip c
for we demen man to be iustifi
ed bi þe feip: wip outen werkis
of þe lawe; whep of iewis is
god onely: whep he is not
also of hepen men. yis and of
hepen men; for oon god is. pt
iustifiep circumcision bi feip:
& yuncie bi feip. distruye we
perfore þe lawe bi þe feip.
god forbede: but we stable
shen þe lawe

What yanne shulen we
seie: yat abraham
oure fadir aft þe
fleisch found: for if abraham
be iustified of werkis of þe
lawe: he hap glorie. but not
anen god. for what seip þe
scripture: abraham bileuede

to god: and it was arettid to
hi to rightwilnesse, & to hi pat
wirchip · meede is not arettid
bi grace: but bi dette. forpi
to hi pat wirchip not · but bile
uip & to hi pat iustifiep alwick
id man · his feip is arettid to ri
twilnesse aft pe purpos of
goddis grace, as dauip seip
pe blissidnesse of a man whid
god acceptip: he seiep to hi ri
twilnesse wip outē werkis
of pe lawe, blessid ben pei
whos wickidnesses bē forgo
uen. & whos synnis ben hid · bles
sid is pat man: to whid god aret
tide not synne, pānne whep dide
lip pis blissidnesse onely in
circumcisiōn: or also in prepuce:
for we seien pat pe feip was
arettid to abraham to rightwis
nesse. how pānne was it aret
tid, in circumcisiōn: but in pre
puce & he took a signe of circum
cisiōn as tokenyng of righty
wisnesse of pe feip which is in
prepuce: pat he be fadir of alle
men bileuynge bi prepuce, pat it
be arettid also to hē to rightwi
snesse: & pat he be fadir of
pe circumcisiōn · not onely to
hē pat bē of circumcisiōn: but
also to hē pat siē pe steppis
of pe feip which feip is in pre
puce of oure fadir abraham

fore not bi pe lawe · is bihecst to
abraham or to his seed · pat he
shulde be eir of pe world · but
bi pe rightwisnesse of feip, for
if pei pat ben of pe lawe · ben
eiris: feip is distried · bihecst
is don awey, for pe lawe wor
chip wrappe, for whep is no
lawe per is no trespas: nep
is trespassing, for rightfulnes
se is of pe feip: pat bi grace
bihecst be stable to eche seed
not to pat seed onely pat is of
pe lawe: but to pat pat is of
pe feip of abraham, which is
fadir of us alle. as it is wri
tē for I have set pee fadir of
many folkis bifore god: to whid
you hast bileuyd, which god
quykeney deed mē: & clepip po
ynge pat ben not as po pat
ben, which abraham azeynis ho
pe · bileuede & to hope: pat he
shulde be made fadir of ma
ny folkis · as it was seid to
hi, pus shal pi seed be · as pe
sterris of heuene: & as pe gra
uel pat is i pe brynke of pe see
& he was not made vnstidfast
i pe bileue · nep he bihelde his
body pānne upi deed · wham he
was almost of an hūdrid yeer
ne pe wombe of sare upi deed
also i pe bihecst of god · he don
tide not wip vnfeiip: but he

& i prepuce. not i circumcisiōn

was confirmed in bilene · ꝓuyng
glorie to god / writing most fully.
pat what ende paynis god hap
bihiht: he is myzti also to do)
for it was aretted to hi to
rightwisnesse / & it is not written
onely for hi · pat it was aret
ted to hi to rightfinnesse: but
also for us to whiche it shal
be aretted · pat bilenen i hi pt
raised our lord ihu crist fro
dep which was bitakin for ou
re synnes: And roos azen for
oure justifiying

Therfor we justified of fay:
have we pees at god bi
oure lord ihu crist / bi whō
we han ꝓꝑ goyng to · bi fe
ip i to pis grace. i which
we stonden & han glorie in pe
hope of pe glorie of godis ch
ildren & not pis onely · but also
we glorien i tribulacions wity
nge · pat tribulacion worchip
patience & patience prouyng · &
ꝓuyng hope & hope confondi
ip not for pe charite of god is
spred abroad i oure hertis bi
pe hoolp goost pat is zoniñ to
us: & while pat we were sekc
after pe time: what dyed crist
for wicked men after vnnepis
diep onip mā for pe iust man
& zit for a good mā: peraven
ture sum mā dar die: but god
commendip his charite in us for
if whanne we were zit synneris
after pe time crist was deed for
us panne mychc more now we
iustified i his blood shulen be
saf fro wrayne bi hi for if
whanne we were enemyes: we
ben reconsilid to god bi pe dep
of his sone / mychc more we re
conseled: shulen be saf in pe
lif of hi & not onely pis: but
also we glorien i god · bi oure
lord ihu crist: bi whō we han
resseyned now reconcilyng
ꝓꝑ as bi o mā · synne entrede
i to pis world · & bi synne dep
& so dep passide forp i to alle
men: i which mā alle men synne
den / for til to pe lawe: synne
was i pe world but synne was
not rettid whanne lawe w
as not but dep regnyde fr
om adam til to moyses: also
i to hem pat synneden not · in
likenesse of pe trespassing of
adam · pe which is likenesse of
crist to comynge but not as
gift: so pe zifte for if pooru
pe gilt of oon: manyp ben deed ·
mychc more pe grace of god
& pe zifte i pe grace of o man
ihu crist hap ꝓ abouchid i to ma
ny men & not as bi o synne: so bi
pe zifte for pe doom of oon i to
condepnacion: but grace of

mistry getis in to iustificacion
ffor if ye gilt of oordeep regu
ede porpoisy oou: nyche more
men pat takyng plentee of
grace of of sinyng for rist
wisnesse schuld is regne in lif
by oon jhū crist. ¶ Forpi as bi pe gilt
of oon i to alle men i to condepna
cion: so bi pe rightwisnesse of
oon i to alle men i to iustifiyng
of lif. for as bi pe obedience of
oon mā many ben maad syn
neris: so bi pe obedience of oon
many schuld be iust. ¶ pe lawe
entrede: pat gilt schulde be plē
teiouse: but wher gilt was
plēteiouse: grace was more
plenteiouse. pat as sinne reg
nyde i to deep: so grace regne
bi rightwisnesse in to eternal lif
bi jhū crist oure lord

Therfor what schulen
we seie: schulen we
dwelle i sinne: pt gra
ce be plenteiouse: god forbe
de. for how schuld we pat ben
deed to sinne: lyne yit ¶ pine in
whiq bi: pou ze knowē not.
pat whiche euē we ben bapti
sid i crist jhū: we ben baptisid
i his deep. for we ben to gidere
buried wip hi bi baptym in to
deep. pat as crist aroos fro
deep bi pe glorie of pe fadir:
so walke we in a newnesse
of lif. for if we planted to gi
dere ben maad to pe likenesse
of his deep: also we schuld be
of pe likenesse of his risyng
azen: witynge pis ping pat
our olde man is crucified to
gidere. pat pe body of synne
be distroyed: pat we serne no
more to synne. for he pat is de
ed: is iustified fro synne. ¶ if
we ben deed wip crist: we bile
men pat also we schuld lynen
to gidere wip hi witynge. for
crist risyng azen fro deep: no
ly dieb not. deep schal no more
have lordschip on hi. for pat he
was deed to synne: he was deed
ones. but pat he lynep: he ly
nep to god. so ze deme zon silf
to be deed to synne: but lynyge
to god i jhū crist oure lord. ¶ per
for regne not synne i youre ded
ly body: pat ze obeisshe to his
couetingis. neper yive ze youre
membris armeris of wicked
nesse to synne: but yive ze zon
silf to god. as pei pat lynen
of deed men. ¶ youre membris
armeris of rightwisnesse to
god. for synne schal not have
lordschipe on zou. ffor ze ben
not vndir pe lawe: but vn
dir grace. what per for: sy
nē we do synne. for we ben
not vndir pe lawe: but vn

our grace: God forbede/ Witen
ye not yat to whom ye yiue your ser
uantis to obeye to: he seruan
tis of yat ping to which ye ha
obeisshid: eyie of sinne to dep:
eyie of obedience to rightwisnes
ne but p yanke god yt ye wer
en seruantis of sinne: but ye
han obeisshid of herte. i to yt
fourme of teching. i which ye
ben bitakin. & ye delyuerid fro
sinne. ben made seruantis of
rightwilnesse p sere yt ping yt
is of mad for pe vnstablenesse
of youre fleisshy: but as ye han
yonn youre membris to serue to
vnclennesse & to wickednesse i
to wickednesse: so now yiue ye
your membris to serne to rigtw
isnesse i to hoolynesse for whā
ne ye were fre of rightfulnesse
pfor what fruyt hadde ye pan
ne i po pingis. i which ye shā
me now: for pe ende of hem
is dep/ but now ye delyuered fro
sinne. & made seruantis to god.
han youre fruyt i to hoolynes
se. & pe ende euerlastinge lif
for pe wagis of sinne is dep/
pe grace of god: is euerlastinge
lif i crist ihū oure lord

seruantis of sinne: ye were

Breyren wher ye knowe
not: for I speke to me
yat knowip pe lawe
for pe lawe hap lordship i mā.

as longe tyme as it liuep for pt
wommā yt is vnder an hosebon
de: is bonden to pe lawe while
pe hosebonde liuep but if her
hosebonde is deed: she is delyu
ered fro pe lawe of pe hosebonde
pfor she shal be clepid auoutr
esse: if she be wip an oper man
while pe hosebonde liuep but
if her hosebond is deed. she is
delyuered fro lawe of pe hosebo
nde pat she be not auoutresse.
if she be wip an op man. & so my
breyren ye ben made deed to pe
lawe bi pe body of crist: pat ye
ben of an op. pat rood azen fro
deep. pat ye bere fruyt to god.
for whanne we were i fleisshy:
passiouns of sinnis pat were bi
pe lawe: wrongten in oure mem
bris. to bere fruyt to dep but
now we be vnbonden fro pe la
we of dep: i which we weren
holdin so pat we serue i newn
esse of spirit: & not i eldnesse
of letteere/ what pfore shal we
se: pe lawe is sinne: god
forbede/ but I knowe not sin
ne: but bi lawe. for I wiste not
pat coueitynge was sinne: but
for pe lawe seide: pou shalt
not coueite: & porou occasiō
takin: sinne bi pe mandement
hap wrought i me al coueitise
for wip outē pe lawe: sinne

was deed/ and y lynde wt out
en pe lawe sinyne/ but whane
pe commandement was comm. sy
ne lynede azen but y was deed.
f yis commandement pat was to
lif: was foundi to me to be to
dep/ for sinne pazing occasioũ
taki bi pe commandement disey
ede me: & bi pat it slow me. pfor
pe lawe is hoolp. & pe commandem
ent is hoolp. & iust & good is pa
ne pat ping pat is good: made
deep to me: god forbede but sy
nne pat it seme sinne: pazing
good ping wrouzte dep to me.
pat me sinne on maner pazing
pe commandement & we wite pat
pe lawe is spiritual/ but y am
fleisshly seld vndur sinne. for y
vndurstode not pat pt y warche
for y do not pe good ping pat y
wole. but y do pe ilke yuel pi
ng pat y wole not: y consente
to pe lawe pat is good but no
w y warche not it now: but pe
sinne pat dwellip i me but & y
woot: pat i me. pat is i my
fleisshly dwellip no good/ for wil
le lipp to me: but y fynde not
to parfourme good ping for
y do not pe ilke good ping pt y
wole: but y do pe ilke yuel pig
pat y wole not & if y do pt yuel
ping pat y wole not: y warche
not it. but pe sinne pat dwellip

in me perfore y fynde pe lawe
to me willige to do good ping:
for yuel ping lipp to me/ for y
delite to gidere to pe lawe of
god after pe ynere mã/ but y se
an oper lawe i my membris azẽ
fightynge pe lawe of my soule. &
makinge me mytif i pe lawe of
sinne pt is i my membris/ y am
wrecchi mã: who shal delyure
me fro pe body of yis sinne.
pe grace of god: bi ihũ crist oure
lord pfor y my silf bi pe soule ser
ne to pe lawe of god: but by fle
isshy to pe lawe of sinne

Perfor now no ping of da
mpnacoũ: is to hem pat
ben i crist ihũ: whiche wan
deren not after pe fleisshy
for pe lawe of pe spirit of
life i crist ihũ: hap delyured me
fro pe lawe of sinne & of deep
for pat pt was vnpossible to
pe lawe. i what ping it was
sijk bi fleisshy: god sente his
sone. i to pe likenesse of fleisshy
of sinne. i to pe sinne & of sinne
dampnide sinne i fleisshy/ pat pe
iustifiyng of pe lawe were
fulfilli i vs pt goen not after
pe fleisshy but after pe spirit. for
pei pat ben after pe fleisshy. saue
rẽ pe pingis pat ben of pe fle
isshy/ but pei pat ben after pe
spirit: feelen pe pingis pat

hate: & if y do pt ping pt y

ben of ye spirit/ffor ye prudence of flesh: is deep/ but ye prudence of spirit: is lif & pees for ye wisdom of ye flesh: is enemye to god: for it is not subget to ye lawe of god: for neyther may & yei yat ben i flesh: mowen not plese to god/ but ye ben not i flesh· but i spirit: if nevertheles ye spirit of god dwelly i you· but if onyman hay not ye spirit of crist: yis is not his· ffor if crist is i you: ye bodi is deed for sinne· but ye spirit lyuey for iustifying· & if ye spirit of hym yat reised ihesu crist fro deep dwelliy i you: he yat reisid ihesu crist fro deep· shal quykene also your deedly bodies· for ye spirit of hym yat dwelliy in you ¶ Ye·for bi yen we ben dettouris: not to ye flesh· yt we lyuen after ye flesh· ffor if ye lyue after ye flesh: ye shulen die· but if ye bi ye spirit sleen ye dedis of ye flesh: ye shulen lyue· for who euer ben led bi ye spirit of god: yese ben ye sones of god· for ye han not take eft sonne ye spirit of seruage i drede: but ye han take ye spirit adopcion of sonys in which we crien· abba· fadir· & ye ilke spirit yeldiy witnesing to oure spirit: yat we ben ye sones of god· if sones: & eiris· & eiris of god: & eiris of ihesu crist· if nevertheles we suffren to gider: yat also we ben glorified to gidere· & I deme· yat ye passiouns of yis tyme ben not worpi: to ye glorie to comynge yat shal be shewed in us· for ye abiding of creature: abidiy ye shewing of ye sonys of god· but ye creature is subget to vanyte· not willynge: but for hym yat made it subget i hope· ffor ye ilke creature shal be delyured fro seruage of corrupcion: i to liberte of ye glorie of ye sonys of god· And we witen· yat ech creature sorowiy & travelliy with peyne til yis· & not onely sirst it: but also we us silf yat han ye firste fruytis of ye spirit· & we us silf· sorewen wiy in us for ye adopcion of god· ye sonys· abidinge ye ayenbiynge of oure body· but bi hope we ben maad saf· for hope yat is seyn: is not hope· ffor who hopiy yt ying yat he seeth: & if we hopen yat ying yt we seen not: we abide bi pacience· & also ye spirit helpiy oure infirmyte· for what we shulen pre ye as it behooriy we witen not: but ye ilke spirit asky for us with sorewynges· yat mowen not

fruytis

of

be telle out: forthe that speke ye
herte · woot what ye spirit de
sire · for bi god he ayen for holy
me: & we wite that to me pt lon
ge god: alle thingis worchen to
gedere i to good · to hem that after
purpos be clepid seyntis: for pe
sche that he knewe bifore: he bi
fore ordeynede bi grace to be in
ned like to pe image of his so
ne · that he be pe firste bigeti
among many bretheren & pilke
that he bifore ordeynede to bis
hem he clepide: & whiche he cle
pide: hem he justifiede: & hem
he glorifiede: what pane shulle
we seie to pese thingis: if god
for us: who is azenst us: pe
which also sparide not his ow
ne sone: but for us alle betook
hi: hou also zif he not to us al
le thingis wiy hi: who shal ac
use azenst pe chosen me of god:
it is god that justifiep: who is
it that condempnep: it is ihc crist
that was deed · ye pe which ro
se azen · pe which is on pe rigt
half of god · & pe which prep for
us: who pane shal departe
us fro pe charite of crist: tribu
lacion · or anguisch · or hungir
or nakidnesse · or persecucion · or
or perel · or swerd: as it is wri
ten · for we ben slayn alday
for pee. we ben geddid as shee

ep of slaugt: but in alle pese
thingis we ouercome: for i hi pt
loyde us but y am certeyn · pt
neyp dep · neyp lif · neyp angelis ·
neyp principatis · neyp vertues · neyp
present thingis · neyp thingis to co
mynge neyp strengpe · neyp heig
pe · neyp depnesse · neyp noon oper
creature · may departe us fro
pe charite of god · pat is in
crist ihu our lord

I seie trewpe in crist ihu · y lie
not: for my conscience be
rip witnessing to me i pe
hooly goost: for greet heynp
esse is to me: & continuel sorowe
to myn herte: for y my self de
sirde to be departid fro crist
for my breden: pat ben my co
syns aft pe fleisshe · pat ben
men of israel: whos is adop
cion of sonis & glorie · & testam
ent & lawynge of pe lawe: and
seruyce & bihestis: whos ben
pe fadris & of which is crist aft
pe fleisch: pat is god above
alle thingis · blessid i to wordis
amen: but not pat pe word of
hap falle doun. for not alle pat
ben of israel: pese ben israeli
tis: neyp pei pat ben seed of abr
aham · alle ben sonis: but i pis
ar pe seed shal be clepid to pee
pat is to seie not pei pat ben
sonis of pe fleisch: ben sonis of

And whiche he iustifiede:

god/ but yet that ben sonnes of
bihest: be demed i the seed.
Ffor this is the word
of bihest. After this tyme I
shal come: & a sone shal be
to sare/ & not onely sire: but
also rebecca hadde twen sonnes
of o liggyng by of isaac our
fadir & whanne yet were not
yit born. ney hadden don ony
thing of good ey of yuel: that
the purpos of god shulde dwel
ee bi electiou. not of werkis
but of god clepinge it was se
id to hi that the more shulde
serue the lasse: as it is writen
I loude iacob: but I hatide
esau. What shal we
seie. whey wickidnesse be a
meniis god: god forbede/ for
he seip to moyses/ I shal ha
ue mercy on whom I have mercy:
& I shal iue mercy on whom I
shal haue mercy/ ffor it is not
ney of man willynge. ney re
nynge: but of god hauynge
mercy. & the scripture seip to fa
ra ffor to this thing I have stir
id thee: that I shewe i thee my
vertu. & that my name be told
i al erthe. ffor of whom god wole
he hap mercy: & whom he wole
he endurip/ thanne seist thou to
me/ What is sonnt yit: for who
withstondip his willes: o man

who art thou. that answerist to
god: Wher a mawmad ping seip to
hi that made it: What hast thou
mawmad me so: whey a potter of
clay hap not power to make of
the same gobet o vessel i to honor
ou of i to dispyte: that if god
willinge to shewe his wrappe
& to make his power knowin:
hap suffred i grete patience ves
sels of wrappe. able i to deep
to shewe the richesse of his glo
re. i to vessels of mercy: whiche
he made redy i to glorie whiche
also he clepide not onely of me.
as he seip i osee I shal clepe
not my puple: my puple/ & not
my loued. my loued. & not get
inge mercy. getynge mercy & it sh
al be i the place where it is se
id to he. not ye my puple: there yet
shulen be clepid the sonnes of god
lyuynge/ but ysaie cep for israel
if the nombre of israel shal be
as gravel of the see: the relifes
shulen be maad saf/ ffor lorde
a word makynge an ende and
abreggyng i equite: for the lord
shal make a word breggid on
al the erthe/ & as ysaie bifor sei
de but god of oostis hadde le
ft to us seed: we hadden be ma
ad as sodom. & we hadden be li
yk as gomor. ffor what shulen
we seie: that heythen men that sieden

not rightwisnesse: yan gete rig
twisnesse. the pe rightwisnesse pt
is of feip. but israel suynge pe
lawe of rightwisnesse: cam not
parfitly i to pe lawe of rightwis
nesse/wyly:/ for not of feip:
but as of werkis/ & yet spur
nedō azenst pe stoon of offencioū:
as it is wrytē. loo p putte a sto
on of offencioū i sion: & a sto
on of slaūdre: & eche pt shal
bileue i it. shal not be cōfūdid
Criyen pe wille of my
herte: & my biseching
is made to god for hē
in to helpe/ but p bere witnes
sing to hē. pat pei han zone of
god. but affē kūnyng/ for pei vn
knowynge goddis rightwisnesse:
& sekinge to make stedefast her
owne rightwisnesse bē not suget
to pe rightwisnesse of god/ for pe
ende of pe lawe is crist: to righ
twisnesse to ech mā pat bileuep
for moises wroot. for pe mā pt
shal do rightwisnesse pat is of
pe lawe: shal lyue i it/ but pe
rightwisnesse pat is of bileue se
ip pus/ seie pou not i pin herte
who shal stie i to heneue. pt is
to seie. to leede doū crist. or who
shal go doū i to helle: pat is to
seie clepe crist fro deep/ but what
seip pe scripture:/ pe word is
nyh i pi mouth: & i pi herte/ pis
is pe word of bileue: which we
pchen. pat if pou knowlechist
i pi mouth. pe lord ihū crist. & bile
uyst i pin herte. pat god reisede
hi fro deep: pou shalt be saf
for bi herte me bileuep to rig
twisnesse: but bi mouth knowle
chyng is made to helpe. for whi
scripture seip/ eche pat bileuep
in hi: shal not be confūdid. &
pe is no distincioū of ieiw & of
greke for pe same lord of alle:
is riche i to alle pat inwardly
clepen hi. for ech mā who eie sh
al inwardly clepe pe name of pe
lord: shal be saf/ how pānne
shulē pei inwardly clepe hi: in
to whō pei han not bileuyd. or
how shulē pei bileue to hi: whō
pei han not herd. how shulen
pei here wip outen a pchour: &
how shulē pei pche: but pei ben
sent: as it is wrytē how faire
ben pe feet of hē pat pchen pe
es: of hem pat pchen good pin
gis:/ but not alle mē obeien
to pe gospel/ for ysaie seip. lord
who bileuede to our herinig:/
pfor feip is of herinig but her
ing bi pe word of crist. but p se
ie/ whep pei herden not:/ pis
sopely pe word of hē went out
i to al pe erpe: & her wordis i
to pe endis of pe world. but
p seie whep israel knew not:/

first mouses seip: I shal leeve
zou to enuye · pat ze ben · no folk
pat ze ben an vnwise folk · I
shal seide zou ī to wrappe: ī
pane is bold ī seip: I am found
en of mē pat sekē me not: opē
ly I appeerde to hē: pat axiden
not me but to israel he seip:
alday I streyte out my hondis
to a puple pat bileuyde not ·
but ayenseide me

Ver fore I seie whey god
hap put awey his puple:
god forbede: for I am israe-
lite of pe seed of abrahā
of pe lynage of beniamy: god
hap not put awey his puple:
which he bifor knew: wher ze
witē not · what pe scripture
seip ī elie: hou he pleyd god aze
ū israel: lord per han slayn
yi profetis · per han vndurdal
mi pin auteris: ī I am left a
loone · ī per seke my lif: but
what seip I godis answer to hī:
I have left to me seuene pou
sandis of mē: pat han not bo
wid her knees bifor baal so
I pan also ī pis time: pe relifis
be made sake · bi pe chesing of
pe grace of god · ī if it be bi pe
grace of god: it is not now of
werkis · elis grace is not no
w grace what pānne: israel ha
p not getē pis pat he sowte:

but election hap getē ī pe oye
ben blyndid · as it is writē god
zaf to hē a spirit of cōpūcciōn
zen pat per se not · ī eris pat per
here not: ī to pis day: ī dauid
seip: be pe boord of hē made ū
to aglyn vifore hē · ī ī to catchig
ī ī to stumbre · ī ī to zeldīng to
hē be pe ben of hē made derk
pat per se not: ī bowe p' doū al
statis pe bak of hē: pfore I sie
whey per offendīde to: pat per
shulde falle doū · god forbede but
bi pe gilt of hē · helpe is made
to hepene mē: pat per sue hem
pat if pe gilt of hē ben richesis
of pe world · ī pe making lesse of
hem · ben richesis of hepene me
n: hou mylde more pe plentee
of hē: but I seie to zou hepen
men: for as longe as I am apos
tle of hepene mē: I shal onour
my mynistre: if ī any mā p sh
re my flesh for to folowe: ī p
I make shine of hē sum: for if
pe loss of hē is pe reconciling
of pe world: what is pe takinge
up: but lif of deede mē: for if
a litil part of pat p is taste
be hoolp: pe hool gouet is holy
ī if pe roote is holy: also pe bra
nchis hē · what if ony of pe bra
nchis ben broken · whānne pou
were a wielde olyue tree · art
graffid among hē · ī art made

felowe of pe roote & of pe fatu
esse of pe olyue tree: wyle pou
haue glorie agenst pe brauchis
for if pou glorieſt: pou berest
not pe roote but pe roote pee
for pou crist/ pe brauchis be
brokē: p^t p be graffēd yn/ wel
for vnbileue pe brauchis ben
brokē: but pou stondist bi feyt
nyle pou stuere hij pingis: but
drede pou/ for if god sparide
not pe kyndely brauchis. lest
peraventure he spare not pee
for pe goodnesse & pe fer
nesse of god/ the pe fersnesse
i to he pat felden doū but pe
goodnesse of god i to pee: if p^t
dwellist i goodnesse/ ellis also
pou shalt be kit doū. the & pei
shulē be set yn: if pei dwellē
not i vnbileue/ for god is mpt
ti: to sette he yn eftsoone/ for
if pou art kit doū of pe kyndly
wielde olyue tree: & agenst ky
nde art set i to a good olyue
tree. how mycche more· pei pt
ben bi kynde: shulē be set in
hor olyue tree/ but bi pen p
wole not pat ze vnknowē pis
mystre: pat ze be not wise to
zon self/ for blynddnesse hap
feld a party israel· til p^t pe ple
nte of hepene mē entrede· & so
al israel shulde be saad sas
as it is writū/ he shal come
of syon pat shal delyre· aw
tirne awey pe wicchednesse of
iacob/ & pis testamēt to he of me:
whanne y shal do awey her syn
nes/ pe gospel pei ben enemyes
for zou: but pei ben most derewe
aye bi pe electiōn for pe fadris
& pe zifte/ & pe deyng of god:
ben wipoutē forpriking & ag
ēstynge also ye bileuydē not
to god: but now ze han gete mcy
for pe vnbileue of he/ so & pese
now bileuydē not: i to oure
mcy· pat also pei gete mcy/
for god closide to gider alle pig
ē in vnbileue: pat he hane
mcī on alle ¶ O pe heyhnesse
of richessis of pe wisdom &
of pe kūnyng of god· how in
comprehensible ben his domes:
& his weies ben vnserchable
for why who knew pe wit of
pe lord: or who was his conse
lour: or who firste zaf to hi:
& it shal be qlyt to him: for
of hi & bi him & in hi· ben al
le pingis: to hym be glorie
in to worldis amen

Therfore bi pen p biseche
zou bi pe mcy of god· pat
ze zive zoure bodies· alyu
ynge sacrifice· hooly plesy
nge to god & zoure seruyse
reasonable & nyle ze be confo
rmede to pis world· but be

ye reformed in newnesse of
youre wit: pat ye pue which is
pe wille of god· good & wel ple
singe & parfit/ for p seie vi pe gr
ace pat is youn̄ to me to alle p
ben among yon· pat ye shne not
more pan it bihouep to sauere
but to sauere to sane to sobrenesse
& to ech man as god hap depar
ted pe mesur of feip/ for as to
body we han many mebris:
but alle pe mebris han not pe
same dede: so we many ben
mebris: oon of an ope/ p for
we pat han gifts dyuersinge af
ter pe grace: pat is youn̄ to us
ey prophecie after pe reson of
feip eper seruyse in myniistrynge/
ey he pat techip in techinge· he p
stirip softly in monestinge: he pat
giuep in simplenesse· he pat is
forepn in bisynesse· he pat hap
mercy in gladnesse/ lone wip on
ē feynynge· hatynge pisel· dr
awing to good/ louynge to gi
dere pe charite of bryp̄hed·
eche come bifore to worschipe
ope/ not slow in bisynesse/ fern
ent in spirit seruynge to pe lord
ioyynge in hope· patient in tribula
cion/ bisy in pyer/ ioynynge good
to pe nedis of seyntis kepinge
hospitalite· bleesse ye men p pur
sueye yon: bleesse ye & wyle ye
curse/ for to iope with men pat

a bodi in christ/ & ech ben

ioyen· for to wepe wip men pat
wepen/ feele ye pe same ping to
gider· not saueringe hij pingis
but acordynge to meke ping
is. ne ye be prudent ame
nis yon silf: to no man yeldinge
pisel for pisel· but puruepe ye
good pingis· not onely bifore
god: but also bifore alle men/
if it may be doon: p pat is of
yon: have ye pees wip alle men/
ye most deere bryp̄en not defen
dinge yon silf: but yne ye place
to wrappe/ for it is writin/ pe
lord seip· to me venjance: & p
schal yelde· but if pin enemy
hungrip: fede pon hi/ if he pirs
tip: yive pon drynke to hi for
pon doynge pis ping: schalt
gadere to gidere kolis on his
heed· nyle pon be ouercomin of yu
el: but ouercome p pynel in good

Every soule be suget
to hijere poweris/ for
p is no power: but
of god/ & po pingis pat be of
god: ben ordeynid/ p for he pat
agenstondip power: agenston
dip pe ordenance of god & pei p
agenstōden: getē to hē silf dap
nacion. for princes ben not to
pe drede of good werk: but of
yuel/ but wilt p pat pon drede
not power: do pon good ping·
& pon schalt have p pisynge of

it for not wyp he is ye mynistre
of god: to yee i to good· but if ye
doist ynel· drede yon; for not
wyp ontē cause he berip ye swe
ord; for he is ye mynistre of
god· vengere i to wrappe· to hi
yat doip ynel; & ye for yi rede be
ye suget: not oueip for wrappe:
but also for consience; ffor ye for
ye zyme tributis; yei ben ye mynis
tris of god: & seruē for ys sam
e ping; ye for zelde ye to alle men
detis; to whom tributis: tribut
to wyhō tol: tol to wyhō drede:
drede; to whom enour: enour
to no mā oiwe ye ony ping: but
yat ye lone to gidere; for he yat
loueip his neyhbore: hap fulfilled
ye lawe; for yon shalt do no ler
cherie· yon shalt not sle· ye sh
alt not stele· yon shalt not sei
e falf witnessing· yon shal n
ot coueite ye ping of yi neyhbo
re & if ye be ony ope maiden
ent: it is ystand i yis word; ye
shal lone yi neyhbore as yi silf
ye lone of neyhbore: worchip n
ot ynel ye for lone is ye fulfill
ynge of ye lawe; & we knowē
yis tyme yat ye our is now·
yat we rise fro sleep; for now ou
re heelpe is neer: yan wyanne
we bileuydē; ye mye wēte bifore:
but ye day hap neyzid; ye for cast
we awey ye werkis of derknes

sis & be we clopid i ye armeris
of lyt: as i day wandere we oneest
ly; not i superflu feestis & drū
kenesis; not i bedis & vnchast
ytees· not i stryf & i enuye: but
be ye clopid i ye lord ihū crist; & do ye
not ye bisynesse of flesh i desiris

But take ye aseyk mā i
bileue not i demyngis
of ponytis· for an ope
man leuep yat he may ete alle
pingis; but he yat is syk: ete
wortis; he yat etip: despise not
him yat etip not & he yat etip
not: deme not hi yat etip for
god hap take hi to hi who art
yon yat demest an opes serua
nt: to his lord he stondip or fal
lip fro hi; but he shal stonde;
for ye lord is mpzti: to make hi
parfit for wh yon demep nowp
bitwixe a day: an ope demep
ech day ech mā emete i his wit
he yat vndirstondip ye day:
vndirstondip to ye lord. for he
doip pancking to god & he yat
etip not: etip not to ye lord & do
ip pancking to god for no mā
of us lyuep to hi silf: & na mā
diep to hi silf; ffor wher we lyuē:
we lyuē to ye lord & wheyp we
dien: we diē to ye lord ye for whe
re we lyuē or dien: we ben of
ye lord for whi for yis ping crist
was deed & roos ayen: yat he

& he yat etip; etip to ye lord·

be lord loue of quyke and of
deed mē but what demest
yon yi brop̄: or why despisest
yon yi brop̄ for alle we shall
ben stande bifore ye trone of
crist for it is writtē: y lyue
seip ye lord· for to me ech
kne shal be bowid: & ech
tūge shal knowleche to god
ꝑfor ech of us: shal yelde
resoñ to god; for yi silf; ꝑfor
no more demme we ech op̄ but
more demme ye yis ying: pat
ye putte not hurtyng or sla
ndre to a brop̄ ¶ woot &
trisse ī ye lord ihū: pat no pig
is vncleene bi hī; no but to hī
pat demep oup ying to be vn
cleene: to hī it is vncleene; & if
yi brop̄ be made sorp ī cōscien
ce for mete: now yon walkist
not after charite; nyle yon yor
owi yi miete lese hī: for who
ēst diede ꝑfor be not oure go
od ying blasfempd for why
ye reisme of god is not me
te & drink: but rytwisnesse
& pees & iope ī ye hooly goost
& he pat ī yis ying seruep crist
plesip god & is pued to me
ꝑfor sire we po yingis pat be
of pees: & kepe we to gideve
po yingis pt ben of edifica
oñ. nyle yon for mete distroie
ye werk of god; ffor alle pig
is ben cleue: but it is pisl to
ye mā pat etip bi offending
it is yuel good to not ete fleish
& to not drinke wynnep ni
what ying yi brop̄ offendip.
or is slanidrid· or is made syk
yon hast feip auētis yi silf:
have yon bifore god blessid is
he pat demep not hī silf: in pt
ying pat he pnep· for he pat
demep is dampned· if he etip:
for it is not of feip; & alying
pat is not of feip is synne

But we soddere men
owen to sustepne ye
feblenesse of swike
men: & not plese to us silf·
ech of us plese to his neibore
ī good: to edificacoñ; for crist
plesid not to hī silf: as it is
writtē· ye repnes of men
dispisingis pes: felden on me
for what ede yingis be writtē·
po be writtē to our teching:
pat bi patience & counfort of
scriptures we have hope; but
god of patience & of solace yue
to yon to vnder stonde ye same
ying· echē ī to ope afte ihū crist:
pat ye of o wille wip o mouth
worschipe god ye fadir of our
lord ihū crist· ffor which ying
take ye to gideve: as also crist
took yon ī to po onoure of god
for y seie pat ihū crist was seruy

minyſtre of circumcyſioun for pe tre
uye of god: to confirme pe byhe
geſtis of fadris & hepene mē
oweu to honoure god for mey:
as it is writtē, ¶for for y ſchal kn
onleche to pee among hepene
men: & y ſchal ſynge to pi name
& eft he ſeip, ze hepene mē be
ze glad wip his puple and eft
alle hepene mē herie ze pe lord:
& alle puplis magnifie ze him
& eft ysaie ſeip, y ſchal be aro
ote of ieſſe: pat ſchal rize up
to gouue hepene men. and
o hepene men ſchulen hope
in him & god of hope fulfille
zou i al iope & pees i bilenyge:
pat ze encrese i hope & vertu
of pe holy goost. And bri
eu y my ſelf am certeyn of
zou pat alſo ze ben ful of lo
ne & ze ben fillid wiy al kūny
ng. ſo pat ze moū monieſte
ech oy & ¶ briyen more bold
ly y wroot to zou apartiy as
beyminge zou i to mynde
for pe grace pat is zouū to
me of god. pat y be pe mynu
ſtre of cristi ihū among hepe
mē & y halowe pe gospel of
god. pat pe offering of he
peu mē be acepti & haleu
id i pe hooly goost, ¶for y ha
ne glorie i crist ihū to god
for y dar not ſpeke ony ping
of po pingis. wiyche crist doy
not in me i to obedience of
hepene mē. i word & deding. in
vertu of tokenes & grete wondris.
i vertu of pe hooly goost. ſo pat
fro ierusalem bi cūpas to pe illirik
ſee: y hanne fillid pe gospel of
crist, & ſo y hanne preiid pis
gospel. not wiyer cit was na
med: leſt y bilde vpon an opes
grouū but as it is writtē for
to whō it is not teid of him: per
ſchulē ſe & per pat herdē not:
ſchulē vndirſtonde, for which
ping y was lettid fulmyche
to come to zou: & y am lettid to
pis tyme & now y hanne not
ferpe place i pese cūtreis. but
y hanne desire to come to zou.
of manye zeeris pat bey pas
ſid, wiyanne y bigyne to passe
i to ſpayne: y hope pat in my
gouinge y ſchal ſe zou, & of zou
y ſchal be led pidir: if y vſe
zou firſt i party, ¶feere now y
ſchal passe forp to ierusalem: to my
minyſtre to ſeyntis, for macedo
nye & acaie han assayed to
make ſum gifte to pore mē of ſe
yntis pat bē i ierusalem, ffor it
pleſide to hē: & per ben dettouris
of hem. ffor hepene mē ben
made parteneris of her gostly
pingis: per owen also i fleſchi
ly pingis to minyſtre to hem.

perfor whane y hane ended
pis pnig · & hane assigned to
pe pis writyt · y shal passe
vt zon i to spayne; & y woot
pat y comynge to zou: shal
come i to pe abundance of pe
blessyng of cist · pace bryng
y bisechc zou bi oure lord ihū
crist · & bi charite of pe hooly
goost · pat ze helpe me i zoure
preris to pe lord · pat y be de
liuerid fro pe vnfeyfull mē
pat bē i iudee · & pat pe offring
of my seruyce: be acceptid i
ierlim to seyntis · pat y come
to zou i ioye bi pe wille of god:
& pat y be refreishid wt zou
& god of pees be wt zou alle amē

Hand y conmende to zou
seken oure sist which
is i pe seruyce of
pe chirche pat is at cenchris.
pat ze receyue hir i pe lord
worpily to seyntis; & yt ze hel
pe hir: i what eie cause she
shal nede of zou; for she helpi
de manyme & my sist grete
ze prisca & aquila my helperis
i cist ihū: which vndurputtid
en her neckis for my lif; to
which not y allone do pancky
ngis: but also alle pe chirchis
of heyene mē; & grete ze wel
heymeynal chirche; grete
wel marie: pe which hap
trauelid mychc in us · grete
wel andronyk & iulian my cos
ins & myn euen pconiners: which
che ben noble among pe apost
lis & which were bifore me in
cist · grete wel amplias most dere
wory to me i pe lord · grete wel
urban oure helpere i cist ihū:
& stachē my derlyng · grete wel
apellem pe noble i cist · grete
wel hem pat ben of aristobulis
hous; grete wel erodion my cos
syn · grete wel hē pat ben of
narcissis hous: pat bē i pe
lord; grete wel trifenam &
trifosam: which wymmen tra
uelen i pe lord · grete wel per
sida most dere wory wōmā.
pat hap trauelid mychc in pe
lord; grete wel rufus chosyne
i pe lord · & his modir & myn
grete wel austaceto · flegonta &
hermē · patroban · hermap ·
& bridyen pat ben wip hem;
grete wel filologus & iuliam
& nereū & his sist · & olimpiad
es: & alle pe seyntis pat bē wt
hem · grete ze wel to gide i pe
holy coll; alle pe chirchis of cist
grete zou wel ¶ but bryng
y pie zou · pat ze aspie hem pt
makē distencōns & hertynges
besidis pe doctryn · pat ze han
lerned: & boyde ze awei fro hē
for suche mē seruen not to pe

zou

grete wel eneuer loryd to me:
pat is pe furste of asie in crist
ihū;

lad crist: but to her wombe & bi
swete wordis & blessingis delley
ned pe herts of innocent men
but youre obedience is prupful
dud i to eup place pfor y have
rpe i you but y wole pat ye be
wise i good pingis & simple in
yuel & god of pees trede satha
nas undir youre feet swiftely
pe grace of oure lord ihū cist:
be wip you. tymothe myn be
lpeve: goetip you wel. & also lu
cius & iason & sosipat. my cosyns
p tertius grete you wel: pat wr
oot pis epistle i pe lord. gaynus
myn oost gretip you wel: and
al pe chirche erastus tresorer
of pe citee gretip you wel. and
quart brop pe grace of oure
lord ihū crist: be wip you alle
amē. & onour & glorie be to hi
pat is mypti to coferme you
bi my gospel & pchyng of ihū cist
bi pe revelacioū of mistre hol
dū stille i tymes eilastige. wh
ich mistre is now made oppn
bi scpturis of prophetis. bi pe
comandement of god wip oute
bigynyng & ending: to pe obedi
ence of feip i alle heyene men
pe mystre knowū bi ihū crist
to god alone wise: to whom be
onour & glorie in to worldis of
worldis ¶ Here endip pe

Cayntheis ben of name
and per in lyk maner
herden of pe postle pe
word of trewe: & there perver
ted i many maneris of false a
postis sume weren peruertū
of eloquence of filosofie full
of wordis: op. me were led i
to pe sect of lawe of iewis: pat
is. to holde it nedeful wip pe
gospel: pe postle depip azē pes
maystris to verp feip & wisdō
of pe gospel: & wortip to hem
fro effosie bi tymothe his dis
ciple ¶

oul depid apostle
of ihū crist. bi pe
wille of god & wite
nes brop. to pe chur
che of god pat is at corynthe
to hem pat ben halewid in cist
ihū. & clepid seyntis. wip alle
pat i wardip clepen pe name
of oure lord ihū cist. i eche pla
ce of hem & of oure: grace to
you & pees. of oure fadir. & of
pe lord ihū cist/ y do pankyng
is to my god ever more for you
i pe grace of god: pat is yoūn
to you i cist ihū/ for i alle pyng
is ye ben made riche i hi: i ech
word. & i ech knowyng. as pe

god

Wrtnessing of crist is confermed
i̊ you / so pat no ping fauie to you
i̊ oup grace: pat abiden pe schye
wing of oure lord ihū crist / which
also schal conferme you i̊ to pe
ende wip oure̊ crynne: i̊ pe day
of pe comyng of oure lord ihū
crist / a trew god: be whom ye
ben clepid i̊ to pe felowschipe
of his sone ihū crist oure lord
but bryden p̄ biseche you be pe
name of oure lord ihū crist:
pat ye alle sey pe same ping
& pat dissencions be not amo
ng you / but be ye perfit i̊ pe
same wit: & i̊ pe same kūnp
ng. ffor unp bryden it is seid
to me of hem pat ben at clo
es: pat stryues ben among
you: & p̄ sey pt pat ech of you se
ip: for p̄ am of poul: & p̄ am of
apolle: & p̄ am of cefas: but p̄
am of crist / whether crist is depa
rtid: whep poul was crucifi
ed for you: ep̄ ye ben baptisid
i̊ pe name of poul: p̄ do pank
kyngis to unp god pat baptis
ide noon of you: but crispus
& gaius: lest onp man sey pat
ye be̊ baptisid i̊ my name / & p̄
baptisiide also pe hous of stepha
nas: but p̄ woot not pat p̄ bap
tisiide onp ope / ffor crist sente
me not to baptise: but to pre
che pe gospel / not i̊ wisdom

of word: pat pe crosse of crist be
not voided awey / for pe word of
pe cross: is folp to hem pat perisshe
but to hem pat ben saued / pat
pat is to seie to us: it is pe ver
tu of god for it is wrytī / p̄ schal
distruye pe wisdom of wise me
& p̄ schal reprove pe prudence
of prudent me̊, where is pe wi
se man where is pe wise lawy
ere where is pe purchasour of
pis world: whep̄ god hap not
maad pe wisdom of pis world
foolid / for pe world i̊ wisdom
of god knewe not god bi wis
dom: it pleside to god bi folp of
pedynge to make̊ hem safe pat
bileuede̊ / for iewis seken signi
es: & gretis seken wisdom but
we pedyen crucified to iew
is skandre: & to hepen men fo
lp / but to po iewis & gretis pt
ben clepid we pedye crist pe vertu of
of god & pe wisdom of god /
ffor pat pt is folp ping of god.
is wiser pan me̊ / & pat pat is
pe feble ping of god: is strey
gere pan men but bryden le
ye youre clepynge. for not many
wise me̊ after pe flesch not ma
ny mapzty not many noble, but
god chees po pingis pat be̊ foo
lid of pe world: to confonde wise
me̊ & god chees pe feble pingis
of pe world: to confonde pe

strongē pingis and god chose
pe vnoble pingis · & despisable
pingis of pe world and pe pin
gis pat be not : to distruye po
pingis pat ben pat eche mā
haue not glorie i his sight but
of hīm ze ben i christ iesu : which
is made of god to us wisdō
& rightwisnesse · & hoolynesse ·
& azenbying · pat as it is writ
ten he pat glorieth : haue glo
rie i pe lord

and I brethren when
I cam to zou : cam not
in pe hyynesse of wo
rdis or of wisdom · tellinge to
zou pe witnessing of crist for
I demede not me to kōne ou
t ping among zou : but crist
ihū & hī crucified and I cam
in feblenesse & drede & mycke
trembling was among zou
& my word & my preching was
not i suteli stirynge wordis
of mānis wisdom but i sche
winge of spirit & of vertu · pat
youre feip be not i pe wisdom
of mē · but i pe vertu of god for
we speken wisdom among par
fit mē but not wisdom of
pis world : nei of princis of pis
world pat ben distried but
we speken pe wisdom of god
i mystie : which wisdom is hid
which wisdom god bifor ordei
nede bifore worldis in to oure
glorie : which noon of pe princis
of pis world knew for if pei
hadden knowen · pei schuldeu
nevie have crucified pe lord of
glorie · but as it is writtī pat
ze seye not · ne eye herde nei
it stiede i to herte of mā what
pingis god araied · to hem pat
lonē hī / but god schewide to
us : bi his spirit · for whi pe
spirit serchiep alle pingis ·
zea pe depe pingis of god &
who of mē woot · what ping
is bē of mā · but pe spirit of
mā pat is i hī : so what ping
is bē of god · no mā knowip ·
but pe spirit of god, & we hā
not resceyued pe spirit of
pis world · but pe spirit pat
is of god · pat we wite what
pingis ben zoniī to us of god ·
whiche pingis we speke also
not i wise wordis of mānis
wisdom · but i pe doctrin of
pe spirit & make sicknesse
of spiritual pingis to gostly
men for alestly mā perseyu
eip not po pingis · pat ben of
pe spirit of god for it is foly
to hī & he may not vnderstō
nde · for it is examyned gos
tly but spiritual mā demeip
alle pingis : & he is demed of
no mā · as it is writtī and

who knew ye wit of ye lord: or
who taught hym. And we hau
ye wit of crist.

Cap. iii.

And I brethren might not
speke to you: as vnto
ryttual men: but as to
fleshly men. as to lytle children
in crist. I gaf to you milk drynk
ke not mete: for ye might not
yet: neyther ye mow now. For yet
ye ben fleshly: for while strife
is among you: where ye ben
not fleshly. & ye goen after
man: For whane sayne sey
y am of paul. an ope but y
am of apollo: where ye be
not men: what therefore is apol
lo: & what paul: yet ben my
ministris of hym to whom ye hau
beleued. & to ech man as god
hath yoven y plantide. apollo
moystide: but god gaf euere
ssing. therefore neyther he that plan
tith is ony thing. neyther he that
moistith: but god that yeuyth
euereessing. And he that plantyth
& he that moistyth: ben oon. and
ech shall take his owene me
de: after his trauel. for we be
ye helpers of god: ye ben ye
erytelynge of god. ye ben ye
bildyng of god. after ye grace
of god that is yoven to me: as
a wise maist carpentyr y setted
ye foundement. & an other bildyp
above. but ech wo se how he
bildyth above. for no man may
sette an other foundement. outakun
that that is set: which is crist
ihesu. For if any bildyth on ye
foundement: gold. siluer. precious
stoones. sticks. hey or stobil:
euery manys werk shal be
open. for ye day of ye lord shy
al declare: for it shal be shye
wed in fier. ye fier shal prue
ye werk of ech man: what ma
ner werk it is. if ye werk
of any man dwelle stille. wh
ich he bildide above: he shal
resceyue mede. if any manys
werk brenne: he shal suffre
harm. but he shal be saf:
so nevertheless as by fier. Wite
ye not. that ye ben ye temple of
god: & ye spirit of god dwel
lyth in you. & if any defoulyth ye
temple of god: god shal leese
hym. for ye temple of god is holy.
which ye ben. no man disceyu
e hym self. If any man among
you is seyn to be wise in ys
world: be he made a fool. that
he be wyse. for ye wisdom of ys
world: is foly anentis god. for
it is wryten. y shal take wise
men in yere fel wisdom. And
eft. ye lord knowith ye yoyn
tis of wise men: for ye ben ve
ny. therefore no man haue glorie in

men) for alle thingis ben youre·
eyer: pe world· eyer lyf eyꝰ deth· eyꝰ
thingis ꝑsent· eyꝰ thingis to comy
nge/ffor alle thingis ben youre/
and ye ben of cꝛ·: & cꝛ is of goo

So a man gesse vs· as m
inistris of cꝛ· & dispen
deris of pe mysteries
of god/ now it is sought here am
oug pe dispenderis: pat man
be foundi trewe· & to me it is
for pe leest thing pat y be demed
of you· or of mañ day: but nei
y deme my silf/ for y am no pig
on troubling to my silf: but n
ot i pis thing y am justified/ffor
he pat demep me: is pe lord/ per
fore wyle ye deme bifore pe tym
e: til pat pe lord come· which sh
al lightne pe hid pingis of derk
nesse· & shal shewe pe counse
ls of hertis/ & pañe preising sh
al be to eche mañ of god/ and
bretheren y have transfigured pe
se pingis i to me & i to apollo for
you: pat i us ye lerne lest ou pꝰ
it is writen· non aboue an oper·
be blowen wip pride· for an oper
who demep pee/ & what hast pꝰ
pꝰ pꝰ hast not resseyued/ & if pꝰ
hast resseyued: what glorest pꝰ
as pou hadist not resseyued/
now ye be fillid: now ye be ma
d riche ye regne wip oute
us· & y wolde pat ye regne: pꝰ

Also we regneu wip wip you· &
y gesse: pat god shewide us pe
lasse apostlis· as pilk pat bey sc
ut to pe dep: for we be made a
spectacle to pe long world and to
angelis & to men/ we foolis
for cꝛ·: but we ye prudent i cꝛ·
we sike: but ye strongе ye noble:
but we vnoble/ til i to pis our·
we hungren & pirsten & be naked·
& be flapti wip buffetis: & we
ben vnstable· & we travelen
working wip oure hondis/
we ben cursid: & we blesse· we
suffren persecucion: & we abi
den longe/ we be blasfempd: &
we bisechen/ as cleuslingis of
pis world we be made pe out
casting of alle pingis til yt·
y write not pese pingis· pat y
confonde you: but y warne as
my most derewarpe sones/ for
wip if ye han ten pousynde of
vndir maistris i crist: but not
mis my fadris/ for i cꝛ· ihu y ha
ue gendrid you/ be ye folowers
of me: as y of cꝛ· ꝑfor y sente
to you tymothe: which is my m
oste derewarpe sone· & feiful
i pe lord/ which shal teche you
my wepes: pat be i cꝛ· ihu· as
y teche eiꝰ where i ech chirche
as pouz y shulde not come to
you: so sume be blowen wip
pride/ but y shal come to you

bi pe gospel ꝑfor
bretheren y pie you

ꝑ pond· eꝰ apollo· eꝰ cefas·

some of god wole: and y shal
know not pe word of hȝ pt
pen blowã wip ꝑde but pe
vertu; ffor pe rewme of god
is not ī word: but ī vtu. wh
at wole ȝe, shal y come to ȝo
u ī ȝerde: or ī charite and ī
spirit of mildenesse

IT al mani fauicacion is he
rd among ȝou and sh such fo
ꝑnicacion whiche is not among
hepene me: so pat sum hane
pe wyf of his fadir ꝑ ȝe be blo
wñ wip ꝑde ꝑ not more yaddẽ
weilpnge pat pe pt dide pis
werk be takñ awepe fro pe
mydil of ȝou ꝑ y absent ī bo
dy but ꝑsent ī spirit: now ha
ue demyd as ꝑsent hi pat hay
pus wrought. whanne ȝe be gad
erid to gidere ī pe name of ou
re lord ihũ cꝛst ꝑ my spirit wip
pe vtu of pe lord ihũ: to take
such a man to sathanas ī to pe pe
rishing of flesh pat pe spi
rit be saf ī pe day of oure lord
ihũ cꝛst. ȝoure glorying is not
good. wite ȝe not pat a litil sur
dou ȝeyrep al pe gobet? clen
se ȝe out pe old sourdou: pt ȝe
be newe sprynge to gidere
as ȝe be pert. for cꝛst offrid is
oure pask. ꝑfore ete we not ī
old sourdou: neꝑ ī sourdou
of malice ꝑ wertwardnesse

but in perf pureis of derknesse
ꝑ of trewpe. y wroot to ȝou ī
pistle: pat ȝe be not meddlid wt
leacheouris not wip leacheouris
of pis world. ne coueytouse me
ne rauenouris. ne wip mam
serynge to maumetris: ellis
ȝe shulden hane go out of pe
world but now y wroot to ȝou
pat ȝe be not meynd. but if he
pat is named abrod among
ȝou ꝑ is a leacheour. or coueytouse
or seruynge to pollis or a cursed
or fil of drunkenesse. or rauey
nour. to take no mete wip sich
ffor what is it to iudge. to demo
of hem pat be wip oute fay:
wheꝑ ȝe demẽ not of pingis pt
be wip ȝine fay: for god shal
demo he pt be wipouten fay.
do ȝe awey yuel fro ȝou silf

DAr any of ȝou pat hay
matis azen an oper:
be demed at wicked
men ꝑ not at holy men: where
ȝe witen not: pat seyntis shulẽ
demo of pis world: ꝑ if pe wor
ld shal be demyd bi ȝou: be ȝe
vnworyi to demo of pe leeste
pingis: witẽ ȝe not pat we shy
lẽ demo angelis: how mychel
more worldly pingis ꝑfore if ȝe
hau worldly domes: ordeyne
ȝe pe contemptible me pat bon
ī pe chirche to demo. y sei to

make you ashamed, so per is
not onyl wyll man: pat may de
me bitwixe abrop & hys broper
but abrop wyp brop stryuep in
dom: & pat amog vnfeyphful in
eu: & now trespas is alyaine
you: for ye han doures among
you, why nap take ye no wrong.
why nap suffre ye not deceyt.
but also ye doen wrong & dou
fraude & pat to bryden wyper
ye wyten not pat wykid men
shulen not weelde pe kingdo
of god? nyle ye erre. nep lech
ours. nep mē pat seruen ma
mentis. nep auoutteris neper
lechours azeyn kynde. neper
pei pat don lechyerie wyp mē.
nep pewis. nep auerouse men.
nep ful of drunkenesse. nep cur
seris. nep rauenours: shulē
welde pe kingdom of god? &
ye weren sitynne pese pingis.
but ye bē wasshū: but ye ben
halewid: but ye ben justified.
i pe name of oure lord ihū crist
& i pe spirit of oure god. alle
pingis bē leefeful to me: but
not alle pingis ben spedeful.
alle pingis ben leefeful to me.
but y shal not be brouht dou
vndir ony mann? power me
te to pe wombe. & pe wombe
to metis. & god shal destruye
bope pis & pat. & pe body not
to fornicacoū: but to pe lord. &
pe lord to pe body. for god reisede
pe lord: & shal reise us bi his
vertu. Witen ye not pat youre
bodies bē membris of crist? shal
y pānne take pe mēbris of crist:
& shal y make pe membris of
an hoore: god forbede. Wheper
ye witē not. pat he pat cleuep
to an hoore: is mad o body: for
he seip. p̄ shulē be tweyne to
fleesch. & he pat deuep to pe lo
rd: is o spirit. Fle ye fornicac
oū. al sinne what eure sinne a
mā doip: is wip out pe body:
but he pat doip fornicacoū:
sinnep azeyn his body. Whep
ye witē not: pat youre mēbris
bē pe tēple of pe holy goost. pt
is i you? whō ye han of god: &
ye ben not youre owne. for ye
ben bought wip greet pris glo
rifie ye and bere ye god in
youre body

But of pilke pingis
pat ye han write to
me: it is good to an
man to touche not a wōman.
but for fornicacoū. ech man
hane his owne wyf: & ech
wōman hane hir owne hose
bonde. pe hosebonde yelde det
te to pe wyf: & also pe wyf
to pe hosebonde. pe wōman
hap not power of her body:

but pe holebonde/ And pe holeb
onde hap not power of his body.
but pe wōmā wyle ze defrauide
echo to ope· but permeytnye
of cōsent to a tyme: yat ze zīne
tent to ꝑpey/ & eft turne ze a
gen to pe same thing: lest sathan
as temptye zou for zoure vncōti
nence/ but ꝑ sere ꝓ thing as ꝑ
ꝓfyt leene: not bi comandem
et/ ffor ꝑ wole: pat alle mē be
as my silf/ but ech mā hap his
proprye zifte of god/ oon pus:
& an oꝑ pus/ but ꝑ sere to he pt
be not weddid & to widewis·
it is good to he: if per dwelle
so as ꝑ/ & if per contynē not he
silf: be per weddid/ for it is be
tere to be weddid: pan to be
brent/ but to he yat be ioynid
i matrimonye: ꝑ comande not
ꝑ but pe lord: yat pe wife de
parte not fro pe holebonde &
yat if she departy: pt she
dwelle vnweddid· or be reconci
lid to her holebonde & pe hole
bonde forsake not pe wife but
to ope ꝑ sere: not pe lord· if ony
brop hap an vnfeithful wife· &
she consentip to dwelle wip hi:
leeue he hir not· & if ony wom
an hap an vnfeithful holebonde·
& pis consentip to dwelle wip
hir: leeue she not pe holebon
de for pe vnfeithful holebonde
is halewid· bi pe feithful wōmā:
& pe vnfeithful wōmā is halew
id bi pe feithful holebonde/ ellis
zoure children were vncleene:
but now pei ben hoolp/ yat if
pe vnfeithful departip: departe
he: ffor wip pe brop or sist is not
siget to seruage i siche/ for god
hap clepid us i pees & wherof
woost pou wōmā· if pou shalt
make pe mā saf: or wher of
woost ꝑ mā· if ꝑ shalt make
pe wōmā saf: but as pe lord
hap departid to echo & as god
hap clepid ech mā: so go he as
ꝑ teche i alle chirchis A mā cir
cūcidid is clepid: bringe he not
to pe ꝑpuce A mā is clepid in ꝑ
puce: he he not circūcidid/ cir
cūcisiōn is nouȝt· & ꝑpuce is
nouȝt: but pe keping of pe co
mandementis of god ech mā
i what clepīng he is clepid: in
yat dwelle he/ pou seruant art
clepid: be it no charge to pee
but if ꝑ mast be fre: pe rape
vse pou/ he yat is a seruant·
& is clepid i pe lord: is a fre mā
of pe lord/ al so he yat is a fre
mā & is clepid: is pe seruant
of crist/ wip prys ze be bouȝt
wyle ze be made seruantis of
mē/ ꝑfor echo mā i what pīng
he is clepid abrop: dwelle he
i pis ꝑsentis god/ but of vgyne

y haue no commaũdement of god
but y gine cõsel as he yt hap m
ercy of pe lord: pat y be trewe
¶ for y gelle yt pis ping is good
for pe ꝑsent nede, for it is good
to a mã to be so, pou art boũdã
to a wife: wyle y lefe vnbynd
ing pou art vnbondã. fro a
wife: wyle pou liue a wife,
but if pou hast takã a wife: yt
hast not synned, & if a maidã
is wedded: she synede not, ne
peles siche shulã haue tribulaci
oũ of flesh, but y spare you,
¶ for bretheu y sine pis ping: pe
time is short. an oy is pis. pat
pei pat haue wynes: beu as po
gh pei haddẽ none, & pei pat we
peu: as pei wepeu not, & pei yt
ioyeu: as pei ioyedẽ not, & pei
pat bieu: as pei haddẽ not, and
pei pat vseu pis world: as pei
pat vseu not, for wyn pe figure
of pis world passip, but y wo
le pat ye be wip out bisynesse,
for he pat is wip out wife: is
bisy what pingis ben of pe lo
rd. how he shal plese god, but
he pat is wip a wife: is bisy wh
at pingis ben of pe world how
he shal plese pe wife. & he is de
partid & a wõmã vnwedded &
maydã penkip what pingis
ben of pe lord: pat she be hoo
ly i body & spirit, but she pat
is wedded penkip what pingis
ben of pe world: how she shal
plese pe hosebonde ¶ and y sey
pese pingis to oure profit. not
pat y caste to you a lace but
to pat pat is honest, & pat
ginep esynesse wip outẽ let
ting to make ꝑpeis to pe lord
& if oun mã gessip hi silf to be
seyn foule on his vgyn. pat
she is ful worpi: & so it bihoo
ep to be doon: do she pat yt
she wole, she synep not: if
she be wedded, for he pat ord
ned stabil i his herte. not ha
ynge nede. but hauynge po
wer of his wille & hap demed
i his herte. pis ping to kepe his
vgyn: dop wel ¶ for he pat iõp
iep his vgyn i matrimonye: dop
wel. & he yt iopiep not: dop bete
pe wõmã is boũdã to pe lawe:
as lõge tyme as her hosebonde
liuep & if her hosebõde is deed.
she is delyuerid fro pe lawe
of pe hosebõde. be she wedded
to whom she wole. onely i pe
lord. but she shal be more blei
sid: if she dwellip pg aft my
cõsel, & y wene pat y haue
pe spirit of god

But of pese pingis yt
ben sacrified to idols:
we witen. for alle we
haue kunyng, but kunyng

blowy: chawrie edefiey bint of o
ny mā gesly yt he han ony pīng:
ye hay not yit knowe how it bijo
nep hī to kīne; & of ony mā lon
ep god: pis is known of hm
bint of metis yat ben offrid to
idols: we wite yat an idol is no
ping i pe world & yat ý is no
god: bint oon; for pouy per ben
lūme yat be lord goddis · ep ni
heuene ep i erpe · as ý ben ma
ny goddis & many lordis: nepe
les to us is o god; pe fadir of
who be alle pingis: & we ī hī;
& o lord jhū cīst: bi who be alle
pingis. & we bi hī bint not ni
alle mē is kūwyg; for sūmen
wip cōscience of idol til now.
oten as ping offrid to idols;
& her cōscience is defoulid: for
it is syk mete comēdīp us u
ot to god for nep we shulen
fayle: if we eten not; nep if
we eten: we shulē have plen
tee but se ye left perauēture
pis youre leeue: be maad hir
tyng to sijke mē; for if ony ni
ā shal se hī yat hay kūnyg-
etunge i a place wher wols be
worshipid: wheý his cōscience
sijen it is sijke shal not be ede
fied to ete pingis offrid to w
ols: & pe sijk brop for whom
crist diede: shal perishe i pi
kūnyng: for pus ye sinnyng
ajenis bretren · and smytyng
her sijke conscience: sijnen ye
ny crist wherfor if mete slan
drey my brop: y shal neue ete
flesh · left y slaūdre my brop ·

Whey y am not fre · am
y not apostle: whey
y say not ēn jhū oure
lord: whey ye ben not my werk
i pe lord: & pouy to ope y am not
apostle: but nepeles to you y am
for ye be pe title signe of myn
apostlehed i pe lord my defēse
to he yat axen me: yat is whey
we han not power to ete and
drynke: whey we han not pow
er to lede aboute a wōman sist.
as also o pe apostlis & bretren
of pe lord & cefas: or y aloone
& barnabas. han not power
to wordye pese pingis: who ti
ely ony tyme wip his owne
wages. who plantip a vynyje
rd: & etip not of his fruyt. who
kepip a flock: & etip not of pe
mylk of pe flock: whey bist
mā y seie pe pingis; whey al
so pe lawe seip not pese pingis:
for it wrītī i pe lawe of moises
yat pou shalt not bynde pe mo
uy of pe oxe yat preship. whey
of oxū is dyntrge to god: whey
for us he seip pese pingis; for wh
po ben wrītī for us, for he yt
erip; oūrip to ere i hope. & he

pat preistiip in hope to take
fruytis if we sowe spiritual
thingis to you: it is it greete if
we repen youre fleisshy thingis.
if ope be partyneris of youre
power: why not rap we: but
we vse not pis power: but
we suffre alle pingis: pt we
yiue no lettyng to pe euangeli
e of crist/ wite ye not pt pei pt
waiten pe tepple: eten po pi
ngis pat be of pe tepple: and
pei pat seruē to pe aut: ben
partyneres of pe aut. so pe
lord ordeynede to pe pat telle
pe gospel: to lyue of pe gospel
but y vsde noon of pese pingis
soopely y wroot not pese pingis
pat po be doon so i me/ for it
is good to me rap to die: pan
pat oun mā anoide my glorie
for if y preche pe gospel: glorie
is not to me/ for nedeli y am
ot don it. ffor wo to me: if y
preche not pe gospel/ but if y do
pis ping wilfuly: y haue me
ede but if ageynis my wille:
dispendyng is bitaku to me/
what pane is my meede pat
y preiuige pe gospel: putte pe
gospel wip outē opes cost. pt
y vse not my power i pe gosp
el for whi whanne y was fre
of alle mē: y made me seruā
it of alle mē. to wynne pe mo
men/ and to seiyng y am made
as a iew: to wynne pe iewis/ to
hē pat bē vnder pe lawe. as y
were vnder pe lawe whanne y
was not vnder pe lawe: to wynne
ne hē pat were vnder pe lawe
to hē pat were wip out lawe.
as y were wip out pe lawe whā
ne y was not wip out pe lawe
of god. but y was i pe lawe of
crist: to wynne hē pat weren
wipoutē lawe/ y am made like
to syke mē: to wynne sike men/
to alle mē y am made alle py
ngis: to make alle mē saaf but
y do alle pingis for pe gospel: pt
y be made parten of it/ witen
ye not pt pei pat renen in a stadi
alle renen. but oon takep pe pis
so rene ye: pat ye maie ordeyn mā
pat strynep i fyt: abstenep hi
fro alle pingis. & pei take a cor
uptible crowne: but we han
vncorupt. ffor y rene so. not
as i to vncertyn ping. pus y fij
te not as betynge pe eir: but
y chastise my body & brynge it
i to seruage/ lest peraūture
whanne y preche to opere: y my
self be made reprouable

Brepen y wole pat ye wi
know: pat alle oure
fadris were vnder
conde. & alle passide pe see. &
alle were baptisid i moyses.

in pe clouds and in pe see/ and
alle eeten pe same spiritual mete
& alle drinken pe same spirit-
ual drynke/ per drinkē of pe spi-
ritual stoon: foleyngē hē & pe
stoon was crist/ but not i ful ma
nye of hē: it was wol plesant
to god/ forwhy per were cast-
doū i desert· but pese pingis bē
don i figure of us: pat we be
not couetevis of yuel pingis·
as per couetidē ney be ze maad
ydolatrevis as sume of hē: as
it is writū pe puple sat to ete
& drynke: & per risē up to plei-
ney do\we fornicacioū as sume
of hē didē fornicacioū: & pre
& twenty poushndis werē dede
i o day ney tēpte we crist as sū
me of hē tēptideū: & perishi
dē of serpentis/ ney grutlye
ze as sume of grutlydē: and
per perisshidē of a destrier: &
alle pese pingis befallidē to hē
i figure but per ben writū
to oure amōdyng: i to whom
pe endis of pe worldis ben co
mū/ forpi he pat gessip hī pt
he stondey: se he pat he falle
not/ tēptacioū take not zou:
but mānis tēptacioū, for god
is trewe whych shal not suf
fre zou to be tēptid: above
pt pat ze moū· but he shal
make with tēptacioū also pur
ynyce: pat ze moū suffre//
Wherfor ze most dere weye
to me: fle ze fro worshipyng
of maumetis, as to prudent
mē I speke: demē ze zou sif
pat ping pat I seie/ whep pe
cuppe of blessing which we ble
ssen: is not pe comunyng of
crists blood: & whep pe breed
which we breken: is not pe tak
ing of pe body of pe lord: for
we maniye bē o breed & o body.
alle we pat takē part of o
breed & of o cuppe/ se ze israel
after pe fleisch/ whep per pat
eeten sacrifices bē not parte
neris of pe aut: what pfor
seie I pat a ping pat is offrid
to ydols is ouy ping or pat pe
idol is ouy ping: but po ping
is pat heyene mē offrē: per
offrē to deuelis & not to god
but I wyle pat ze be maad felo
wis of fendis/ for ze moū not
drynke pe cuppe of pe lord: &
pe cuppe of fendis ze moū
not be parteneris of pe bord
of pe lord: & of pe bord of fe
ndis/ whep we han enye to pe
lord: whep we bē stregē yen
he: alle pingis bē leefful to
me: but not alle pingis ben
spedeful alle pingis bē leefful
to me: but not alle pingis edc
fien· no mā seke pat ping pt

is his owne: but yat ying yat
is of an ope, al ying yat is sold
i ye bocherie ete ye: asknige no
ying for cõsience ye erye & ye
plente of it: is ye lachis & if o
ny of ouy of hepene inõ cleyny
you to soper & ye wolé go: al yig
yat is set to you ete ye asknige
no ying for consience but if o
ny mã seiy yis ying is offerd
to ydols: wyle ye ete for hi yat
shewide it for cõsience & y sere
not yi cõsience: but of an ope
but wherto is my fredom de
med of an ope mãn? cõsience.
yfore if y take part wip grace:
what am y blasfemyd: for yat
yat y do yanckingis: yfor whe
y ye eten or dryken or don ony
oy ying: do ye alle yingis i to
ye glorie of god: be ye wiy on
tẽ stanãdre to iewis & to hepẽ
mẽ & to ye chirche of god: as y
bi alle yingis plese to alle mẽ
not seking yat yat is profi
table to nature men· yat yei
be mand saf

Be ye my folewers· as
y am of crist & bryen
y yise you· yat bi alle
yingis ye ben mynde ful of me:
& as y bitok to you my comaũ
dementis ye holdẽ; but y wole
yat ye wite: yat crist is heed
of ech mã but ye heed of ye
wõman: is ye man & ye heed of
crist: is god ech mã yiynge or pro
fesynge whanne his heed is hi
lid: defoulip his heed but ech
wyõmã yiynge or profesynge
whanne hir heed is not hilid: de
foulip hir heed· for is oon: as
if shee were pollid & if a wyõmã
be not kemed: be shee pollid,
& if it is foul ying to a wyõman
to be pollid· or to be maad bal
lid: hile shee hir heed· but a mã
shal not hile his heed: for he is
ye ymage & ye glorie of god· but
a wõmã is ye glorie of mã· for
a mã is not of ye wõmã: but
ye wõmã of ye mã & ye mã is god
not maad for ye wõmã: but
ye wõmã for ye mã yfor ye
wõmã shal hane an helping
on hir heed also for aũgelis·
nepeles nep ye mã is wip outẽ
wõmã: nep ye wõmã is wipout
mã i ye lord· forwip as ye wõ
mã is of mã: so ye mã is bi ye
wõmã but alle yingis ben of
god· deme ye you silf· bi se myp
it a wõmã not yeld on ye heed
to yie god: nep ye kynde it silf
techip us· for if a mã nurche
longe heer: it is shenesshipe to
hi· but if a wõmã nurche lon
ge heer: it is glorie to hir· for
heeris be yoniũ to hir for kene
ryng· but if ony mã is seyn

god

to be ful of strife: We han non
lyke custō·ne þ̄ þe churche of god
but þis thing þ̄ counsaile·not þ̄
lynge·þat ye come to gide not cō
to þe bete: but ī to worse/ firs-
for whānne ye come to gidere cō
to þe churche: þ̄ here þat di-vision
ās ben ī party þ̄ believe/ for
it behoueth ere-sies to be: þ̄ þei
þat be proued ben oppenly kno
wen ī you/ þ̄for whānne ye comen
to gidere ī to oon: now it is not
to ete þe lordis soper/ for-whi
ech nim bifor takip his soper to
ete/ ī oon is hungry: ī an oþ̄e
is drunken/ wherē ye han not ho
uses to ete ī drynke: or ye disp
ise þe churche of god· ī confūde
he þat han none: What shal
þ̄ seie to you: þ̄ prise you: but he
re in þ̄ prise you not ffor þis
ne taken of þe lord· þat thing
which þ̄ haue bitaken to you for
þe lord ihū· ī what nyht he was
bitraied: took breed ī dide þa
nkynges ī brak ī seide/ take
ye ī ete ye: þis is my body wh
ich shal be bitraied for you
do ye þis thing ī to my mynde·
also þe cuppe· after þat he hadde
soupid: ī seide/ þis cuppe is þe
newe testamēt ī my blood· do
ye þis thing· as ofte as ye shu
len drynke ī to my mynde· fin
as ofte as ye shulē ete þis bre
ed· and shulen drynke þe cuppe:
ye shulē telle þe dep of þe lord·
til þat he come/ þ̄for who ev
er-ip þe breed· or drynkep þe cup
pe of þe lord vnworpily: he shal
be guilty of þe body ī of þe blo
od of þe lord but preue man
hi silf: ī so ete he of þe ilke bre
ed· ī drynke of þe cuppe/ for he
þat etip ī drynkip vnworpily:
etip ī drynkip doom to hi· not
wisely demynge þe body of þe
lord· þ̄for among you many be
sike ī feble: ī many slepen ī
if we demedē wisely us silf:
we shuldē not be demyd but
while we be demed of þe lord·
we be chastised: þat we be not
dampnyd with þis world· þ̄for
my bretren whānne ye comen to
gidē to ete: abide ye to gidere
if oon man hungry: ete he at
home· þ̄ ye come not to gidē
ī to doom And þ̄ shal dispose
oþ̄e thingis: whānne þ̄ come

But of spiritual thing
is· bretren þ̄ wole þat
ye wiknowē ffor ye
witen þat whānne ye weren
hethene men: how ye were led
goyng to doumbe maumyne
tis þ̄for þ̄ make knowē to
you· þat no man spekinge
ī ye spirit of god: seip depar
ting fro ihū ī no man may

lere pe lord ihū: but in pe hoo
ly goost ꝑ diuise graces ꝑ ben:
but it is al oon spirit ꝑ diuise
seruyses ꝑ be: but it is al oon
lord ꝑ diuise wordynges ꝑ be:
but al is oon god pat wordyp
alle pingis i alle pingis ꝑ to
ech inn pe shewing of spirit
is ꝑoinī to profit pe word of
wisdom is ꝑoinī: to oon in spi
rit to an oꝑ pe word of kunny
ng: bi pe same spirit ffeip
to an oꝑ i pe same spirit to
an oꝑe: grace of heelyng in o
spirit to an oꝑe: pe wordyng
of vtues to an oꝑ: profecie
to an oꝑ: verry: knowing of
spiritis to an oꝑ: kyndis of la
ngagis to an oꝑ: expownyng
of wordis ꝑ oon ꝑ pe same spi
rit wordyp alle pese pingis:
departinge to ech bi hem silf
as he wole for as ꝑ is o body
ꝑ hap many mēbris ꝑ alle pe
mēbris of pe body whanne
pe ben many pe be oo body. so
also ꝑ for i o spirit alle we
be baptisid i to o body. eꝑ iewis
is eꝑ heyene eꝑ seruantis eꝑ
free ꝑ alle we be fillid wiꝑ
drynk i o spirit for pe body is
not o mēbre: but many if
pe foot seiꝑ for ꝑ am not pe ho
nd ꝑ am not of pe body not
ꝑfor it is not of pe bodye ꝑ if

pe ere seiꝑ for ꝑ am not pe ye
ꝑ am not of pe bodi not ꝑfor it
is not of pe body if al pe body
is pe ye: where is herynge ꝑ if
al pe body is hernig where is
smellinge but now god hap sett
mēbris ꝑ ech of he i pe body as
he wolde ꝑ if alle were o mēbre:
where were pe bodi but now
ꝑ ben many mēbris: but o body
ꝑ pe ye may not seie to pe hond.
ꝑ haue no nede to pi werkes or
eft pe heed to pe feet: ye be not
necessarie to me but myche more
po ꝑ ben seyn to be pe lowere
mēbris of pe body: be more we
defid ꝑ pilke ꝑ we gessen to be
vnwarpier mēbris of pe body:
we ꝑinē more honū to he ꝑ po
mēbris pat be vnhonest: han
more honeste for oure honest
mēbris: han nede of noon.
but god tempride pe body ꝑiuy
nge more worship to it to whō
it faillide: pat debate be not
i pe body but pat pe mēbris
be bisi i to pe same pingis ech for
oꝑe ꝑ if o mēbre suffeiꝑ ouy
pingis: alle mēbris suffre ꝑ wiꝑ
eꝑ if o mēbre ioyeꝑ: alle mem
bris ioyen to gidere ꝑ ye ben
pe body of crist ꝑ mēbris of m
embre, but god sette sūmen
i pe chirche first apostlis pe
seconde prime prophetis pe

pridde techeris · Afterward vtt
es, afterward graces of heling
is helpingis gouernalis kynd
is of langagis · interpretacoris
of wordis · whep alle apostolis
whep alle profetis? whep alle
techeris? whep alle vtteres · whe
p alle men han grace of heelin
gis · whep alle speken wip lan
gagis, whep alle expownen?
but sue ze pe bete gostly zifteis
& zit p shewe to zou a more
excellent weie

If p speke wip tungis of me
& of angels · & p hane not cha
rite: p am made as bras sou
nynge · or a symbal tynkynge,
& if p hane prophecie · & knowe
alle mistries · & al kunyng · & if
p hane al feip · so pat p meue
hilles fro her place · & p hane
not charite: p am noyt, & if
p departe alle my goodis i to pe
metis of poore men · & if p bitake
my body · so pat p brenne · & if p
hane not charite: it profitip
to me no ping · charite is pati
ent; it is benynge · charite enu
yep not, it doip not wickidly,
it is not blowin · it is not cone
ttouse · it sekip not po pingis
pat ben hise owne, it is not
stirid to wrappe · it penkip
not pinel · it joyp, joyep not
on wickidnesse · but it joyep
to gidere to trowpe it suffrip
alle pingis · it bileuep alle py
ngis, it hopep alle pingis · it
suffreynep alle pingis, charite
fallip nere doon, whep profeci
es shulen be voidid · ep langa
gis shulen ceesse: ep science sh
al be distroied, for apart we
knowen: & apart we profeci
but whanne pat shal come pt
is perfit: pat ping pat is of
party shal be anoidid, whanne
p was a litil child: p spak as
a litil child · p vnderstood as a
litil child · p ponte as a litil chil
but whanne p was made a man:
p anoidide po pingis pat weren
of a litil child · & we sen now
bi a mirrour · in derknesse: but
pane face to face, now p kno
we of parti: but pane p shal
knowe · as p am knowen. And
now dwellen feip hope & chari
te · pese pre · but pe moost of
pese is charite

Sue ze charite · lone ze
spiritual pingis: but
more pat ze prifecien,
And he pat spekip i tunge: spe
kip not to men but to god, for
no man herip, but pe spirit
spekip mistries, for he pat pro
fecip: spekip to men edifiacoun
& mouestring & comfortyng · he
pat spekip i tunge: edefiep hi

silf but he pat profecep: edefi
ep pe chuche of god / & p wole pat
alle ze speke in tũgis: but more
pat ze profecõ / for he pat profe
cep: is more pan he pat speki
ñ langagis / but peraũture he
expowne: pat pe chuche take
edificacõ · but now bei pe if
p mine to zou & speke ñ langages.
what shal p profite to zou: but
if p speke to zou: eþ ñ reuelacõ
eþ ñ sciencie · eþ ñ profecie eþ ñ te
ching / ffor po pingis pat ben
wipouten soule · & zeuep voices.
eþ pipe eþ harpe · but po zifen
distinccõ of sownpgis: hou
shal it be knowñ pat is signi·
eþ pat pat is trũpid: ffor if a
trupe zue an vncertep soũe: wh
o shal make hi silf redy to ba
tel: so but ze zifẽ an oppin word
bi tũge: hou shal pat pat is
seid be knowñ: ffor ze shulen
be spekynge ñ vepu / þ ben ma
ny kynds of langages ñ pis
world: & no ping is wipouten
vois · but if p knowe not pe ver
tu of a vois: p shal be to hi to
whom p shal speke barbar
ik & he pat spekip to me: shal
be barbarik soze for ze ben
louers of spiritis seke ze pat
pat ze be plẽteiouse: to edifi
cacõ of pe chuche / & þ for he
pat spekip ñ langage: pie pat

he expowne · ffor if p pie ñ tũge.
nip spirit pieý nip vnderstan
ding is wipouté fruyt / what
pãne: p shal pie ñ spirit: p shal
pié ñ mynde / p shal seié salm
ñ spirit: p shal seie salm also ñ
mynde / for if þ bieſſit ñ spirit:
who fillip pe place of an whot
hon shal he seie amẽ on pi bieſ
sing: for he woot not what pou
seist / for pou doist wel panck
yngis: but an ouer man is n
ot edefied · I p panke my goo:
for p speke ñ pe langage of alle
zou / but ñ pe chuche p wole spe
ke fyue wordis ñ my wit pat
also p teche oþ mẽ: þã ten pousý
dis of wordis ñ tũge · Bretheren
nie ze be mad childrẽ ñ wit
tis: but ñ malice be ze childrẽ.
but ñ wittis: be ze parfiẽ / for ñ
pe lawe it is wrutũ · pat ñ ope
tũgis & ope lippis p shal speke
to pis puple: & neþ so pei shulẽ
heere me · seip pe lord / þ for langa
ges ben ñ tokene not to feipful
mẽ: but to mẽ out of pe feip:
but profecies bẽ not to men
out of pe feip: but to feipful
mẽ þ for if al pe chuche come
to gidẽ ñ to oon · & alle mẽ spekõ
ñ tũgis · if idiotis eþ mẽ out
of pe feip entrẽ: whether pei sh
ulẽ not seie · what bẽ ze woode:
but if alle mẽ profeten · if

ony vnfeyfful man or idiot entre: he is correct of alle · he is
wisely demed of alle for pe hid
pingis of his hert ben knowin/
& so he shal falle doun on pe face:
And shal worshipe god & sye
we vnly: pat god is i zou/ wyt
pline vrigen · whanne ze come
to gide: ech of zou hap a salm·
he hap teching · he hap apocal:
po · he hap tige he hap expown
yng: alle pingis be pei doon to
edificacion/ whep a man speki
i tige: bi two me ep pre at pe
moste · & in partes · pat oon
interpte/ but if p be not an in
terptour: be he stille i pe chirch
e/ & speke he to hi silf & to god·
prophetis two pne or pre seie:
& ope wisely deme/ but if ony
ping be shewid to a sitter: pe
formie be stille/ for ze mori profe
cie alle · ech in hi silf: pat alle
me lirne · & al mone/ & pe spi
rits of profetis: ben suget to
profetis/ for whi god is not of
distencion: but of pees/ as in
alle chirchis of hooly men p
teche ¶ wpine i chirchis ben
stille/ for it is not suffrid to
hem to speke: but to be suget
as pe lawe seip but if pei wolde
ony ping lirne: at home axe
pei her hosebondis/ for it is vile
ping to a wom̃: to speke i chir

che wheper of zou pe word of
god cam forp: or to zou aloone it
cam: if ony man is seyn to be a
prophete or spirituel: knowe
he po pingis pat y write to zou·
for po be pe comandemetis of
pe lord & if ony man knowip: he
shal be vnknowin: pfor bripen
louie ze to profesie: & nyle ze for
bede to speke i tigis/ but be al
le pingis doon onestely and bi
dine ordre in zou

¶ Bripen y make pe gospel
knowin to zou: which
y have pchid to zou · pe
which also ze han taki · i which
ze stonde · also bi which ze shalen
be saued bi which resoun y have
pchid to zou if ze holden: if ze han
not bileued poolp/ for y bitook to
zou at pe bigynyng · pat ping
which also y have resyued · pat
crist was deed for oure sinnis · bi
pe scripturis · & pat he was buried
& pat he roos agen i pe pridde
day aft scripturis · & pat he was
seyn to cefas: & aft pese pingis
to eleuene/ afterward he was
seyn to mo pan fyue hundred
bripen to gide: of whiche ma
nye lyuid yit · but sume be deed
afterward he was seyn to iames·
& afterward to alle pe apostlis·
& laste of alle he was seyn also
to me: as to a deed born child/

for y am ye leste of Apostlis · yt
y am not worpi to be clepid a
postle: for y pursuyde ye chur
che of god but in ye grace of
god y am yat pung pat y am;
& his grace was not voide in
me: for y trauelide more plē
teuously pan alle pei; but not
y: but ye grace of god wip me
but whepr y or pei· so we han p
chid: & so ze han bileuyd & if
cst is pchid· pat he vood risen
fro deep: how sum sumē am
ong zou· pat ye azeirsing
of deed mē is not: & if ye aze
rising of deed mē is not· ney
crist vood azen fro deep; & if
cst vood not: oure pchyng is
veyn· oure feip is veyn; and
we be foundi false witnesse
of god· for we han seid witn
essing azeinʒ god· pat he reisi
de cst· whom he reisiide not:
if deed mē risen not azen for
why if deed mē risen not azē·
ney cst vood azen & if cst vood
not azen: oure feip is veyn &
zit ze ben i zoure synʒ & pānne
pei pat han diede i cst: han
perishid if i pis lif onely
we ben hopinge i cst· we be
more wrecchis pan alle mē
but now cst vood azē fro deep:
ye firste frupt of deed men;
for dey was bi a mā· & by an
an is risenyng fro deep and
as i adam alle mē dien: so i cst
alle mē schulē be quykenyd·
but ech mā i his ordre· ye firste
frupt cst· afterward pei pat ben
of cst· pt bileuyd i pe comyng
of cst· afterward an ende· whānne
he schal betake pe kingdom to
god & to pe fadir: whānne he sch
al avoide al pūschood & power
& vertu· but it behoueip hi to reg
ne: til he putte alle his enemy
es vndur his feet & at pe laste·
dey pe enemye schal be distroied·
for he hap made suget alle pin
gis vndur his feet; & whānne
he seip· alle pingis ben suget
to hi· wipoute doute out take
hi pat sugetide alle pingis to
hi. & whānne alle pingis ben
suget to hi: pānne pe sone of
hi self schal be suget to hi· pat
made suget alle pingis to hi·
pat god be alle pingis i alle pi
ngis; ellis what schulē pei do
pat be baptisid for deed men:
if i no wise· dede mē risē azen
wherto ben pei baptisid for hē·
& wherto ben we i perel eiry
owrey day y die for zoure glo
re breyren: which glorie y hane
i cst ihū oure lord if aft man
y hane fouʒte to beestis at efesy:
what profitip it to me· if deed
mē risen not azen: ete we &

orpuke we: for we shulen die
to morowe/ wyte ze be disseyned
for yuel speches distrien good
peples a wake ze nist nē. & up
le to do syne/ for sinnē han ig
norance of god: but to reuen
ce p speke to zou ¶ But sinnā
ten/ hou shulē deed mē rise
azen: or ¶ What manā body sh
ulē pei come/ vnwise nist. pat
ping pt p' sowist is not quyke
upe: but it die first/ and pat
ping pat you sowist. pou sow
ist not pe body pat is to come:
but a naked corn as of whete
or sū oye seedis/ & god zuiep to
it a body as he wole: & to ech
of seedis a propir body/ not
ech fleish is pe same fleish:
but oon is of mē. an oye is of
beestis. an oye is of bridis.
an oye of fisshis/ & heuēly bo
dyes ben: & erpely bodies bē
but oon glorie is of heuēly
bodies: & an oy is of erpely/
an oye clereuesse is of pe sunne
an oye clereuesse is of pe mo
one: & an oy clereuesse is ster
ris & a stevre dyffyr fro a stre
i clereuesse: & so pe resurrecciō
of dede mē/ it is sowū i corr
upcioū: it shal rise i vncorr
upcioū/ it is sowū i vnnobley:
it shal rise i glorie/ it is sow
ū in sikrumpte: it shal rise i

veutu/ it is sowū a beestiy bo
dy: it shal rise a spiritual body
if ý is a beestiy body: ý is also
a spiritual body. as it is wri
tū pe first mā adam was ma
de i to a lonle lyuynge: pe last
adam i to a spirit quykenynge
but pe first is not pt pat is a spi
ritual: but pat pt is beestiych.
afterward. pt pat is spiritual
pe first mā of erpe: is erpely
pe seconde mā of heuene: is
heuēlich/ such as pe erpely mā
is: suche bē pe erpely mē/ and
such as pe heuēly mā is: suche
bē also pe heuēly mē/ ý fore as
we han bore pe ymage of pe
erpely mā: bere we also pe ym
age of pe heuenly/ bri ý pen. y
seie pis ping/ pat fleish & blo
od moū not welde pe kingdō
of god/ ne ý corrupcioū shal
welde vncorrupcioū/ lo y seie
to zou ý myste of hooly pigh/ & alle
we shulē rise azen: but not
alle we shulē be changid in a
moment i pe twynklyng of an
ye. i pe laste trūpe. for pe tru
pe shal sowne: & deed mē shul
len rise azen wip onte corrupci
oū. & we shulē be changid. for
it behouey pis corrupticle ping
to clope vncorrupcioū: & pis ded
ly ping to putte awey vndedly
nesse but whanne pis dedly pig

ſhal dope vnſedfynneſſe: pañe
ſhal pe word be don pat is wri
tñ. dep is ſopñ up i victorie. dep
where is pi victorie. dep wher
is pi pricke: but pe pricke of
dep: is ſynne & pe vertu of ſyn
ne: is pe lawe. but do we pank
kingis to god. pat zef to us vic
torie: bi oure lord ihñ cſt. ¶for
my derewaye breyren. be ze
ſtofaſt & vnmouable. beynge
plēteouſ i werk of pe lord eñ
more wityngе pat zoure tra
uel is not vael i pe lord

But of gadeyngis of
money pat ben ma
d i to ſeyntis. as y
ordeynede in pe churchis of
galathie: ſo alſo zou do ze oday
of pe wouke. eche of zou kepe
at hym ſelf. keping pat pat
pleſip to hi: pat whane y com
e pe gadeyngis be not maad
& whane y ſhal be preſent. whi
che ye ze pren: y ſhal ſende
he bi epiſtlis to bere zoure
grace i to ierlñ. pat if it be
worpi. pat alſo y go: pei ſhu
le go wip me. but y ſhal com
e to zou: whane y ſhal paſſe
bi macedoune. forwhi y ſhal
paſſe bi macedoune. but per
aventure y ſhal dwelle at zou
or alſo dwelle pe wynt: pt ze
lede me whidur euer y ſhal
go. And y wole not now ſe zou
i my paſſing. for y hope to dw
elle wip zou awhile: if pe lord
ſhal ſuffre. but y ſhal dwelle
at efeſy: til to witſuntide. ffor
a grete doore & an oppn is ope
nyd to me: & many adūſaries
& if tymothe come: ſeze pat
he be wipout drede wip zou
for he wordip pe werk of pe
lord: as y. ¶for no mañ diſpiſe
hi. but lede ze hi fory i pees. pt
he come to me. ffor y abide hi
wip breyren. but breyren y ma
ke knowñ to zou of apollo. pt
y prede hi mpche. pt he ſhulde
come to zou wip breyren. but it
was not his wille: to come now
but he ſhal come. whane he
ſhal hane leyſer. ¶ Wake ze
& ſtonde ze i fey: do ze manly.
& be ze confortid i pe lord. & be
alle zoure pingis don i charite
& breyren y biſeche zou. ze kno
we pe hous of ſtephan. & of
fortunati & acaici. for pei be
pe firſte fruytis of acaie. &
i to mynyſtre of ſeyntis pei
han ordeyned he ſelf. pt alſo
ze be ſugetis to ſuche. & to
ech wordiſige to gidere & tra
uelinge. ffor y hane ioie i pe
plenee of ſtephan. & of fortu
nate & acaici: for pei fillide
pat ping pat faillide to zou

for pei hau refreishid boye my
spirit & youre, ꝑfore knowe ye he
pat be suche men me alle pe
chirchis of asie greten you wel
aquila & prisca wip her hous
eip chirche greete you mycke in
pe lord: at pe whiche also y am
herbard alle bretyren greten
you wel grete ye wel to gidere
i holy cos my gretyng bi pon
is hond if ony man loiep not
oure lord ihu crist: be he cursid
maran atha pe grace of oure
lord ihu crist: be wip you my cha
rite be wip you alle i crist ihu
oure lord amen ¶ The

Ffir pe auctour doon
paul worthy to mem
chries apistle of comfo
rt fro trouble in crist and he
prisep hem & exitiy to bete pa
ynis and showiy pat pei we
ren maad wary: but amen
did ¶ Jerom in his

exitiy

Paul apostle of ihu
crist bi pe wille of
god & tymoteie bi
oper: to pe chirche
of god pat is at corinthis wip
alle seyntis pat be i al acaie
grace to you & pees of god ou
re fadir and of pe lord ihu crist
blessid be god & pe fadir of oure
lord ihu crist: fadir of mercis and
god of al comfort which comfor
tip us i al oure tribulacoun: pat
also we mow comfort hem pat ben
i al drede bi pe monestingis by
which also we ben monestid of
god; for as pe passiouns of crist
be plenteiouse i us: so also bi
crist oure comfort is plenteiouse
& whep we be i tribulacoun: for
youre tribulacoun & heelpe eper
we be comfortid: for oure comfort
ep we be monestid: for oure
monestingis & heelpe which wor
chip i you pe suffrinig of pe sa
me passiouns whiche also we
suffren: pat oure hope be sad
for you wrinige for as ye ben
felowis of passiouns: so ye shu
lin ben also of comfort ffor
bretyren we wolin pat ye wite of
oure tribulacoun pat was don
i asie for ou man we weren
greued ouer mygt. so pat it a
mpide us zip to lyne but we
i us silf hadin answer of dey.
pat we trisse not i us but i god
pat verily deed me which dely
ueride us & delyuerip fro so
grete perelis: i to whoun we
hopen also zit he shal delyue:
while also ye helpe i pier for
us pat of pe persones of ma

my fauys: of pat thing pat is
ne panckingis ben don for us
bi many me to god for oure gl
orie is pis: pe witnessing of
oure conscience pat i simplenes
se & clenesse of god & not i fleysly
ip wisdom: but i pe grace of god
we ly nedi i pis world but mo
re plenteously to you & we wri
ten not ope pingis to you: pan
po pat ye han red & knowe & y
hope pat i to pe ende ye schuld
knowe: as also ye han knowe
us apart/ for we ben youre
glorie: as also ye ben oure i pe
day of oure lord ihu crist & in
pis tristing y wolde first
come to you: pat ye schuldi hane
pe seconde grace & passe bi you
i to macedoyne: & eft fro mace
doyne come to you & of you be
ledi i to iudee/ but whanne y wol
de pis ping: wiper y vse vnst
ydefastnesse: per po pingis pat
y penke y penke after pe flesch:
pat at me be it is & it is not/
but god is trewe for oure word
pat was at you is & is not is
not ye but is is in it/ for ihu
ihu crist pe sone of god which is
preched among you bi us bi me
& silvan & tymothe y was not
yis & is not: but is was in
hym/ forsoth hou many eche be
bihestis of god i pilke is ben
fulfilled

and pis for bi hym we seyen amen
to god to oure glorie/ so pei it is
god pat confermey us wip you in
crist & pe which god anoynted
us & which marked us & gaf
ones of pe spirit in oure hertis
for y depe god to witnesse azeins
my soule: pat y sparinge you
cam not ou to comithe/ not pat
we ben lordis of youre iope:
but we ben helperis of youre
fery for pozoir bilene ze stonde
and y ordeyne pis ping
at me pat y schulde
not come eftsoone in
heynesse to you for if y make
you sorp: who is he pat gladip
me/ but he pat sorewful of me/
& pis same ping y wroot to you
pat whanne y come y hane not
sorewe on sorowe of pe which
it behofte me to hane iope/ & y
trifte in you alle pat my iope
is of alle you/ for of mycele tribu
lacion & anguisch of herte y
wroot to you bi many teris n
ot pat ze be sorp but pat ze wite
what charite y hane more plen
teously in you for if oun
man hap made me sorewful:
he hap not made me sorewful
but apart pat y charge not
you alle/ pis blamyng pat is
made of many sufficip to hi
pat is siche oon/ so pat azen

ward ye may fortifie & comforte
left peradventure the patriarche
amad vnto: be lopynp bi mere
greete & henynesse/ for which
thing I bisecche you· that ye cõfer
me charite & to hij) fortyh per
for I wroot yiõ: that I knowe
your pue· wherof I alle thingis
ye be obedient/ ffor to whõ ye
han forgiuen ouy thing: also I
hane forgiue/ for I that I for
yaf· yif I forgaf ouy thing: ha
ne yoniõ for you i the persoone
of crist/ that we be not disceyu
ed of satanas for we knowed
his ponytiõ/ but whãne I wat
comiõ to troade for the gospel
of cist· & a dore was openyd to
me i the lord: I hadde not reste
to my spirit· for I found not
my broh trte/ but I ride to hẽ
fare wel: & I passide i to ma
cedonye/ & I do thankingis to
god that eie mere maktip us
to hane victorie i cist ihũ: And
sheewip bi us the odour of his
knowyng i ech place/ for we
ben the good odour of cist to god·
among pese that ben maad sa
ff: & among pese that perishõ
to ope swelp odour of deep in
to deep: but to the ope we ben
odour of lyf i to lyf & to pese
thingis: who is so able/ ffor
we ben not as many that don

mentrie bi the word of god: but
we speken of cleenesse· as of god·
before god in crist·

Begynnen we ythe eft to
one to prise us lif: or
whether we neden as
sumen pistlis of pyslinge/ to
you or of you/ ye be oure pistle·
writtũ i oure hertis: which is
knowũ & red of alle mẽ/ and
maad oppn for ye be the pistle
of cist: mynystride of us & wr
ittũ not wip enke/ but bi the
spirit of the lynynge god/ not
i stoupn tablis: but i fleischly
tablis of herte/ for we han such
trust bi cist to god· not that we
ben sufficient to penke ony
thing of us as of us/ but our
sufficience is of god which
also made us able mynystris
of the neiwe testamẽt: not bi
lettre but bi spirit/ for the lett
re sleep: but the spirit quyke
nep/ & if the mynystracioũ of
deep wrpte bi lettris i stoonpe·
was i glorie so that the childrẽ
of israel mpztẽ not biholde i
to the face of moyses: for the
glorie of his cheer· which is
amoridi/ hon shal not the my
nistracioũ of the spirit be more
i glorie/ for if the mynystraci
oũ of dampnacioũ was i glori:
mypche more the mynystriõ of

rightwisnesse is plentenousse in
glorie for wep pat pt was deer:
was glorified i pis part for pe
excellet glorie & if pat pt is a
nowdw was bi glorie. myche in
oure pt pat dwellip stille is in
glorie, pfore we pat han sicke
hope: vsen myche trist & not as
moises lepde a vept on his face
pat pe children of israel schulde
not biholde i to his face which
veil is anowdid. but pe wittis
of hē ben astonyed for i to pis
day: pe same veil i redyng of
pe olde testamet dwellip not
schewid. for it is anowdid i crist
but i to pis day whane moises
is red: pe veil is put on her
hertis but whane israel sch
al be cōuertid to god: pe veil sch
al be doon awey & pe spirit
is pe lord & where pe spirit
of pe lord is: pere is fredom/&
alle we pat wip oppn face
seen pe glorie of pe lord: ben
transformed i to pe same ym
age: fro clerenesse i to clere
nesse as of pe spirit of pe lord
Therefore we pat hane pis
administracion: as pis pt
we han getil mey: faile
we not. but do we awey pe
pryppingis of schame not
walkinge i sutil gile neyer
doynge anoutrie bi pe word
of god: but in schewing of pe
treupe commēdinge us silf to ech
cōscience of mē: bifor god/for
if also oure gospel is kyneriū
i pese pat perischē it is kyne
riū/ i wiche god hap blend pe
soules of vnfeiphful mē of pis
world pat pe lyytinyg of pe gos
pel of pe glorie of crist which is
pe ymage of god: schyne not/
but we preche not us silf: but
oure lord ihū crist & us your
seruantis bi ihū for god pat
seide lizt to schyne of derknes
is: he hap zone lizt i oure her
tis to pe lizt nyge of pe science
of pe clerenesse of god i pe face
of ihū crist/& we han pis treasor
i vertil vesseis: pe pt pe worpi
nesse be of goodis vtu & not
of us i alle pingis we suffrid
tribulacion: but we be not an
gwysched or annoyed/we be
maad pore: but we lacken
no ping/we suffrē persecu
cion: but we be not forsaku
we ben maad lowe: but we be
not confoundid we ben maad doū:
but we perischen not/ & euer in
ore we berpu aboute pe slayng
of ihū i oure body: pat also pe
lizt of ihū be schewid in oure
bodies. for euer more we pt lyuē;
ben takū i to dep for ihū pat
pe lizt of ihū: be schewid in

oure deth flesh for deep wax
dyp vs: but lift in zou & we hã
pe same spirit of feip: as it is
writtn: I hane bileued: I hane
spoke. & we bilenẽ: wer fore al
so we speken: witinge þ he
pat reisede ihũ: shal rise reise
us wip ihũ & shal ordeyne wi
zou: & alle pingis for zou: pat a
plẽteuous grace by many pa
rinings: be plẽteuous i to pe
glorie of god: for which ping
we failen not: but pough oure
vtter mã be corrupted: nevele
pe ynev mã is reneued fro da
y to day: but pat lijt ping of
oure tribulacion pat lastip no
ip but as it were by a moment
wrecchey i us ouer mesure an
eũlastinge birden i to pe hyzn
esse of glorie: while pat we bi
holden not po pingis pat be
seyn: but po pat ben not seyn.
for po pingis pat ben seyn be
but duryng for a schort tyme
but po pingis pat ben not se
yn ben euerlastinge

and we witen pat if
oure erpely hous of
pis dwelling be disso
lued: pat we han abiding of
god an hous not made bi hon
dis eũlastinge i heuenes. for
wip i pis ping we mornẽ: co
uetynge to be cloped aboue
wip oure dwelling which is of
heuene. if nevele we be foldi
doped: & not naked. for wip we
pat ben i pis tabernacle: fore
wen wippine: & be heuped for
pat we wolde not be spoiled:
but be doped aboue: pat pe lif
ping pat is dedip: be swolpip
of lif. but who is it þ makip
us i to pis same ping: god pat
zaf to us pe erues of pe spirit
for we be hardy algatis & wi
ten pat wp pe while we ben i
pis body: we goen i pilgrimage
fro pe lord. for we walken bi
feip: & not bi cleer sijt but
we be hardy & han good wille
more to be i pilgrimage fro pe
body: & to be preent to god. and
for we studie wheip absent
wheip preent: to plese hi. for
it behowep us alle: to be shewed
bifore pe trone of cri pat
eiip mã telle pe propre pingis
of pe body as he hap doon: eip
good eip yuel. for we witinge
pe drede of pe lord conceilen
mẽ: for to god we ben opyn.
& I hope pat we ben opyn also
i zour consciences we commẽden
not us silf eft soone to zou:
but we zinẽ to zou occasion to
haue glorie for us pat ze haue
to hẽ pat glorien i pe face: and
not i pe herte. for ouh we bi my

nde passion: to god/ exper we ben
lobre: to zou/ for pe charite of
crist drynep us/ gessing pis pi
ng·· pat if oon oped for alle =
pane alle were ded & ek ded
for alle pat per pt lyue·lyue not
now to hi self: but to hi pat die
de for hem & rose ayen pfor we
fro pis tyme knowen no man
after pe flesh/ pouz we knowed
ek after pe flesh: but now we
knowen not pfor if oup nowe
creature is i ek: pe olde pingis
ben passid· & lo alle pingis ben of
god which reconciliide us to hi
bi ek: & zaf to us pe seruyce of
reconciling/ & god was ceri
reconciliynge to hi pe world =
not rettynge to hem her gil
tis & putide in us: pe word of
reconciliyng pfor we vsen m
essage for ek: as if god monest
bi us we biseche for ek: be
ze reconciliid to god god pe fa
dir made hi sinne for us: whi
chkneiy not sinne· pat we sul
uden be maad rigtwisnesse
of god in hym

But we hepuige monest
ten: pat ze resseue not
pe grace of god i veyn
for he seip in tyme wel plesing
ge y hane herd pee: & i pe day
of heelpe y hane helpid pee
lo now a tyme acceptable: lo
now a day of heelpe zine we to
no mi oup offencion· pat oure
seruyce be not repned but i alle
pingis zine we us lik as ye mi
nistris of god· i mychie pacien·
i chastiseiis· i nedis· i angiis·
i bestingis· in prisonis· in
disseisionis· wip ine· in trauelis·
i wakingis· in fastingis· i chas
tite· in kunynge· i long abidyng·
in swetnesse in pe hooly goost·
in charite not feynid i pe word
of treupe· i pe vertu of god· by
armeris of rigtwisnesse on pe
rigt half· & on pe left half· bi
glorie & vnoblei· by yuel fame &
good fame· as disseyueris and
treue men· as pei pat ben vn
knowen· & knowen· as medipu
ge· & lo we lyuen· as chastised·
& not maad ded· as sorewful·
ete more iopynge· as hanpge no
de· but makinge many me riche
as no ping hauynge· & weldyn
ge alle pingis ¶ a ze corinthis
oure mouy is oppyn to zou· oure
herte is alargid· ze be not aug
wisthid i us· but ze be augwis
thed i zoure swarnesses· & p
seie as to sonis· ze pat han pe sa
me reward· be ze alargid· wpie
ze bere pe zok wip vnfeiyfiul
me· for what partyng of rigt
wisnesse wip wicchednesse· or
what felouschipe of lizt to der

knesse & what acordyng of ꝑ
to belial or what part of a feyt
ful: wyp ye vnfeythful & what con
sent to ye temple of god wyp ym
ymages. & ye ben ye tẽple of ye
lyuynge god: as ye lord seyd for
y shal walke among hem & y
shal be god of hẽ & ye shule
be a peple to me, for which pig
go ye out of ye mydell of hem:
& be ye departed seyd ye lord &
touchyng not vnclene pyng: &
y shal resseyue you, & shal be
to you to a fadir & ye shulen
be to me in to sones & doughtr
es seyd ye lord almyghty

Wherfore most derewoꝑ
bryden we pat hauyng
biheestis: clẽse we us fro
all filpe of ye flesh & of ye
spirit doynge holynesse i
ye drede of god. take ye no
we han hurt no mã we han
apeyred no mã we han bigil
ed no mã y seye not to youre
condempnyng for y seide before
pat ye ben i youre hertis: to die
e to gydere & to lyue to gydere
mycche trist is to me anentis
you: mycche glorying is to me
for you, y am filled wyp comfort
y am plẽteuous i loye in al
oure tribulacion, for whanne
we were comen to macedonye:
oure flesshly hadde no reste
but we suffreden al tribulacion
wyp out for fryngis: & drede
wyp ynne, but god pat comfortyp
meke mẽ: comfortede us in ye
comynge of titus, & not onely
i ye comyng of hi: but also i
ye comfort in which he was com
forted i you, telynge vnto youre
desire, youre weepyng, youre
loue for me: so pat y ioiede more
for youre sorowe y made you sory i
a pistle: it rewyp me not, pouꝝ
it rewide seyng pat pouꝝ pilke
pistle made you sory at an hour:
now y haue joye not for ye wer
en made sorowful, but for ye
were made sorowful to penan
ce, forwhy ye ben made sory
after god: pat in no pyng ye suf
fre peryment of us, for ye sorow
we pat is after god worchip ye
man i to stedfast heelpe, but
sorowe of ye world: worchip dep
ffar lo pis same pyng pat ye be
sorowful after god: hou mycche
bisynesse it worchip i you, but
defendyng, but indignacion, but
drede, but desire, but loue, but
venyaunce: in alle pingis ye han
yoni you silf to be vndefoulid
i ye cause. for pouꝝ y wroot
to you: y wroot not for hi pat
did ye iniurie, nep for hi pat
suffrede: but to shewe oure
bisynesse which we han for you

Dilecte hẽ ꝑ y
shal

yifor god/ perfor we ben comfort
id bint ī youre comfort made plē
tenously/ we sopedē made ou pe
rore of trūe: for his spirit is ful
fillid of alle yon: & ye gladede
ony pūg amentis hi of yon: y
am not āfondid/ but as we ha
n spoke to yon alle pingis: so al
so oure glorie pat was at trūe
is maad treupe/ & pe mywardu
esse of hī be made plēteuously
i yon. whiche hap i mynde pe
obedience of yon alle: how wit
ded & trēbling ye resseyuedē
hym y hane sope: pat in alle
pingis y triste in yon

Bint bryden we make ku
ownī to yon pe grace of
god. pat is yonnī i pe
chirchis of macedonye pat in
mychie assaying of tribulacoū:
pe plentee of pe sope of hem
was & pe hyeste point of hem:
was plēteuouse i to pe riches
is of pe simpleuesse of hem.
for y bere witnessing to hem:
aft' mypt & abone mypt per we
ren wilful wip mychie monest
ynge bisechinge us pe grace &
pe compayng of mynistreīge:
pat is maad to hooly men &
not as we hopidē. but per ya
ven hē silf first to pe lord af
terward to us. bi pe wille of
god so pat we preden fite. pt
as he bigan: so also he parfour
me ī yon pis grace: bint as ye
abondoil ī alle pingis. ī feip. ī
word & knowing. & al bisynesse
made ou & ī youre charite unto
us: pat also ī pis grace ye abo
nder. y seie not as comandōnge:
bint bi pe bisynesse of ope mē
apprenyng also pe good wit of
youre charite/ & ye witē pe gra
ce of oure lord ihū crist. for he
was maad nedy for yon whā
ne he was riche: pat ye schul
den be maad riche bi his nedy
nesse. & y yive conseil ī pis pig
for pis is profitable to yon.
pat not onely han bigiine to
do: bint also ye bigiine to have
wille fro pe former yeer bint
now perfourme yee ī deede. pt
as pe distrecion of wille is
redy: so be it also of parfour
nyng of pat pt ye han: fro pe
pe wille be redy: it is acceptid
aft' pt pat it hap. not aft' pat
pt it hap not. & not pat it be
rempcion to ope mē: & to yon
tribulacoū bint of eueuesse. ī
pe pslent tyme: youre abūda
ūce fulfille pe mysse of hem
pat also pe abūdāūce of he:
be a fulfilling of youre mys
se: pat euenesse be maad: as
it is writī/ he pat gaderide
mychie was not encresidde. &

he pat gadereth lite: hadde not
lesse: & pe pankingis to god. pat
zif pe sanne bispuesse for zou in
pe herte of titte. ffor he resseyue
de exortacoũ: but whãne he w
as bisier: bi his wille. he wete
fay to zou: & we sten wip hym
abrod. whos preching is i pe gos
pel bi alle chirchis, & not onely.
but also he is ordeyned of chir
chis. pe felowe of oure pilgri
mage i to pis grace pat is my
nistrid of us to pe glorie of pe
lord. & to oure ordeynied wille.
eschewyng pis pingis. pat no m
an blame us. i pis plentee pt
is mynistrid of us to pe glorie
of pe lord. ffor we purueiẽ go
od pingis. not onely bifor god:
but also bifore alle mẽ. for we
sentten wip hẽ also oure broy:
whom we haue pued i many
pingis ofte. pat he was bisy
but now much bisier: for my
che tist i zou ey for tite pat is
my felowe & helpere i zou: ey
oure bretyren apostlis of pe chir
chis of pe glorie of crist. pfor sche
we ze i to hẽ i pe face of chirch
is: pt schewyng pt is of zoure
charite. & of oure glorie for zou
or of pe mynistrie pat
is made to hooly mẽ.
it is to me of plente
to write to zou; for p knowe

zoure wille: for pe wiche p ha
ne glorie of zou amongis mace
doupes; for alle acaie is redy
for ayeer passid. & zoure lone
hap stirid fil manye. & we ha
ue sent bretyren. pat pis ping pt
we glorien of zou: be not anoi
ntid i pis party; pat as p seide
ze be redy; left whãne macedo
upes comẽ wip me. & fynden
zou vnredy: we be schamed. pt
we seie zou not i pis ping sub
stance; pfor p gesside necessarie
to pie bretyren: pat pei come bi
fore to zou; & make redy pis bi
hijt blessing to be redy: so as
blessing. & not as auerise. for
p seie pis ping; he pat sowip
scarsely: schal also repe scarse
ly; & he pat sowip in blessingis.
schal repe also of blessingis
ech man as he casside i his her
te: not of heynesse or of ne
de. for god loiey a glad gure
re. ¶ and god is mijty: to
make al grace abonde i zou,
pat ze i alle pingis euẽ mare
han al sufficiencie. & abonde
i to al good werk as it is writ
tẽ. he delyde abrood. he zaf
to pore mẽ: his rytwisnesse
dwellip wip outẽ ende. & he
pat mynistrip seed to pe sow
ere: schal zive also breed to
ete; & he schal multiplie zoure

seed. And make myche pe encre
essings of fruytes of youre
rightwisnesse, pat i alle pingis
ye made riche: wax̄ plente
nous i to al simplenesse whi
ch wordchip vi us: doyng of
pankingis to god. for pe mi
nistre of pis office. not onely
fillip po pingis pat failen to
holy me: but also multiplie
ep multip pankingis to god.
vi pe pruyng of pis mynyste
re which glorifieu god in
pe obedience of youre knowle
chyng i pe gospel of crist: & in
simplenesse of comunicacion
i to hem & in to alle. & in pe vi
sitying of he for you pat desi
reu you for pe excellent grace
of god i you. & pankingis
to god of pe fruyt yifte of hym:
pat may not be told

ud. y my self poul bis
che you vi pe mylden
esse & softnesse of crist
which i pe face am meke am
ong you: & y absente yfte i you
for y pre you: pat left y present
be not bold vi pe trist i which
y auisse to be bold in to
sinne pat demen us: as if we
wandren after pe flesshy. for
pe armures of oure knyghth
od ben not flesshly: but myg
ty vi god to pe distruccion of
strongis. and we distrieu co
nsels & al hynesse pat hizep it
self azeyn pe science of god. &
drynge in to caption al vndur
stonding i to pe seruyse of crist
& we han redy to venge al vn
obedience: whanne youre obedi
ence shal be fulid. for ze pe pin
gis pat ben after pe face if ony
man tristy to hi self. pat he is
of crist: penke he pis ping eft
ameuns hi self. for as he is
crist: so also we. for why if y
shal glorie ony ping more of
oure power which pe lord yaf
to us in to edifying. & not f
to youre distruccion: y shal
not be shamed. but pat y be
not gessid. as to feye you vi
epistlis. for wist per seien. pat
pe epistlis ben greuous & stro
ugis. but pe presence of pe body
is febel. & pe word wanpi to be
despisid: he pat is suche con
penke pis. for suche as we ab
sent be i word vi pistlis. suche
we ben present i dede. for we
dare not. putte us among. or
comparisid. we us to sumē pat
commendē hem self. but we
mesurē us i us self. & compari
sonē us self to us. for we shulē
not have glorie ou mesure:
but vi pe mesure of pe reule
which god mesurede to us. pe

for we walkyng i flesshly: fiht
not after flesshly

mesure pat stretchip to zou for
we oustretchen not fayr vs. As
not stretchynge to zou for to zo
u we came i pe gospel of crist:
not glorynge ou mesure i ope
menys trauels. For we han ho
pe of youre feip pat wexip in
zou to be magnified bi oure
reule i abundance. Also to pche
i to po pingis pat ben bizon
dis zou: not to hane glorie i
ope mans reule. i pese ping
is pat be made redy. he pat
glorip: hane glorie i pe lord
for not he pat comendip hi
silf is prpd: but whom go
d comendip

I wolde pat ze wolden suff
re a litil ping of myn vnwi
dom: but also suffrete ze me.
ffor y lone zou bi pe lone of
god. for y hane spousid zou
to oon husbonde: to zelde a
chast virgyn to crist. but y dre
de lest as pe serpent disceyu
ede eue wip his sutil fraude.
so youre wittis ben corrupt.
& fallen doun fro pe simplenes
pt is i crist. for if he pat com
ep. pchip an op crist. whom we
pchiden not. or if ze take an
op spirit. whom ze token not.
or an op gospel. which ze res
ceyuede not: rizth ze schulden
suffre, for y weene. pat y hane
don no ping lesse pan pe grete
apostlis. for pouz y be vnkunnid
i word: but not i knowyng. for
i alle pingis y am opyn to zou
ward. wherep y hane doon sikir me
kinge my lif: pat ze be enhaun
sid. for freely y pchide to zou pe
gospel of god: y made makid
ope chirchis: & y took soldis to
youre seruyce. & whanne y was
among zou & hadde nede: y
was chargeouse to no man.
for brispen pat came fro macedo
nye fulfiliden pat pat faulide
to me. & i alle pingis y hane
kept & schal kepe me wip out
charge to zou. pe treupe of crist
is i me: for pis glorie schal not
be broku i me i pe cuntreis of
acaie wiy? for y lone not zou:
god woot. for pat pat y do: &
pt y schal do. is pt y write awey
pe occasiou of hem: pat wolen occa
sion. pat i pe ping. which pei
glorie: pei be foundi as we. for
siche false apostlis. ben treche
rouse werkmen. & transfigur
yn hem i to apostlis of crist. & no
wondir. ffor satanas hym
silf transfiguriip hi i to an
angel of lizt. pfor it is not
grete: if his ministris ben
transfigurid. as pe ministris
of rizthwisnesse. whos ende
schal be after her werkis. eft

y seie: lest any man gesse me
to me vnwise/ellis wise ye me
as vnwise: yat also y yaue glor
ie alitl what/ yat yat y speke:
y speke not after god/ but as
i vnwisdom: i yis substance
of glorie/ for many mē glorien
after ye flesch: i y shal glorie
for ye suffrē gladly vnwise m
en: whane ye sif ben wise/
for ye suffreyne yf any man dry
ney zou i to seruage· if any m
an deuouryp· if oup mā taky
if any mā is enhauncid· if any
mā smyty zou on ye face/ bi
vnobleip y seie: as if we were
sike i yis party: in what ping
any mā dar· i vnwisdom y se
ie: i y dar yei ben ebreiis: i
y yei ben israelitis: i y yei
ben ye seed of abraham: i y
yei ben ye mynistris of crist: i
y as lesse wisse y seie: y more
in sul many trauels· i plonis
more pletenously· i wondis
above mesure· in deepis ofte
tymes: y resseyuede of ye iew
is· fyue sypes fourty strokes:
son lesse: pries y was betn wit
zerdis: onys y was stonyd:
pries y was at ship breche:
nyt i a day y was i ye depy
nesse of ye sei in weies ofte·
i perelis of floodis· i perel
s of yeues· in perelis of kyn·

n perelis of hepene mē· in pe
relis i citee· i perelis i desert· i
perelis i ye see: in perelis amo
ng false bryden: in trauel i
nedynesse: i many wakingis
i hungir in pirst: i many fas
tingis· i cold i nakidnesse
wip outē po yingis yat dē wit
out fay· myn eche dayes tra
uelyng· is ye bisynesse of al
le chirchis: who is syk: i y
am not syk: who is maid
ri: i y am not brent/ if it
bihouey to glorie: y shal glo
rie in po yingis yat ben of
myn infirmyte· god i ye fa
dir of our lord ihū crist· yt
is blessid i to worchis: woot
yat y lie not/ ye pnost of da
mask· of ye king of ye folk
aretie: kepte ye citee of da
masenes to take me· i bi a
wyndow i sloop y was latoñ
doñ bi ye wal: and so y asca
pide hise hondis

If it bihouey to yaue glo
rie: it spedip not/ but y
shal come to ye visiouns
and to ye reuelacions of ye
lord/ y woot a man i crist yat
bifore fourteene zeer· whep i
wooy· whep out of ye body y
woot not· god woot: yt sich
a man was rauyshid til to ye
pridde heuene· i y woot sich

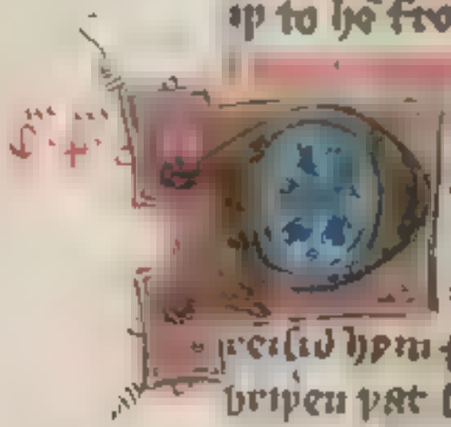
man · whether in body or out of
body · I noot god woot: that he
was rauysshid into paradis
& herde preyng wordis: whi
che it is not leneful to man
to speke · for sche maner pi
ngis I shal glorie: but for
me no ping · no but in myn
sikenyssis for if I shal wi
lne to glorie: I shal not be
vnwise/ for I shal seie treu
ye/ but I spare · lest ony ma
gette me on pat ping pat he
seep in me or herip ouy ping
of me/ & left pe greetenesse
of reuelacionis enhaunse me
& pide: pe prick of my flesch
is an angel of sathanas to
youn to me · pat he buffete
me/ for which ping preie I
pide pe lord: pat it shulde
go awey fro me · & he seide
to me/ my grace suffiseip to
pee/ for vertu is parfitly ma
ad in infirmyte · pfor gladly
I shal glorie in myn sikenys
sis: pat pe vertu of crist dwelle
in me for which ping I am
plesid in myn sikenyssis · in
disespiyngis in nedis · in persi
cucionis · in anguyssis for crist
for whanne I am sike: pan
I am mygti/ I am made vn
witty: ye constreynedi me
for I ougte to be commendid of
youn/ for I vide no ping lesse
pan pei · pat ben apostlis a
boue man/ pouy I am nouyt:
neyeles pe signes of my apos
tlehed ben made on youn in al
pacience · & signes & grete wo
ndris & vertues · & what is it
pat ye hadden lesse pan oper
chirchis: but pat I my self
greuyde youn not: forgiueye
to me pis wrong ¶ lo pis
pridde tyme I am redy to co
me to you: & I shal not
be greuous to youn · for I seke
not po yingis pat ben youre:
but youn · for neyl sones owen
to treesoure to fadir & modir:
but pe fadir & modir to pe so
nes/ for I shal yiue moost wil
fuly: & I my self shal be youn
abone for youre soulis · pou I
more lone youn · & ye lesse louyd
but be it I greuyde not youn: but
whanne I was wiki I took youn
wip gile/ whether I disceyuede
youn · bi ony of he which I sente
to youn · I pide tite: & I sente
wip hi titus · whether tite bigili
de youn · whether we yede not in
pe same spirit · whether not in
pe same steppis/ ¶ lo tynne ye
wenen pat we shulen excuse us
anentis youn bifore god in crist
we speken/ & moost deere bri
ren: alle pingis for youre edi

fiyng but y drede · left whan
ne y come: y shal fynde you
not suche as y wole · & y shal
be foundē of you · suche as ye
wolē not · lest paraūture
strynges · envies · wrathynes
sis · dissencions & detracciōs ·
pryuy speches of disdain bolnyng
is bi pride · debates ben among
you: & lest eft soone whanne y
come · god make me low amē
ge you: & y bewepe manye of
hem yat bifore synneden & han
not penance on ye vncleānesse
and fornicacion · and vnchast
ite yat yei han don

To yis pridde time: y
come to you: & in ye m
ouy of twoyne or of
ye witnesse: eiy word shal
stande: y seide bifore & seie bi
fore as present twices & now ab
sent: to hē yat bifore han syn
neden & to alle oye: for if y come
eftsoone: y shal not spare:
whey ye seken ye preef of pt
crist yat speki in me: which
is not febel in you: for yoiy he
was crucified of infirmyte:
but he lyuey of ye vertu of god
for wiy also we ben sik in hym:
but we shuld lyne wiy hym of
ye vertu of god in vs · Asaie you
silf if ye ben in ye feip: ye you
silf pne · whey ye knowē not
sile: for crist ihū is in you · but
if hap ye ben repuable · but y ho
pe yat ye knowē · yat we be n
ot repuable: & we pieu ye lord ·
yat ye do no ying of yuel: not
yat we seme pued: but yat ye
do pt yat is good: & pt we ben
as repuable: for we moū no
ying azeny trewye: but for ye
trewye · for we lopen whanne
we ben sike: but ye ben mych
& we pipeu yis ying your per
fecciōn: pfor y absent write
yese yingis · yat y present do
not hardere bi ye power wh
ich ye lord yaf to me in edificaci
oū: & not in to your destruc
oū ¶ Brethren heny forward
rope ye · be ye parfit · exorte ye
vnderstonde ye ſ ye same yig
hane ye poos: & god of poos
& of loue shal be wiy you: gre
te ye wel to gidere in hoolynes ·
alle hooly men greten you wel
ye grace of oure lord ihū crist ·
& ye charite of god · & ye comy
nyng of ye hooli goost: be wi
alle you amē ¶ Here endiy
[illegible]

Galathies ben grekis
yei token first of ye
postle: ye word of
trewye · but aftir his going

alway yet weren tempted of
false apostlis: pat pei were
turned ĉ to salve & accusinge
ī: pe postle azen clepip hem
to pe feip of trewpe: & writ
ip to he fro offesing ¶ Here



oule pe apostle n
ot of mē ne bi m
an. but by ihū cst
& god pe fadir · pt
reisid hym fro dey & alle pe
bripen pat ben wip me. to pe
chirchis of gl galathie grace
to zou & pees of god pe fadir:
& of pe lord ihū cst · pat zaf hi
silf for oure synes: to delyu
us fro pe pſent wicki world
bi pe wil of god & oure fadir:
to whom is worship & glorie
ī to worldis of worldis amen
¶ I wondir pat ye sone so so
one ze be pus moued fro hi
pat clepide zou ī to pe grace
of cst: ī to anoy euāgelie
whiche is not an oye: but pt
yer ben some pat troubliy
zou · & wolen mystirne pe
euāgelie of cst · but pouz we
or an āngel of heuene pchid
to zou bisidis pat pat we hā
pchid to zou: be he acursid,
as y hane seid bifor: & now
eftsoone y seie, zif ony pre
che to zou bisidis pat pat ze
han vndirfongen: be ye acur
sid for now whey wōldi y mi
or god: whey y seche to plese
men: zif y plesid zit men: y
were not cst seruānt: for bri
pen y make knowe to zou · pe
euāgelie pat was pchid of
me: for it is not by mā: ne y
toke it of mā ne lernede: but
bi reuelacoū of ihū cst · for
ze han herd my cōuersacoū sī
tyme ĉ pe iurie: & pat y purſu
ed passingly pe chirche of god
& fauzt azen it: & y profyti ī
pe iurie aboue many of myn
eueneldes ĉ my kynred: and
was more abūdantly a feleuer
of my fadiris tradicōnes but
whānne it plesid hi pat depart
id me fro my modir wombe
& clepide bi his grace · to schew
his sone ĉme · pt y schulde pre
che hi among pe hepene: and
on y drowz me not to fleisshe
& blood: ne y cam to ierusalē to
pe apostlis: pat were to fore me
but y went ĉ to arabie · & eft
soones y turned azen in to
damask: & sip pre zeer · aft y
y cam to ierusalē · to see pet: &
y dwellid wip hi fiftene day
es · but y sawz noon of of
pe apostlis: but iames oure
lordis brop: & pese pingis wri
ite y write to zou: lo to for

god pat y lie not, afterward
y came i to pe cotis of syrie & cy
licie · but y was vnknowen vn
face to pe chirchis of iudee: pt
were i crist & yei hadde oonly
an herynge · pat he pat pursu
ed us sum tyme: pei hiri now pe
feip · agen? which he sauyt sum
tyme · & ine yei glorifiide god
[illegible] nd up fourteen yeer
[illegible] after. eftsoones y went
[illegible] te up to ierusalem wip ba
rnabas · & took wip me tite · y
went up vn revelacion & sta
de wip hem pe euangelie: whi
che y pche among pe hepen: &
vn hem silf to pese pat seemeden
to be sumwhat: lest y rune or
hadde rune i veyne · & noper
tite pat hadde be wip me whi
le he was hepene: was comp
elled to be circumcisid but for
false bryden pat were brouyt
ine · which entered to aspie
oure fredom · which we han
i ihu crist: to bryng us i to ser
uage, but we yine no place to
subiection: pat pe treupe of
pe gospel shulde dwelle wip
you ¶ but of pese pat seemede
to be sumwhat: whiche yei wer
en sumtyme · it pertenip not to
me for god takip not pe perso
on of man: for yei pat seemede
to be sumwhat: yaue me no ping

but agenward · whanne yei had
de seyn · pat pe euangelie of ipu
cie was youe to me: as pe euan
gelie of circumcision was youn
to petir: ffor he pat wrouyte
to petir i apostelhed of circum
cision: wrouyte also to me among
pe hepen · & whanne yei hadde
knowe pe grace of god pt was
youe to me: iames & pet and
oon which were seyn to be pe
pileres · yei yauen rytpau of
felowship to me & to barnabas
pat we among pe hepen: & yei
i to pe circumcision oonely pat
we hadde mynde of poore men
pe whiche pnig: y was fulbi
sy to doon · but whanne petir
was come to antiochie: y agen
stood hi i pe face · for he was
worpi to be vndirnomen. ffor
bifor pat yei camen cumen fro
iames: he eete wip pe hepen
men but whanne yei weren
come he wip drowy & depart
id hi: dredynge he pat were
of circumcision: & pe opir iewis
assentid to his feynyng: so pat
barnabas was drawe of he i to
pat feynyng · but whanne y sa
wye pat yei walkide not rytly
to pe treupe of pe gospel: y se
ide to petir bifor alle men: yif
y pat art a iew · lyuest hepe
nisch · & not iewisch: hou constre

yneſt you heyen men to become
ſerwis: we ſerwis of kynde & not ſynful men of ye ꝓ heyene·
knowen yat man̄ is not iuſtified of ye werkis of lawe: but
bi ye feiꝑ of ihū cꝛiſt: & we bilen en i ihū cꝛiſt· yat we ben iuſtifi ed of ye feiꝑ of cꝛiſt: & not of ye werkis of lawe; wherfor of ye werkis of lawe: ech fleiſh ſhal not be iuſtified: & if we ſe chen to be iuſtified i cꝛiſt: we oure ſelf ben founden ſynful m en· whei cꝛiſt be minyſtꝛ of ſynne· god forbede. & zif ꝑ bilde azen yingis yt ꝑ hanne deſtꝛuyed: ꝑ make my ſelf a tꝛeſpaſſour for by ye lawe· ꝑ am dede to ye lawe: & ꝑ am fixed to ye cꝛoſſe yat ꝑ lyue to god wiꝑ cꝛiſt· and now lyue not ꝑ: but cꝛiſt lyuey i me. but yat ꝑ lyue now i fleiſ ch: ꝑ lyue i ye feiꝑ of godis ſone yat louede me: & zaf hi ſelf for me· ꝑ caſte not awey ye grace of god for if rizteu neſſe be pozouz lawe: panne cꝛiſt died wiꝑ out cauſe

O vnwiſe galatheiſtis. to for whos izen ihū cꝛiſt is ſchewid· & is cꝛu cified in zou; who hap diſceyued zou: pat ze obeyen not to treu ye? pis oneiy ꝑ wilne to leꝛne of zou: whei ze han vndir fon ge ye ſpiꝛit of werkis of ye lawe: or of heꝛing of bileue? ſo ze be foolis· yat whanne ze han bigu ne i ſpiꝛit: ze ben endid in fle ſchie? ſo greete yingis ze han ſuf feꝛid wiꝑ out cauſe: zif it be wiꝑ out cauſe; he yat zifiey to zou ſpiꝛit & worchip vtnes izou: whei of werkis of ye lawe· or of heꝛing of bileue: as it is wꝛitti abrahan bileued to god: & it was reckid to hi to rig tfulneſſe & ꝑfor knowe ze yat yes yat ben of bilene: ben ye ſones of abrahan & ye ſcꝛiptu re ſeyng afer yat iuſtifiey ye heyen: of bilene told bifore to abrahan· yat i yee al ye heyen ſchuld be bleſſid· & ꝑfor yeſe yt be of bilene: ſchuld be bleſſid wiꝑ feiꝑful abrahan for alle yat ben of ye werkis of ye lawe: ben vndir curſe for it is wꝛitti· ech man is curſid yat abidey not i alle yingis yat ben wꝛitti i ye book of ye lawe: to do yo yingis & yt no man is iuſtified i ye lawe bifor god: it is oppn· for riꝛt ful man lyuey of bilene but ye lawe is not of bilene but ye yat doiꝑ yo yingis of ye lawe: ſchal lyue i hem, but cꝛiſt azenbouzte us fro ye cur ſe of ye lawe: & was made a

curſid for no. for it is writhi
ech man is curſid yat hangiy
i pe tree. yat amoug ye heye
ne pe bleſſing of abraham:
were made i cſt ihū. yat we
vndir-fong pe hij biheſt of ſpi
rit: yong bileue/ bi-pow p le
ie aft amā. no mā diſpiſij
pe teſtamēt of amā yt is con
fermed: or ordeyned aboue
pe biheeſtis weren ſeid to ab
raham: & to his ſeid/ he ſeiy
not i ſeedis as i many. but
as i oon. & to yi ſeed yat is
cſt/ bint p ſeie yis teſtament
is cōfermed of god/ pe lawe
yat was made aft foure
hūdred & pritty zeer: ne ma
iij not pe teſtament veyn. to
auoide awey pe biheſt. for zif
heritage wer of pe lawe: it
were not more of biheeſt. but
godgraūtide to abraham:
yong biheeſt/ what pāne pe
lawe: it was ſett for treſpaſ
ſing: til to pe ſeed come to wh
om he hadde made his bihe
eſte/ whiche lawe was ordey
ned bi angelis: i pe honde of
a mediatour/ bint a mediato
is not of oon/ bint god is oon
is pāne pe lawe agen pe bihe
eſtis of god:/ god forbede. for
zif pe lawe were zoven yat
mizte quykene: vily were
rijtfulneſſe of lawe/ bint ſiip
time hay conclud alle pingis
vndir ſynne: yat pe biheeſt of
pe feip of ihū cſt. wer zuē to
hem yat bileue. & to foze yat
bileue cam: yei wer kept vn
dir pe lawe. enclosid i to pat
bileue yat was to be ſchewid
& ſo pe lawe was oure vndir
maiſt i cſt: yat we ben iuſtifi
ed of bileue. bint aft yat bile
ue cam: we ben not noiye vn
dir pe vndir maiſt. for alle ze
ben pe children of god yong
pe bileue i ihū cſt. for alle ze
yat ben baptiſid: ben cloyd
wiy cſt/ p is no ielwe ne greke:
no bondmā ne fre mā. no ma
le ne female. for alle ze ben
oon i ihū cſt. & zif ze ben oon
ihū cſt: pāne ze ben pe ſeed of
abraham. & eires bi biheeſt

But p ſeie as longe ty
me. as pe eiy is litil
child: he dyffiy no yi
ng fro a ſeruant. whāne he
is lord of alle pingis. bint he is
vndir keperes & tutores: i to
pe tyme detinyned of pe fadir
ſo we whāne we were litil chil
dren: we ſerued vndir elem
entis of pe world/ bint aftir
yat pe fulfilling of tyme cam:
god ſente his ſone made of a
wōman made vndir pe lawe.

pat he shulde azenbie hem pat
weren vndir pe lawe: pat we
shulde fonge pe adepcion of so
nis & for ze ben goddes sones · god
sente his spirit · to zoure hertis
cryng abba fadir / & so ꝑ is not
now a sernant but a sone / & zif
he is a sone: he is an eir bi god
but pane ze vnknowinge god:
sernede to hem pat kinde we
ren not goddis but now wh
ane ze han knowe god · & ben
knowe of god · hou ben ze tur
ned eft sones to pe febil and
nedy elemetes · to pe wlyche
ze woleu eft serue: / ze taken
kepe to dayes & monepis & ty
mes & zeres but y drede zou:
left wp out cause y hane tra
uelede amoug zou · be ze as y:
for y am as ze · bri ꝑen y biseche
zou: ze han hurt me no thing
but ze knowe pat bi infirmyte
of flesshly y hane ꝑeched to zou
now bifore: & ze dispiseden not
nep for soken zoure tepticion
& my flesshly but ze resseyuede
me as an angel of god: as eft
shin / wher pane is zoure blessy
ng · / for y bere zou witnesse · pt
zif it myzte hane be doon · ze
wolde hane put out zoure yen ·
& hane zyuen hem to me · an y pa
ne made an enmy to zou: seying
to zou pe sope: yei lone not zou
wel: but yei woleu exclude zou pt
ze suen hem · but lere ze pe goodes
mere i good: & not only wham y
am present wip zou / my smale chil
dreu: wlyche y bere eft sones
til pat crist be formed i zou
and y wolde now be at zou · and
change my voyce: for y am wofo
nied among zou · sere to me ze pt
wil be vndir pe lawe: ze hane
not red pe lawe: / for it is wri
ten pat abraham hadde two so
nes · oon of a sernant: & oon of
a fre wōma · but he pat was of
sernant: was born aft pe flesshly
but he pat was of pe fre wōma
bi abiheste pe wlyche pingis
ben seid bi an opir vndirstond
ing · for pese ben two testamē
tis / oon i pe hille of syna · gen
dersis i to seruage: wlyche is
agar / for syna is an hille pat
is i arabie: wlyche hille is loy
ned to it pat is now ierusalem · & ser
wip his children · but pat ierusalem
pat is above is fre: wlyche is
oure modir · for it is writen
be glad ꝑ barayn: pt berist u
ot brek out & cri: pat bristi
fay no childre · for many mo
ben of hir: pat is left of his ho
sebonde / more pan of hir pat
hay an hosbonde: but bri ꝑen
we ben sones of bihiete: aft
isaac / but now as pis is pat

was born after pe flesh. pursu
ed hi pat was aft pe spirit. so
now. but what seip pe scripture
cast out pe seruant: & his sone
for pe sone of pe seruant shal
not be eir: but pe sone of pe fre
wipe. & so bripren we ben not
sones of pe seruant: but of pe
free wipe; bi whiche fredom:
ch hap made us free

Stonde ye pfor: & ople
ye eft soones be holde
in pe zok of seruage
loo p poule seie to zou. pat zif
zif ze ben circumcido: cst shal
no ping profite to zou. and y
witnesse eft soones. to ech mā
pat circumcidip hi silf: pat he is
dettour of alle pe lawe to be
doon: & ze ben voidid awep fro
crist. & ze pat ben iustified i pe
lawe: ze han fallē awep fro
grace; for we poure pe spirit
of bileue: abidē pe hope of ri
thwisnesse. ffor i ihū cst nep circū
cision is ony ping worp uper
prepuce: but pe bileue pat
worchip bi charite; ze runnen
wel: who lettide zou pat ze ob
eyide not to treupe; consente
ze to no mā. for pis conseil is
not of hi pat hap clepid zou
a litil soure doiz: apeprip al
pe bowl; p trust on you i oure
lord: pat ze shulde vnderstō
nde noon opere ping. and who
pat disturbliz zou: shal bere do
om. who eie he be: & berpen zif
p prise zit circumcision: what
suffire p zit persecucion: pānc
pe sclandre of pe crosse: is avoi
did. p wolde pat per were kyt a
wepe pat disturblen zou; for bri
pren ze ben clepid i to fredom:
only zive ze not fredom in to oc
casion of flesshe. but bi charite
of spirit serue we ze to gidere
for eip lawe is fulfilid in oo word
pou shalt loue pi neizbore as
pi silf. & if ze bite & eete ech op:
se ze left ze ben wastid eche from
op. & p sey zou i cst; walke ze in
spirit: & ze shulē not perfourn
e pe desires of pe flesh; for pe
flesshe coueitip azen pe spirit:
& pe spirit azen pe flesh; ffor
pese ben aduersaries to gider: pt
ze doon not alle pingis pat ze
wille; pat if ze be led bi spirit:
ze be not vnder pe lawe; & pe wor
kis of pe flesshe ben open; wh
iche ben fornicacion. vncle
nesse. vnchastite. leccherie. serui
se of false goddis. wiche craf
tis. enmytees. stryvyngis. indig
nacions. wrappis. chidyngis.
distencions. sectis. envyes. ma
nslauytis. dronkennesses. vn
mesurable eetingis & pingis
lijk to pese; wiche p seye to zou

before: as I have tolde you to
fore for yet yat doon suche yn
gis: shulē not have ye king
dom of god but ye fruyt of
ye spirit: is charite· joye· pe
es· patience· long abiding·
benignite· goodnesse· mylde
nes· feyt· tēperance· contin
ence· chastite azen suche thig
is no lawe· & yei yat ben of
crist: han crucified her flesh
with vices & coueitingis zif
we lyue bi spirit: walke we
bi spirit be we not made co
uetous of vepinglorie· stryp
inge ech oth to wrayye· or ha
tynge envye ech to oth

Bretheren zif man be
occupied in any gilt:
ye yat ben spiritual
enforme ye suche oon i spirit
of softnesse. biholdinge yi
lf: lest yat you be tēptid/
ech bere othe charges: & so ye
shulē fulfille ye lawe of crist
for who yat trowiy yat he be
ouyt· whānne he is nouyt: he
begilip hi silf/ but ech man
pine his owne werk: & so he
shal have glorie i hi silf· & not
i an oth· for ech mā shal bere
his owne charge· he yat is
taught by word: comune he with
hi yat techip hi i alle goodis·
tyle ye evre: god is nouyt for
hed/ for yo thingis yat man
sowip: yo thingis he shal repe
for he yat sowip i hi flesh:
of ye flesh he shal repe ca
tiuitē but he yat sowip in
ye spirit: of ye spirit he shal
repe eternalis life/ & doyng
good· faile we not· for in his
tyme we shal repe: not faily
ng for while we han tyme:
worche we good to alle men·
but most to hē yat ben homy
liche of ye feyt/ se ye what m
ni lettres I have write to you:
with mi owen honde/ for who
evī wil plese in ye flesh: yis
constrenyep you to be circumci
onely: yat yei suffre not ye
persecuciōn of cristis crosse· for
ney yei yat ben circumcid: ke
pen ye lawe/ but yei wolē yat
ye be circumcid: yat yei have glo
rie i youre flesh/ but fer be it
fro me to have glorie: no but
i ye crosse of oure lord jhū crist
bi whom ye world is crucified
to me: & I to ye world· for i jhū
crist· ney circumcisiōn is ony thing
worp· ne vncircumcisiōn· but a newe
creature/ & who ale swen
yis reule· pees on yem & mcy·
& on israel of god· & here aft
noman be heuy to me· for I be
re i my body· ye tokenes of
oure lord jhū crist/ ye grace of

ourre lord ihū cꝛist: be wip youre
spirit bretheren. amē ¶ [illegible]
[illegible] to [illegible]
[illegible] to effesies:

Ephesianes ben men
of asye, pese whānne
per hadden receyued
pe word of trowpe: abide sted
fastly i pe feip: pe apostel ꝓysey
hem: writyng to hō fro rome
out of ꝓsoñ. bi thimoteus pe
deken: ¶ [illegible]
[illegible] prime: wip pis:
oule pe apostle of
ihū cꝛist bi pe wille
of god. to alle sey
ntis pat ben at ef
esy. & to pe feipful men i ihū
cꝛist: grace be to zou & pees of
god oure fadir. & oure lord ihū
cꝛist. bleessid be god & pe fadir
of oure lord ihū cꝛist: pat hap
bleessid us i alle spiritual blee
sing i heuenly yingis i cꝛist. as he
hap chosen us in hī silf. bifor
pe making of pe world: ꝑ we
were holy & wip outē wem
i his sizt i charite. wheche hap
bifore ordeyned us i to adopci
oñ of sonys. bi ihū cꝛist i to hī bi
pe purpos of his wille. i to pe
herying of pe glorie of his g
ce in wheche he hap glorified
us i his derworye sone. i whid
we han redempcoñ bi his blo
od: forgiuesse of synnes. after
pe richesses of his grace. pat
aboūdide gretly i vs i al wisdō
& prudēce: to make knowe to
us pe sacramēt of his wille bi
pe good plesance of hī. pe whi
che sacramēt he purposid i hī:
i pe dispensacoñ of plenite of
tymes. to enstaure alle pingis i
cꝛist. whiche ben i heuenes &
whiche ben i erpe i hym. in whi
om we ben clepid bi lot. bifor
ordeynid bi pe purpos of hī
ꝑ wirchip alle pingis. bi pe
coñseil of his wille. pat we be
i to pe heryng of his glorie:
we pat han hopid bifor in cꝛist
i whom also ye were clepid.
whānne ye herden pe word of
trowpe pe gospel of youre heelpe.
i whom ye bileuyng be merkid
wip pe hoolp goost of bihest.
which is pe erues of oure eri
tage: i to redōpcoñ of purchā
sing in to heryng of his glo
rie ¶ per for y heryng zour
feip pat is i cꝛist ihū. & pe lone
i to alle seyntis: ceesse not to
do pankingis for zou. makinge
mynde of zou i my ꝓyeris. pat
god of oure lord ihū cꝛist pe fadir
of glorie: zyue to zou pe spirit
of wisdom & of reuelacoñ i to
pe knowing of hym. & pe yen

of youre herte lyztnyd: pat ye
wite which is pe hope of his cle
pyng · & whiche ben pe riches
sis of pe glorie of his eritage
i seyntis · & which is pe excellet
greetnesse of his vtu i to vs pt
han bileued bi pe worchyng of
pe myzt of his vertu · whiche
he wrouzte i crist: reisynge him
fro deep, & settynge him on hy
is rizthalf i heuenly pnigis:
above ech principat & potestat
& vtu & dominacion · & above
ech name pat is named · not
onely i pis world: but also in
pe world to comynge; & made
alle pingis suget vndir his
feet: & zaf hi to be heed on al
pe chirche pat is pe body of
hi, and pe plente of hi which
is alle pingis i alle pingis fulfillid

Hand you were deed i youre gilts &
synnis · i whiche ye wan
drid sumtyme: after pe course of
pis world · after pe prince of pe
power of pis eir · of pe spirit
pat worchip now i to pe sonnis
of vnbileue i whiche also we
alle lyueden sumtyme i pe desi
ris of oure flesch: doynge
pe willis of pe flesch & of po
nzis; & we weren bi kynde pe sonnis
of wrappe: as ope men; but
god pat is riche i mercy: for his
ful mychel charite i which he lo
ued us · zie wanne we were
dede i synnis · quykenyde us to
gidere i crist · bi whos grace ze
ben saue · & azenreisede to gidir
& made to sitte to gidir to sitte i heuenly
pingis · i crist ihu · pat he schulde
schewe i pe worlds above comy
ng: pe pleuteousnesse richesis
of his grace i goodnesse on us
i crist ihu; for bi grace ze be sa
ue bi feip: & pis not of zou; for
it is pe zifte of god · not of wer
kis: pat no man haue glorie;
for we ben pe makynge of hym:
made of noizt i crist ihu i good
werkis · whiche god hap ordey
ned: pat we go i po werkis
for which pingis be ze myndful:
pat sumtyme ze weren heyene
i fleysch · whiche weren seid p
puce: fro pat pat is seid circu
cisioun made bi hond i flesch
& ze weren i pat tyme wip out
crist: alienede fro pe lynynge of
israel & gestis of testamentis
not hauynge hope of biheest.
& wip outen god i pis world: but
now i crist ihu · ze pat were sumty
me fer: ben made nyz i pe blo
od of crist · for he is oure pees:
pt made boope oon · & vnbynd
ynge pe middil wal of wall wt
out maner enemptes i his fle
sch & avoide pe lawe of mas

ñdementis · bi doines: pat he m
ake vsey i hi sile i to a newe m
an making pees: to reconcile
bope i o body to god bi pe cros·
slepinge pe enemytes i hi sile
& he comynge preched pees to
zou pat weren fer: & pees to hē
pat were nyz. For bi hi we bope
han myz comyng: to spirit to
pe fadir. Pat now ze be not
gestis & strangeris: but ze be
citezeyns of seyntis · & houshol
meynee of god; Above bildid
on pe foundemēt of apostlis
& of profetis: vpon pat hizeste
corner stoon crist ihū; in whom
ech bildīng maad: wexip i to
an hooly tēple i pe lord; i whō
also be ze bildid to gideris i to
pe habitacle of god i pe hooly
gost.

For pis cause I paul pe
prisoun of crist ihū for
zou hepene men: if nevpeles ze
han herd pe dispensacioū of
goddis grace pat is zouū to
me i zou: for bi revelacioū pe
sacramēt is maad knowū to
me · as y above wroot i schort
ynng: as ze mowē rede & vnde
rstonde my prudence i pe myst
eric of crist which was not kno
wū to ope generacīs to pe sonnes
of men: as it is now schewid
to his hooly apostlis & profe
tis · in pe spirit; pat hepene men
ben eiren eirīs · & of oo body: &
parteneris to gide of his bihe
est i crist ihū bi pe evangelie; whos
ministre y am maad bi pe zifte
of goddis grace: which is zouū
to me bi pe wirchīng of his vertu
to me leest of alle seyntis pis
grace is zouū to preche among he
pene men · pe sey vnserchable
richessis of crist & to liztene
alle men which is dispensacioū
of sacramēt hid fro worldis
i god: pat made alle pingis
of nowzt pat pe myzeifold
wisdom of god be knowū to
princes & potestatis i heuenly
pingis · bi pe chirche: bi pe bi
foze ordenance of worldis wh
ich he made i crist ihū oure lord
i whom we han trist & myz
comyng: i tristeynyng bi pe
feep of hi; for which pingis y
axe: pat ze faile not i my tri
bulacoūs for zou which is
zoure glorie. For grace of pis
pingis y bowe my knees to pe
fadir of oure lord ihū crist: of
whom ech fadirhed i heuen
es & i erpe is named pat he
zive to zou after pe rychessis
of his glorie: vertu to be stre
nyzid bi his spirit i pe inere
man pat crist dwelle bi feep:
i zoure hertis pat pe rootid

his

and groundid & charite: mor̃ ouer
þ̃hende wiþ alle seynts · which
is þe breede & þe lengþe & þe hy
nesse & þe depnesse; also to wi
te þe charite of crist more excel
lent þan science: þat ye be fillid
i̅ al þe plentee of god. & to hym
yat is mypti to do alle þingis m
ore plenteously þan we aseu
ze vnderstondi̅ by þe vertu þat
worchip i us: to hi be glorie m
to alle þe generacoũs of þe wor
ld of worldis amen

Therfor y boridi̅ for þe lord
I biseche zou. þat ze walke
worþly i þe cleping i which
ze ben clepid wiþ al meken
esse & mildenesse · wiþ pacie
nce supportinge ech oþ i chari
te bisy to kepe vnyte of spirit:
i þe boond of pees: o body & o
spirit: as ze ben clepid i oon ho
pe of zoure clepinge: o lord o fe
ip · o baptim · o god & fadir of
alle: which is above alle men
& by alle þingis · & i us alle but
to ech of us grace is zoui̅: by þe
mesure of þe zifinge of crist / for
which þing he seip: he stiynge
on hiz: ledde captiftie captif · he
zaf zeftis to mẽ but what is
it þat he stiede up: no but þat
also he cam doũ first i to þe lo
were partis of þe erþe · he it
is þat cam doũ & þat stiede ou

alle heuenis: þat he shuld fille
alle þingis & he zaf sume apost
lis · sume profetis · o þe euãgel
istis · o þe shepperdis & techeris
to þe fulendyng of seyntis · i to
þe werk of mynistrie: to edifica
oũ of crist body til we renen al
le i to vnyte of feip & of knowy
ng of godis sone: i to a perfit
mã aet þe mesure of age of
of þe plente of crist þat we be
not now litle children mowyng
as wawis: & be not bori̅ aboute
wiþ ech wynd of teching · in þe
wenwardnesse of mẽ · i slaiwit
to þe disseyuyng of errour but
do we trewe i charite · & wexe
chi̅ by alle þingis þ is crist oure
heed · of whõ al þe body set to
gidere & boridi̅ to gidere by ech
joyncture of vndir seruynge
by wachinge i to þe mesure of
ech meubre: makiy encreesiy
ng of þe body i to edifiacoũ
of it & self i charite, þ̃for y seie
& witnesse þis þing i þe lord:
þat ze walke not now · as hepe
ne men walkẽ i þe vanyte of
her wit · þat han vnderstondy
ng derkned wiþ derknesse &
be alienied fro þe lif of god · by
ignorance þ̃ is i hem: for þe
blyndnesse of her herte which
desperynge bitokẽ hem silf
to vnchastite, i to þe waching

Therfore be ye folowers of
god: as most derewarde
sones. And walke ye i loue:
as cst louyde us: & yaf hym
self for us an offryng & an of
fryng & a sacrifice to god: i to
ye odour of swetnesse. & fornic
acion & al vncleanesse. or auerice
be not named among you: as
it beseyey hooly men. ener fil
ye or foly speche or harlatrie
pat pertayney not to profit:
but more doinge of thanky
ngis. ffor wite ye pis & vndur
stonde pat ech lechour. or vn
clene man or couetouse. pat
seruey to maumetis: hay
not heritage i pe kyngdom
of cst & of god. no man disey
ue you bi veyn wordis. for
wip for pese pingis: pe wra
pye of god cam on pe sones
of vnbileue. ¶ for ayle ye be
made parteneris of hem.
for ye weren sumtyme derkn
esse: but now lyst i pe lord
walke ye as ye sonis of lyst.
for pe fruyt of pe lyst is al
goodnesse & rightwisnesse &
trewpe. & preue ye what pis
is wel plesinge to god. and
nyle ye compne to vnfrupto
use werkis of derknesse:
but more repue ye. for what
pingis be don of hem i pyy:

of al vncleanesse in coueitise.
but ye han not so lernd cst: if
nepeles. ye herden hi. & be taugt
i hi: as is trewpe i ihu. do ye a
way bi pe elde lyuyng pe elde m
an pat is corrupt bi pe desires
of errour. & be ye renewid i pe
spirit of your soule: & clape ye
pe new man. which is made
after god i rightwisnesse & holyn
esse of trewpe. for which ping
putte ye awey alwei leesing:
& speke ye trewpe. ech man wip
his neyboure. for we ben men
bri ech to opr. be ye wroy: &
nyle ye do sinne. pe sunne falle
not doun on your wrappe. ny
le ye yiue place to pe deuel. he p
fal: now stele he not. but more
trauele he i wozchinge wip
his hondis pat. pat is good:
pat he hane wherof he schal yiu
e to nedy. ech pitel word go not
of youre mouy. but if ayy is good
to pe edificacion of fey: pat it
yiue grace to me pat heryn. &
nyle ye make pe holy goost of
god sorp: i which ye ben mar
kid i pe day of redepcion. al bit
ternesse & wrappe and indignaci
on. And cry & blasfemye be ta
kin awey fro you: wip al malic
e. & be ye to gidere benygne.
mercyful. forgiuynge to gidere:
as also god forgaf to you i crist

it is foule yhe to speke: And alle
thingis that be reproued of the lyght:
ben openly shewed. For why al thi
ng that is shewed: is lyght. For why
ch thing he seyth: rise thou that slepist
& rise up fro dey: & crist shal lightne
yee ¶ Therfore bretherne se ye how war
ly ye shulen go: not as vnwise
men: but as wise men redemptynge
tyme. For the dayes ben yuele: wher
fore wyle ye be made vnwise: but
vndirstondynge which is the wille
of god: & wyle ye be drunken of wy
n: in which is leccherie: but be ye
filled wyth the hooly goost & speke
ye to yon silf in salmes & ymnes &
spiritual songis: singynge & sey
nge salm in youre herte to the
lord: euer make doynge thankin
gis for alle thingis in the name of
oure lord ihu crist: to god & to the fa
dir be ye suget to gydere in the fre
de of crist ¶ Wymen be yee suget
to her hosebondes: as to the lord
for the man is heed of the wouman:
as crist is heed of the chirche. he
is saywour of his body, but as
the chirche is suget to crist: so wy
men to her hosebondis in alle
thingis ¶ men lone ye youre
wyues: as crist loude the church
e: & yaf hi silf for it: to make
it hooly: & cleuynde it wyth the
washyng of water: in the word
of lyf. to yiue the chirche glori
use to hym silf: that it hadde no
wem ne wrynkelyng. or any such
thing. but that it be hooly & vnde
filid. So & men shulen loue her
wyues: as her owne bodies. he
that louep his wif: loueth him silf
for no man hatide evr his owne
flesh: but noriship & fostrip it.
as crist doth the chirche. for we ben
membris of his body: of his fle
sh & of his bones. for this thing
man shal forsake his fadir and
modir: & he shal drawe to his
wif. & thei shulen be two in o
flesh. this sacrament is grete. yhe
I sey in crist & in the chirche. nevertheless
ye alle. ech man lone his wif
as hi silf. And the wif: drede
hir hosebonde

Sones obeisshe ye to youre
fadir & modir: in the
lord. for this thing is rig
tful. onoure thin fadir & thi
modir that is the first mandement
in hiheest: that it be wel to the.
& that thou be long liuynge on the erthe
& fadris wyle ye terre youre lou
to wrappe: but norisshe ye them in
the techyng and chastisyng of
the lord ¶ Seruantis obeisshe ye
to fleshly lordis with drede and
trembling: in simplenesse of
youre herte as to crist. not seruy
nge at the ye as plesing to men:
but as seruantis of crist. doynge

pe wille of god in distresnoū wery
good wille: seruīge as to pe lord.
& not as to men wittynge þ ech
mā· what eche good thing he sh
hal do: he shal resseyue þis of
pe lord· whether seruant whether
fre man: & ye lordis do pe same
thingis to hē: forzeuynge menace
sis· wittynge pat bope her lord
& youre is i heuenes: & pe tak
ynge of pe persones is not ane
ins god. how afterward bryng
be ye comfortid i pe lord: & i pe m
ȝt of his vertu / clope yon wip
pe armere of od god: pat ye m
oū stonde azeyn alle ynginis of pe
deuel for wip stryuyng is not
to us azeyn flesshi & blood. but
azeyn pe princes & potestatis· aze
yn gouernours of pe world of pe
se derknessis azeyn spiritual
thingis of wicknesse: i heuen
ly thingis wherfore take ye pe armes
of god: pat ye moū azeynstonde i pe
yuel day· & i alle thingis stonde per
fit wherfore stonde ye & be girt aboute
youre leendis i trut sopfastnesse
& clopid wip pe habirioun of rist
wisnesse· & youre feet shood in
makyng redy of pe gospel of pe
ce i alle thingis take ye pe shield
of feip: i which ye moū quenche
alle pe fiery dartis of pe weste
& take ye pe helm of helpe: & pe
swerd of pe goost· pat is pe word
of god bi al prey & besechyng· pre
ȝe at tyme i spirit: & i wipin wak
ynge i al besynesse & besechyng·
for alle hooly mē & for me· þ word
be ȝoūn to me i openyng of my
mouth: wip trust to make knowe
ñ pe mystre of pe gospel for wip
ch i am set i message i achayne so
pat i ñ þ be hardy to spoke: as
it behoueth me & ȝe wote· what
thingis ben aboute me· what i
do: tiche? nip most dere brodyr
& trewe ministre i pe lord shal
make alle thingis knowñ to ȝou
whom i sente to ȝou for pis same
e ping: pat ye knowe what thin
gis bē aboute us· & þt ye comfort
ȝoure hertis· pees to bretyrn· &
charite wip feip of god oure
fadir· & of pe lord ihū crist. gra
ce wip alle mē. pat loue oure
lord ihū crist i incorruptiū· a
men. þ is so be it. ¶ There
[illegible]
[illegible]

Philipēsis bē of macedonie·
pese whānne pei hadē re
ceyued pe word of teempe
stōdē stedfastly i pe feip: & pei rece
yued not false apostlis / pe a
postle preysep pese: writyn
ge to hem fro rome out of
prisoū· bi opafrodite /
[illegible]

Paul and Timothe ser
uaunts of Ihū cryst to
alle ye holy men in
crist Ihū pat ben at
Filippis with bisshopis & deknes.
grace & pees to yow of god our
fadir. & of ye lord Ihū cryst / I do
yanckingis to my god cal mynd
de of yow ever more i alle my pri
eris for alle yow with ioye: &
make abisechyng on yowre co
mynyng i ye gospel of crist fro
ye firste day til now. tristeny
nge pis ilke thing pat he pat
bigan i yow a good werk: schal
parfourme it til i to ye day of
Ihū cryst. as it is iust to me: to fe
ele pis thing for alle yow / for
pat I have yow i herte & in my
bondis. & i defendyng & confer
mynge of ye gospel: pat alle ye
be felowis of my ioye / for god
is awtnesse to me: how I coue
rte alle yow i ye bowelis of
Ihū cryst / & pis thing I pri: pat
yowre charite be plenteouse
more & more i kunynge & in al
wit pat ye prue ye bete thingis:
pat ye be cleene & without offe
nce i ye day of crist / fulid with ye
fruyt of rightwisnesse bi Ihū
cryst: i to ye glorie & ye heryinge
of god. Ere bi pen I wole pat
ye wete. pat ye pingis pat be
avoyde me: han comū more to
ye profit of ye gospel. so pat
my bondis weren maad kno
wn i crist: i ech moot halle & in al
le ope places / pat me of bryden
trestynge i ye lord more pleten
ously for my bondis: durste
wip out drede spekē ye word
of god. but sinne for envye &
strif / sinne for good wille pre
chen crist. & sinne of charite.
witynge pat I am put i ye de
fense of ye gospel / but sinne
of strif schewē crist. not cle
ne / gessinge hem to reise
tribulacion to my bondis but
what ye while on al maner
ep bi occasion ep bi trempe.
crist is schewid: & in pis thing
I have ioye. but also I schal
have ioye / & I woot pat pis
thing schal come to me in to he
lpe: bi yowre pier & ye vnder
mynystryng of ye spirit of Ihū
cryst. bi mynn abidyng & hope for
i no thing I schal be schamed but
i al trist as eve more & now crist
schal be magnefied i my body.
ep bi lyf. ep bi deep. for me to
lyue is crist: & to die is wynyng
pat if to lyue i flesshe is fruyt
of werk to me: so what I schal
chese I knowe not / but I am
constreynyd of tweyn thingis.
I have desire to be delyuerd.
& to be with crist. it is mychel more

betere but to dwelle i flesch.
is nedeful for zou & p trustynge
ynge: wost pat p schal dwelle.
& parfitly dwelle to alle zou to
zoure profit & iope of feip: pt
zoure paukyng abou i crist ihū
i me. bi my comyng eftsoone
to zou/ onely lyue ze worpily
to pe gospel of crist. pt whepper
whanne p come & se zou or abse
nt: p here of zou pat ze stond
in o spirit. of o wille. trauai
lynge to gidere to pe feip of pe
gospel. & in no pyng be ze afered
of aduersaries which is to hē
cause of perdicioū: but to zou
cause of heelpe. & pis pyng is
of god. for it is zouē to zou
for crist. pat not onely ze bilei
en i hym: but also pat ze suf
fren for hi hauynge pe same
strif: whiche ze sawe i me. &
now ze han herd of me

Therfor if ony conforte is
i crist. if ony solace of ch
arite. if ony felowschipe
of spirit. if ony mouardon
esse of my doyng: fille ze
my iope. pat ze vndirstonde
pe same pyng: & haue pe same
charite. of o wille. & feelyn
pe same pyng. no pyng by vayn
glorie: but i
mekenesse. demynge eche
oy to be hyer pan hi silf not
biholdynge ech bi hym silf wh
at pingis ben hise owne: but
po pingis pt ben of ope men.
& feleze pis pyng i zou: which
also i crist ihū pat whanne he
was i pe forme of god: demyde
not rauepu. pt hi silf were eme
ne to god/ but he lowide hym
silf: takynge pe forme of a ser
uant/ & was made i to pe lichē
nesse of mē: & in abite was fou
nd as a man/ he meknide hym
silf & was made obedient to
pe deep. yhe to pe deep of pe
crosse/ for which pyng god en
hanced hi: & zaf to hi a name
pat is a bone al name/ pat i
pe name of ihū: ech kne be
bowid of heuelp yingis of
erpely pingis. & of hellis/ &
ech tunge knowleche: pat pe
lord ihū crist. i is i pe glorie of
god pe fadir/ pfor my moost
derewarpe brepren as euere
more ze han obeisschid not i
my presence onely: but my
che more now i my absence.
warchie ze wip drede & trem
blyng zoure heelpe. for it is
god pat warchip i zou bope
to wilne. & to parfourme
for good wille. & do ze alle
pingis. wipout grucchingis
& doutingis: pat ze be wip
out playut. & simple as pe

sones of god without reprof:
i the mydyl of a shyneyd nacy
on & aperward among whyc
he ye shyneu as luyers of lyt
i the world: & holde ye to gydere
the word of lif to my glorie i
the day of crist / for y haue not
runnyn in veyn: nep y haue ra
uelid i veyn / but yonz y be of
frid or slayn on the sacrifice &
seruyce of youre feyt: y hane
ioye & y panck you alle / & ye sa
me pung hane ye iope: & panck
ye me & y hope i the lord ihu: pat
y shal sende tymothe soone to
you pat y be of good comfort:
whane po pungis ben knowin
pat ben aboute you / for y hane
no mn so of o wille: pat is bisy
for you wip clene affecciou for
alle men seken po pungis pat
ben her owne: not po pat ben
of crist ihu / but knowe ye pe aff
ie of hir: for as a sone to pe fad
ye hap seruyde wip me in pe
gospel for y hope pat y shal
sende hir to you: anoon as y se
what pungis be aboute me / &
y trifte i pe lord: pat also my f
if shal come to you soone & y
gesse it nedeful: to sende to
you epafrodite my brop & ene
me wachere & myn eneme my
it but youre apostle: & pe my
nistre of my nede / for he desir
we you alle: and he was sorowe
ful for pat ye herde pt he was
sik for he was syk to pe dep:
but god hadde mercy on hi & not
ouely on hi: but also on me lest
y hadde heynesse on heynes
se / for more hastily y sente
hi: pat whane ye hau seyn hy
ye hane ioye eft & y be wipoute
heynesse / for resseyue ye hi
wip al ioie i pe lord: & hane ye
riche wip al onour / for pe werk
of crist he wente to dep / ymyngde
his lif · pat he shulde fulfille
pat pat faulde of you anen
tis my seruyce

Hereforward my brip
ren hane ioye i pe lord
to write to you pe same
pingis: to me it is not slow · &
to you it is necessarie se ye hon
dis · se ye yuele werk men · se ye
ouyscion for we be circumcision:
whiche bi spirit seruen to god
& glorien i crist ihu · & hau not
trist i pe flesshe: yonz y hane
trist zho i pe flesshe / if ony ope
men is seyn to trifte i flesshe: y
more / pat was circumcidid in pe
eytpe day · of pe kyn of israel ·
of pe lynage of benyamyn: an
ebreu of ebreus bi pe lawe:
a fariseee / bi loue pursuynge
pe chirche of god bi vertu iust
se pat is i pe lawe: lyuynge

wyport playnt but whiche thing/
shewe to me wynnynge: I haue
demed pese aperynge for crist
nepeles I gesse alle thinge to be
perfeyent: for pe cleer sienne
of ihū crist my lord/ for whom
I made alle thinge perfeyent
& I dome as dept: pt I wynne
crist & pat I be foūdū i hī: not
hauynge my rightwisnesse pat
is of pe lawe/ but pat pt is of
pe feip of crist ihū· pat is of god
pe rightwisnesse i feip: to knowe
hī· & pe vertu of his risyng ayē·
& pe felowshipe of his passion
& to be made like to his deep:
if on yn ony maner I come to pe
resurrecciōn pat is fro dep not
pat now I haue taken: or now
am parfit/ but I sue if I ony
maner I comprehende· i which pyng
also I am comprehendid of crist ihū
brethren I demne me not pat I
haue comprehendid/ but o pyng
I forgete po pingis pt ben bihy
ndis· & stretchen forp my lif to
po pingis pt ben biforē & pur
sue to pe ordeyned meede of pe
hij clepyng of god i crist ihū/ per
for who euer we ben parfit:
feele we pis ping/ & if ye vndur
stonde i ope manie ony ping:
pis ping god shal shewe to you
neyeles to what ping we han
comū: pat we vndurstonde pe
same ping· and pat we pawfully
dwelle i pe same reule/ brethren
be ye my folowers: & waite ye
hem pat walken so· as ye han
oure forme/ ffor many walke:
which I haue seid ofte to you:
but now I weepynge seie: pe ene
mies of cristis cross/ whos ende
is dep: whos god is pe wombe/
& pe glorie & cōfusiōn of hem:
pat sauere erpely pingis/ but
oure lynynge is i heuenes/ fro
whēnes also we abide pe sauy
our oure lord ihū crist: which shal
al reformne pe body of oure me
kenesse· pat is made like to pe
body of his clerenesse· bi pe wor
chyng bi which he may also ma
ke alle pingis suget to hym

Therfor my brethren most de
reworpe & most desired my
ioye & my coroun: so stōde
ye i pe lord most dere brethē
I pis exhortacion· & biseche syn
tecem: to vndurstōde pe same
ping i pe lord· also I pis & pee
german felow: helpe pou pe
ilke wymen pat trauiliden wt
me i pe gospel/ with clement &
oye myn holperis: whos na
mes ben i pe book of lif/ ioye
ye i lord euer more· eft I seie ioye
ye/ be your patience knowū
to alle mē: pe lord is nyh/ beye
no ping bisy: but i al pier &

bisechyng wip doyng of panck
yngis · be youre ayengis knowin
at god & pees of god pat passip
al wit: kepe youre hertis & wi
dur stondingis i christ ihū, fro he
nī for p bi yeu · what euer pin
gis be sope · what euer pingis iu
ste · what euer pingis just · wh
at euer pingis holy · what euer
pingis able to be loued, what
euer pingis of good name · if
ony vertu · if ony pising of dis
cipline: penke ze pese pingis ·
pat also ze han lerned · & take
& herd & seyn i me, do ze pese
pingis: & god of pees shal be
wip zou, but p iopede gretely
i pe lord: pat sithpne at aft
ward ze flourede azen to feele
for me · as also ze feeldē, but
ze weren ocupied · p seie not
as for nede, for p haue lerned
to be sufficient: i whiche pin
gis p am, & p can also be low
ed: p can also haue plētee euip
wher & i alle pingis: p am tau
ht, to be fulid · & to hungre: & to
aboide & to suffere mysteste, p
may alle pingis: i hī pat con
fortip me nepeles ze han doon
wel: compunynge to my tribu
lacion, for also ze filipenses · wi
ten pat i pe bigynnyng of pe go
spel · whanne p went fro
macedoupe: no chirche comp
nede wip me i reson of pingis
zoni & takū · but ze aloone ·
whiche sentē to tessalonikis o
nys & wipes also i to vse to me
not for p seke zifte: but p seche
fruyt abōdinge in zoure reck
ū for p haue alle pingis · & abōd
de · p am fulid wip po pingis ta
kū of epafrodite · whiche ze sen
ten i to odour of swetnesse ac
ceptable sacrifice pleisinge to god
& my god fil alle zoure desire
bi his richessis & glorie i christ ihū
but to god & oure fadir: be glo
rie i to worldis of worldis am
en, grete ze wel euery holy
man i christ ihū, po bretheren pat
ben wip me greten zou wel · alle
holy men greten zou wel: most
specyly pei pat ben of pe emper
ours hous, pe grace of our
lord ihū crist be wip zoure
spirit amen ¶

Colocensis ben also ido
lacrisis: pese ben of
asie & pei hadden be
deceyued bi false apostles pe
apostel hī sitt cannot to heere
but he bryngep hem azen to
correccion bi epistle for pei had
den herd pe word of archipus:
pat hadde vnder fonge pe my
nistre i to hō, p faze pe apostel ·

nothe bouden wroot to hem fro
in epheſie: bi titeus pe deſcone
and onesimus pe acolyt.

Seyn ſeyt pis
ouie apoſtel of cri
ſtis: bi pe wille of
god: & tymothe bi
oper: to hē pat bē
in coloſe: hoolp & feiſful bre
ren cristis: grace & peeſ to
zou of god oure fadir: & of pe
lord iesu cristis we don pankinge
is to god & to pe fadir of oure
lord iesu cristis: euer more prynge
for zou herynge zoure feyp in
cristis: & pe loue pat ze han to
alle holy men: for pe hope pat
is kept to zou in heuenys whi
ch ze herden in pe word of trew
pe of pe gospel pat cam to zou:
as also it is in al pe world: and
makip fruyt & wexip as it zou
fro pat day: in whiche ze her
den & knewen pe grace of god
in treupe as ze lurnyden of
epafras oure felawe moost
derewerpe: which is a tree we
mynistre of iesu crist for zou/
which also diewide to us: ze
are louyng in spirit/ for pe
fro pe day in which we herden:
cesiden not to pre for zou & to
aye: pat ze be fillid with pe kn
owing of his wille: in al wisd
om & goostly vndurstonding pat

ze walke worpely to god pleisinge
bi alle pingis: & make fruyt in
al good werk: & wexe in pe kynne
of god: & be confortid in al vtm
ist pe mypt of his clerenesse:
in al pacience & long abidinge
with ioye pat ze don pankinge
is to god & pe fadir: which ma
ide zou worpi to pe part of
eritage of hoolynes in light: whi
ch delyneride us fro pe power
of derknessis: & translatide in to
pe kingdom of pe sone of his
louyng: in whom we han aze
nbiying & remyssion of synnis
which is pe ymage of god vnsy
ne: pe firste bigetin of ech
creature, for in hi alle pingis
ben maad in heuenes & in erpe:
visible & vnvisible: eyp tronos
eyp domynacions: eyp pricehod
es eyp powers: alle pingis
ben maad of nouht bi hi & in
hi: & he is bifore alle: & alle
pingis ben in hi & he is heed
of pe body of pe chirche: whi
ch is pe bigynnyng: & pe firste
bigetin of deed men: pat he hol
de pe firste dignyte in alle pingis
for in him it pleside al plenitee
to habite: & bi hi alle pingis
to be reconciliid in to hi & made
peeſ bi pe blood of his crosse:
po pingis pat ben in erpis: eyp
pat ben in heuenys. & whanne

ye weren sometyme alienede and
enemyes bi wit i yuele werk
is: now he hap reconciled yow
i pe body of his flesh bi dep
to haue yow hoolp & vnwemyd:
& wipout vepes brefe hi if ne
peleb ye dwellen i pe feip: fou
dist stable & vnmouable fro
pe hope of pe gospel pat ye ha
n herd which pchid i al creat
ure pat is vndur heuē of w
hich p paul am made mynistre:
& now p hane iope i passiōn for
yow & p fille pe pingis pat fal
len of pe passiones of crist i my
flesh: for his body pat is pe
chirche/ of which p paul am
made mynistre bi pe dispensa
cōn of god pat is yoūn to me i
yow: pt p fille pe word of god·
pe puyte pt was hid fro world
is & generacōns/ but now it is
shewed to his seyntis· to whi
che god wolde make knowē
pe richesis of pe glorie· of pis
sacrament i hepene men which
is crist i yow: pe hope of glorie·
whō we shewē· repnyng ech
mā· & techinge ech mā i al wis
dom: pt we offre ech mā perfit
i crist ihū/ i which pig also p tiele
i stryuyng: in pe wirchig of hi·
pt he wirchip in me in verta
[illegible] pt p wole pat ye wete·
[illegible] what bisynesse p hane

for you

and for hem pat ben at laodice· &
which euē sawen not my face i
flesshe: pat her herties ben con
fortid & pei ben ioynt i charite·
i to alle pe richesis of pe ple·
ne of vndirstondyng· i to pe
knowing of mistre of god pe
fadir of ihū crist· i which alle pe
tresouris of wisdō & of science
ben hid for pis pung p seie: pat
no mā disceyue yow i herpe of
wordis for pouy p be absent in
body: bi spirit p am with yow
ioynge & seynge youre ordre:
& pe stednesse of youre bilene
pt is i crist/ pt for as ye han takē
ihū crist oure lord: walke ye i hi·
& be ye rooted & bielded aboue i
hi/ & confermyd i pe bilene as
ye han lerned: habōndinge i hi
i doing· of pankingis, se ye pt
no mā disceyue yow· bi filosofie
& veyn fallace: after pe tradicōn
of men· after pe elemētis of pe
world· & not after crist/ for in hi
dwelip bodilichе al pe fulnesse
of pe godhed/ & ye ben fillid in
hi: pt is heed of al principat &
power: in which also ye ben ar
cūcidid· i circūcisiōn not made
with hond i dispoilinge of pe bo
dy of flesshe: but i circūcisiōn of
crist/ & ye be buried to gide with
hi i baptym: i which also ye han
risen agen bi feip of pe wirchig

of god· pat reiſide him fro
dep & whãne ze were dead i
gilte & in pe prepuce of your
fleiſh: he quykenyde to gidere
zou wip hi forzyuȝe to zou al
le gilte: doynge awey pat wr
itynȝ of decre· pat was azn?
ne· pat was cõtrarie to us
& he took awey pat fro pe wy
dd purhynge it on pe croos
& he spuylide principatis & pow
eris: & ledde out triũfly· opp
enly onconuynge hẽ in hi ſelf
for no mã ȝive zou i mete or
i drynk or i part of feeſte day
or of neomenye or of ſabotis:
whiche ben ſchadowe of ymag?
to comynge for pe body: is
of cſt no man deſeyue zou
willynge to teche i meknoueſſe
& religiõ of angelis po ymag?
which he hap not ſeyn walky
nge· veynly bolned wip wit
of his fleiſh & not holdinge
pe hed· of which· al pe body
vi boondis & iopnȝis to gide
re vndur mynyſtrid & maad·
wexip i to encreeſſing of god
for if ze ben deede wip cſt fro
pe elemẽtis of pis world: wh
at zit as mẽ lyuynge to pe is
old denẽ ze: pat ze touche
not ney taſte ney trete wip
hondis po ymagis: which alle
ben i to dey vi pe dike vſ· af
ter pe comandementis and te
chingis of men· which han
aparcõ of wisdom i veyn reli
giõ & meknesse: & not to ſpa
re pe body not i ony honour
to pe fulfilling of pe fleiſh

Therfor if ze han risẽ to gide
wip crist: ſeke ze po pingis
pat ben above· wher cſt is
ſittynge i rizthalf of god ſa
uere ze po pingis pat be abo
ue: not po pat ben on pe erpe.
for ze be dede: & zoure lif is hid
wip cſt i god for whãne cſt pi
al appere zoure lif: pãne alſo
ze ſchulen appere wip hi in glorie
for flezte zoure mẽbris wh
iche ben on e pe erpe: fornica
cõ vncleneſſe· leccherie· yuel
coueitiſe & auarice· which is
ſeruyſe of mawmetis· for wh
iche pingis: pe wrappe of god
cam on pe ſonnes of vnbileue
in which alſo ze walkiden
ſũtyme: whãne ze ſpuyden i
hem but now put ze awey alle
pingis: wrappe i dignacõ·
malice· blaſfemye· & foule
word of zoure mouye· uyle ze
he to gideere· ſpoyle ze zou
fro pe elde mã wip his dedis
& clope ze pe newe mã· pt is
maad newe azeyn i to pe kno
wyng of god: after pe ymage
of hi pat maad hi· where is

not male and female · hepene
mā & yelle · circūcisiōn & ꝓpuce.
barbarus & scita · bonde mā &
fre mā: but alle pingē & i
alle pingis cēst / ꝑfor ye as pe cho
osene of god · holy & loued do
pe zou wip pe entrailis of mer
cy · benygnyte & mekenesse ·
tēperance patience & suppor
te ye ech on op · & forgiue to zou
silf: if ony mā agenst ony hap
a quierele as pe lord forzaf to
zou: so also ze · & vpon alle pese
pingis haue ze charite: pat is
pe boond of perfectiōn / & pe pe
es of cēst: euiope i zoure hertis
i which ze ben clepid to body:
& be ze kynde / pe word of crist
dwelle i zou pleuteously in al
wisdom · & teche & monesse
zou silf i salmes & ymnes &
spiritual songis i grace · syn
gynge i zoure hertis to pe lo
rd · al ping what eure ping
ze don i word or i dede: alle
pingis i pe name of oure lo
rd ihū crist · doynge pank-y
ningis to god & to pe fadir bi
hym · wymmen be ze subget
to zoure hoseboundis: as it
bihoueip i pe lord mē lone
ze zoure wymmen: & nyle ze
be bitere to hem / sonnis: ob
eie ze to zoure fadir & mo
dir bi alle pingis / for pis
is wel plesinge i pe lord · fad
ris nyle ze terre zoure sonnes
to dispiracōn: pat pei be not
maad feble hertid / seruāntis:
obeie ze bi alle pingis to fle
shly lordis not seruynge
at eye: as plesinge to men·
but i simplenesse of herte·
dredinge pe lord · what eure
ze doen: worchie ze of wille
as to pe lord: & not to men
witinge: pat of pe lord ze
schulē take zeldinge of erita
ge · seruie ze to pe lord crist
for he pat doip i iniuriē: schal
resceyue pt pat he did pure
le / And acceptaciōn of perso
nes: is not anentis god
ordis zure ze to seru
antis pat pt is mis-
& euene witinge:
yat also ze han a lord i heue
ne · be ze busy i pier: & wal
ke i it i doing of panckin
is · & pie ech for op & for us:
pt god opene to us pe dore of
word · to speke pe mystie
of cēst for which also y am bo
ūdūn / pat y schewe it: so as
it bihoueip me to speke wal
ke ze i wisdom to hē pat be
wipouten forp: redimynge
tyme · zoure lord word be
sauerid i salt eure more in
grace · pat ze wite: how it

whomep you to answere to
ed nim, tychicus most dere bro
ber & feythful minyster and
my felawe i pe lord: shal ma
ke alle thingis known to you
pat ben aboute me, whom y
sent to you to pis same thing:
pat he knowe what thingis
ben aboute you & comforte yo
ure hertis, with onesime ma
ost dere & feythful broper:
which is of you. which shal
en make alle pingis pat bē
don here: knowin to you. ar
istark pe prisoner wip me greet
ip you wel, & mark pe cosyn
of barnabas: of whom ye
han take mandemētis if he
come to you: resseyue ye him
& he pat is seid iust: which
ben of circumcision. pese alone
e ben mine helperis i pe kyn
dom of god: pat weren to
me i solace. epafras pat is
of you pe seruant of ihū crist
greetip you wel, ever bisy for
you i pieris: pat ye stonde per
fit & ful i alle pe wille of go
d. & y bere witnessing to hi
pat he hap mycche traual for
you, and for hem pat ben at
laodice. and pat ben at ier
apolym: luk pe leche moost
dere & demas: greeten you
wel. grete ye wel pe brepren:
pat ben at laodice and pe wom
men nymphan: & pe chirche pat is
i hir hous & when pis pistle
is red among you: do ye pat it
be red i pe chirche of laodicēsis.
& rede ye pat pistle pat is of la
odicensis, & sere ye to archippus
se pe mynistre pat pou hast ta
kin i pe lord: pat pou fille it,
my salutacoun: bi pe hond of
paul. be ye mynded of my bo
ondis, pe grace of pe lord ihū
be wip you amē.

Thessalonicensis ben
macedonyes: in ihū
crist. whānne pei hadden
receyued pe word of trewpe:
pei stoden stedfastly i pe feip
& also i persecucioū of her oy
ne cytezeyns. ferpmore pei
receyued not false apostles: ne
pe pingis pat were seid of false
apostles. pese pe apostel pysip:
writing to hem from athen
ys bi tychicus & onesimus
oul and silvan and
timothe. to pe chir
che of tessalonycen
sis. i god pe fadir &
ihū pe lord ihū crist. grace & peed
to you. we don pankinis to god

ouere more for alle zou And we m
aken mynde of zou i oure prerys
wyporte ceessing hauyng my
nde of pe werk of zoure fey &
trauel & charite & abiding of pe
hope of oure lord yhū cst before
god & oure fadur ze louyde ber
ren of god: we wetyng zoure
chesing for oure gospel was
not at zou i word onely: but
also i vtu & i pe hooly goost & in
myche plentee as ze wite: whi
che we weren among zou for
zou & ze ben made folowerys
of us & of pe lord: resseyuyng
pe word i myche tribulacōn wi
toye of pe hooly goost so pat ye
ben made ensample to alle m
en pat bileue: i macedonye &
i acaie, for of zou pe word of
pe lord is pupliched: not one
ly i macedonye & acaie but zou
re fey pat is to god: i ech place
is gonfary. so pat it is nede to
us for to speke ony pyng for
pei shewe of zou: what man
entre we hadde to zou & how
ze ben conuerted to god fro maum
ets: to serue to pe lyuynge go
d & very & to abide his sone fro
heuenes. whō he reisede fro dey:
pe lord yhū pat delyuerede us
fro wrappe to comynge

For bryen ze witen oure
entre to zou: for it was
not veyn but first we suffrede
& were puuyshed wip wrong
as as ze witen i filippis. And
hadde trust i oure lord to spe
ke to zou pe gospel of god i my
che besynesse & oure exortac
oū: is not of erroure nep of
vncleenesse nep i gile but as
we ben preued of god. pat pe
gospel of god shulde be taku
to us: so we speken, not as ple
synge to mē: but to god pat p
rey oure hertis. for nep we
were ony tyme i word of glo
sing: as ze wite nep i occasio
n of auerise: god is witnesse.
nep seekynge glorie of mē: nep
of zou nep of oper. wiche we
as ctis apostlis myyte hauē
be i charge to zou but we we
ren made lite i pe mydil of
zou: as if a nurisshe fostre her
sonys. so we desiryng zou wi
greet loue: wolde hauē bitā
ke to zou not only pe gospel
of god but also oure lynes:
for ze ben made moost deere
worpe to us. for bryen ze
ben mynded of oure trauā
le & werynesse, we wrechyde
nyyt & day. pt we shulde not
grene ony of zou & preiden
to zou pe euangelie of god
god & ben witnessis: how
holyli & iustly. & wip outen

playnt we weren to zou pat be
lempden as ze witen how we
preden zou & confortiden ech of
zou as pe fadre his doup: & we
han witnesse: pat ze shulden
go worpply to god: pat clepide
zou to his kingdom & glorie
pfor we don pankingis to go
d wipouten ceessing for whan
we ze hadde take of us pe wo
rd of pe herpng of god: ze to
ken it not as pe word of me
but as it is verily pe word of
god: pat worchip & zou p han
bileyd: for bipen ze ben m
and followeris of pe chirchis
of god pat ben i iudee i crist ihu
for ze han suffrid pe same pig
is of zoure eueme ipnagis: as
pei of pe iewis: whiche slowe
boye pe lord ihu & profetis: &
pursupde us: & pei pleisen not
to god: & pei ben aduersiries to
alle me: forbedinge us to spe
ke to hepene men: pat pei be
saad saaf: pat pei fille her
sinnis eue more for pe wrapye
of god cam on pem: in to pe
ende. & bipen we desolat fro
zou for a pure bi mony: & m
biholdinge but not i herte: han
hyed more plenteouslly to se
zoure face wip greet desire:
for we wolden come to zou:
the y poul onys & eftsoone:

but satiynas lettide us for wh
what is oure hope: or iope or
crown of glorie: whep ze ben
not bifore oure lord ihu crist:
in his comyng: ffor ze ben ou
re glorie and iope

For which ping we suffr
den no lengre: and it
pleside to us to dwelle
aloone at atenys & we senten
tymothe oure brop & mynistre
of god i pe euangelie of crist: to
zou to be confermyd & to be tauyt
for zoure feip: pat no man be
moupd i pese tribulacionis ffor
ze silf witen: pat i pis ping we
ben sette: for whanne we were
at zou: we bifore sideu to zou
pat we shulde suffre tribulaci
ouis: as it is don: & ze witen: pfor
y poul no lenger abidinge: se
ine to knowe zoure feip: lest
peraueture he p teptip temp
te zou: & zoure trauale be maad
vepn: but now whanne tymothe
shal come to us fro zou: & telle
to us zoure feip & charite: and
pat ze han gode mynde of us:
eue desiryng to se us: as we
also zou: pfor bipen we ben
confortid i zou i al oure nede
& tribulacioun: bi zoure feip:
for now we lyue: if ze stondi
i pe lord: ffor what doynge of
pankingis: mowu we zelde

to god for you: in al rope · in wh
ich we roken for you · before ou
re lord: nyht & day · more pleente
nously prynge. pt we se youre
face · & fulfille po pnghes pat
failen to youre feip / but god
hym silf & oure fadir & pe lord
ihū crist: dresse oure wey to yo
u; & pe lord multiplie you: and
make youre charite to be plen
tenous of eche to oper & in to
alle men · as also we i you; pat
youre hertes ben confermyd ·
wip oute playnt i holynesse
before god & oure fadir: in pe
comynge of oure lord ihū crist
wip alle his seyntes Amen

Therfor bryden fro henefor
ward we pien you: and
besechen i pe lord ihū; pat
as ye han resseyued of us
how it behouep you to go &
to plese god: so walke ye pt
ye auoide pe more; ffor ye
witen what commandemen
tis p have yoūn to you: bi
pe lord ihū; for pis is pe wil
le of god · youre holynesse:
pat ye abstenye you fro for
nycacoū · pat ech of you
kūne welde his vesse: in
holynesse & honour · not i
passioū of lust: as hepen
e men pat knowen not
god; & pat no man ou go:
neper disceyue his broper i chaf
fering; for pe lord is vengere
of alle pese pnghes: as we bifo
re seiden to you · & han witne
sid · for god clepide not us i to
vncleānesse: but i to holynesse
pfor he pat despisip pese pnghes:
despisip not not mā · but god pt
also yaf his hooly spirit in
us Ont of pe charite of bri
perhed: we hadden no nede
to write to you; ye silf han
lernd of god: pat ye loue to
gidere ffor ye don pat i to alle
bryden i al macedonye And
bryden we pien you: pat ye
hauīde more & take kepe: pt
ye be quyet & pat ye do youre ne
de · & wirche wip youre hondis:
as we han comandid to you &
pat ye wandre honestip to he
pat ben wipoute forp: & pat
of no mānys ye desire ony pnig
for bryden we wolen not pat
ye vnknowe · of me pat dien:
pat ye ben not sorowful as ope
pat han not hope. for if we bi
leuen pat ihe was ded & roos
azen: so god schal leue wip hi
hem pat ben dede bi ihū And
we seien pis pnig to you: i pe
word of pe lord pat we pat
lyuen pat ben left i pe com
yng of pe lord schulē not co
me befor hem pat ben dede.

for pe lord hym silf schal come
down fro heuene: in pe commaund
ement & in pe voys of an archan
gel: & in pe trumpe of god & pe
dede men pat ben in crist: schulen
rise azen first. Afterward we pat
lyuen pat ben left: schulen be
rauysched to gedere wip hem in
clouds: metynge crist in pe air
& so ever more we schulen be wip
pe lord. perfor be ye comfarted
to gedere in pese wordis

But bretyren of tymes &
monetis: ye neden not
pat I write to yon for
ye silf wite diligently: pat pe
day of pe lord schal come as
a pef in pe nyst. for whanne pei
schulen seie pees is & sikirnesse:
panne sudeyn dep schal come
on hem. as sorowe to a wommn
pat is wip child: & pei schulen
not schape, but bretyren ye ben
not in derknesse: pat pe ilke
day as a pef cache yon. for
alle ye ben pe sonnis of lyst: and
sonnes of day we ben not of
nyst: nep of derknesse. perfor
slepe we not as ope: but wa
ke we & be we sobre, for pei pat
slepen: slepen in pe nyst, & pei
pat ben drunkin: ben drunkin
in pe nyst, but we pat ben of
pe day: ben sobre, clopid in pe
habiriowm of feip & of cha
rite: and in pe helm of hope of
helpe, for god putide not us into
wrappe: but into pe purchasinge
of heelpe by oure lord ihu crist. pat
was dede for us, pat whep we
waken. whep we slepen: we ly
ne to gedere wip him. for which
ping comfarte ye to gedere: and
edefie ye ech op. as ye don. & bipe
we prey yon: pat ye knowe hem
pat traueilen among yon & be
conseyuis to yon in pe lord. & techen
yon: pat ye han hem more abund
antly in charite. & for pe werk
of hem: haue ye pees wip hem
& bretyren we prey yon. reprue
ye vnpesible men. comfarte ye men
of litle herte. resseyue ye sike
men. be ye pacient to alle men
se ye pat no man yelde yuel for
yuel to ony man: but euer more
sue ye. pat pat is good ech to ope
& to alle men. euer more ioye ye.
wipout ceesing pri ye. in alle
pingis do ye yanckingis. for
pis is pe wille of god in crist
ihu in alle yon. nyle ye quenche
pe spirit: nyle ye despise pro
fecies. but prue ye alle pingis
& holde ye pat ping pat is go
od: abstenye yon fro al yuel
spice. & god hym silf of pees ma
ke yon holy in alle pingis: pat
youre spirit be kept hool. &
soule & body wipout playnt

in pe comyng of oure lord ihū
cst god is trewe pat depide yo
u: which also shall do bryng:
pis ye for us grete ye wel alle
bryren i hooly cos y conure
yon bi pe lord. pat pis pistle
be red to alle hooly bryren
pe grace of oure lord ihū cst
be wip yon Amen ¶ Here endip

The apostle writip pe secō
de epistel to thessalonicēs
: & makep knowū to hē
of pe laste tymes & of pe co
mynyng of pe antichrist: & of
pe prowing doū of hī/ he wri
tip pis epistel from athenis
bi timoteus pe deken & onesy
mus pe scolyt ¶ Paul and siluan &
timotheus: to pe chy
rche of thessalo
nicens in god
oure fadir: & in pe lord ihū
cst grace to yon & pees of god
oure fadir. & of pe lord ihū cst
we owen to do pankingis eie
more to god for yon bryren: so
as it is worpi/ for yonre feip
ful wexip: & pe charite of ech
of yon to oyre abōndip: so pat
we silf glorien i yon i pe chir
chis of god: for yonre pacien
ce & feip: i alle yonre persecu
cions & tribulacions/ wiche
ye suffeyen in to pe ensample
of pe rist dom of god: pat ye
be hed worpi in pe kingdom
of god: for which ye suffren
if neveles it is rist to fore god
to rupte tribulacōū to hē pat
trobleu yon: & to yon pat ben
troblid: reste wip us/ in pe shy
wing of pe lord ihū fro heuē:
wip angels of his vtu: in pe
flawme of fier: pat shall yive
vengāce to hem pat knowen
not god: & pat obeyen not to
pe euangelie of oure lord ihū
cst/ wiche shuleu suffre eiū
lastinge peynes: in perishyng
fro pe face of pe lord & fro pe
glorie of his vertu: whanne he
shal come to be glorified in
his seyntis: & to be mad wo
ndirful i alle me pat bileyv
den/ for oure witnessing is
bileyd on yon: in pat day/ in
which ping also we pren eie
more for yon: pat oure god ma
ke yon worpi to his clepyng
& fille alle pe wille of his goo
nesse: & pe werk of feip i vtu
pat pe name of oure lord ihū
cst be clarified i yon & ye in hi.
pi grace of oure lord ihū cst

But bryren we pren
yon bi pe comyng of
oure lord ihū cst: and
of oure congregacōū i to pe
same comyng: pat ye be not

nouyd soone fro youre witt ne
þ be aferd neþ bi spirit neþer
bi word neþ bi epistle as sent bi
us as if þe day of þe lord be n
þ no mañ disseyue you on ony
maner; but for departyng come
first & þe mañ of synne be shye
wed þe sone of perdicoñ: þt
is aduersaire & is enhaunsed on
alle þat is seid god or þt is
worshyped; so þat he sitte i þe
tẽple of god: & shewe hi self
as if he were god. wheþer ye
holden not þat yit whañe y
was at you: þ sede þese þingis
is to you: & now what wiþ
holdiþ ye witen: þat he be shye
wed i his tyme; for þe ꝓuyte
of wickednesse worchip now
onely þat þt he þat holdiþ n
ow holde til he be do awei; &
þãne þe like wicked mañ shal
be shewed: whom þe lord ihũ
shal sle wiþ þe spirit of his
mouþ & shal distroie wiþ lyt
nyng of his comyng; hi whos
comyng is bi þe working of
sathanas i al vertu & signes
& grete wondris false & in al
disceit of wickednesse: to hem
þat perishe for þat þei resse
yuede not þe charite of trew
þe: þat þei shulde be maad
safe & þerfor god shal sende to
hem awarching of errour:
þat þei bileue to leesing: þat
alle be demed: whiche bileiy
den not to trewe but consen
tiden to wickednesse but bri
en louyd of god. we oughen to do
gꝯ ꝓaisingis euermore to god
for you: þat god chees us þe fir
ste fruytis i to helpe i halewiy
ng of spirit & i feiy of trewe
ꝓ which also he clepide you bi
oure gospel: i to getyng of þe
glorie of oure lord ihũ cst. ꝑfor
briþren stonde ye & holde ye þe
tradicoñis þat ye han lerud:
eþ bi word eþer bi oure pistle;
& oure lord ihũ cst hi self & god
oure fadir. which louyde us &
yaf eternal comfort & good ho
pe i grace: stire youre hertis &
confeyme in al good werk & word

Briþren fro heu? forward
pie ye for us: þat þe
word of god renne & be
clarified as it is aueniis you;
& þat we be delyueryd: fro noy
ous & yuele mẽ; for feiy is not
of alle mẽ but þe lord is trewe
þat shal conferme you: & shal
keye fro yuele; & briþren we tristen
of you i þe lord: for what euer þiu
gis we comaũden to you hoyeye
ing don & shalé do, & þe lord direc
te youre hertis in þe charite of
god: & in þe patience of cst; but
briþren we denoncen to you in

pe name of our lord ihū crist:
pat ye wip drawe you from ech
brop pat wandrip out of ower
& not aft pe teching: pat hou it
behouep to fue us. ffor we were
not unpesible among you: nep
wip oute oure owne trauel. we
eete bread of our mā. but trā
uel & werynesse wanchide nypt
& day: pat we greuide noon of
you. not as we hadden not pow
er: but pat we shuldē gine us
self ensample to you to fue us. for
also whānne we weren among
you: we denoūcidden pis ping to
you. pat if our mā wole not wo
rche: nep ete he. for we han her
pat gōne among you goon in
reste. & no pīng wrchin but do
ou curiously. but we denoūcen
to hem pat ben siche mē: and
besechen i pe lord ihū crist. pt per
wrchen wip silence. & ete her
owne breed. but ryle ye bri
pen faile: wel doyng. pat if our
mā obeiep not to oure word bi
epistle: marke ye hī. & conuyne
ye not wip hī: pat he be shām
pd. & ryle ye gesse hī as an ene
mye: but repreue ye hī as a
broper. & god hī silf of pees:
gine to you ecclesiastique pees
i al place. pe lord be alle wip
you. amp (Amēcōn): bi pe hon
d of poul. which signe in ech

epistle: p write pus. pe grace of
oure lord ihū crist be wip alle you
amē. ¶ Here pe [illegible]
[illegible] to tymothe
& enformep and techep
tymotheo. of pe ordre
nance of bisshopes offi
ce. & of deakenes office. & of ene
riche disciplyne of hooly chirche:
wertuose to hī from wardopne
by tritī pe deffende. ¶ pis sent
oul apostle of ihū
crist bi pe comande
ment of god oure
saupour. & of ihū
crist oure hope. to tymotheo
biloued sone i pe feip: grace &
merep & pees. of god pe fadir &
of ihū crist oure lord. as p pred
yee pt pou shuldist dwelle at
effesi. whānne p wente in to ma
cedoupe. pat pou shuldist de
nōnce to sōmen: pat per shuldē
not teche op wyse. nep gine te
nt to fables. & genologies pat
ben vncertyn: whiche māe que
stiōns more pan edificacōn of
god pat is in pe feip. ffor pe en
de of comandōmēt is charite
of clene herte & good conscience.
& of feip not feynid. fr fro
whiche pingis sōmen hau er
rid & ben turnpd in to veyn

speche and willeth to be tedheris
of pe lawe. & vnderstondyn n
ot wyhat pingis pei affermē
& we wetyn pat pe lawe is go
od: if ony man vse it laweful
ly & writhe pis ping. pat pe
lawe is not sette to iust mē.
but to vnrust mē & not sugget.
to wicked mē & to synneris. to
cursid men & defoulid. to slee
ris of fadris & sleeris of mo
dir. to men sleeris & techou
ris. to hem pat don leacherie
wip mē. lesingmongeris. &
forswornē. & if ony oyer ping
is contrarie to pe hoolsōm tech
ing. pat is aftir pe euangelie
of pe glorie of bleesid god.
which is betakū to me. y do
pankingis to hī pat confortā
de me ī crist ihū oure lord: for
he gesside me feyful & putte
me ī mynisterie. pat first
was a blasfemie & a persecuere
& ful of wrongis. but y haue
getū pe mercy of god: for y vnk
nowynge dide ī vnbileue. but
pe grace of oure lord: oū abo
ūdide wip feyp & loue pat is
ī crist ihū. a trewe word & wor
pi al resseyuynge for crist ihū
cam ī to pis world: to make
synful men saf. of wyche
y am pe firste. but ȝ for y ha
ue getū mercy: pt crist ihū shew
de shewe in me first. al pati
ence to pe enformynge of hē
pat shulē bileue to hī in to
euerlastinge lif & to pe king
of worldis. vndedly & invisi
ble god alone. be onour & glo
rie in to worldis of worldis
amen. y bitake pis comaūde
met to pee ȝ sone tymothe af
tir pe profecies pat han be fo
re to fore ī pee: pat you trauā
le ī hem a good trauel. hauy
nge feyp & good conscience wh
ich sōme aftir awey: & peris
chiden about pe feyp of wh
che pymene & alisandre: wh
che y betook to satanas. pat
pei lerne to not blasfeme

Therfore y biseche first of
alle pingis pat biseching
is ȝperis. asingis. ofpyng
is of pankingis bei ma
ad for alle mē for kingis.
& alle pat bei sett in hyynes
se: pat we ledē aquyet & a
pesible lif ī al pie & chastite
for pis ping is good & acceptū
bifore god oure sauyour: pat
wolle pat alle men be maad
saf. & pt pei come to pe knowly
ng of treupe. for o god & a
mediatour is of god & of mē.
a man crist ihē: pat ȝaf hī self
redēpciōū for alle men whos
witnessing is ōferynd ī hise

tymes · in which y am set apre
chour & an apostle: for y seie
treupe · & y lie not · pat am ate
cher of lepene me i feip & in
treupe · for y wole pat men pie
i al place: lifting up · cleene
hondis wip outen wrappe and
strif · also wymen in comenable
arte · wip schamefastnesse &
sobrenesse arayinge hem silf
not i wrip in heeris eper in go
ld · eip peerlis · eip pciouse clope:
but pat pat becomey wymen
bisechinge prees bi good werk
is / a wōman lerne i silence
wip al subiection · but y suffre
not a wōman to teche: neper to
haue lordship on pe hosebon
de · but to be in silence · for a
dam was first formed: after
ward eue · & adam was not
disceyned: but pe wōman was
disceyned i breking of pe law
e · but schie schal be saued bi ge
nracion of children: if schie dw
ellip perfitly i feip and ione
& hoolynesse wip sobrenesse

feipful word: if oup
in mi de seip a bisschop
riche: he desiri a go
od werk · for it bihoueip a bis
chop to be wip out repef pe po
sesioude of o wipe · sobre · pru
dent · chast · ordeynes · holdin
ge hospitalite · a techere · not
ioui mychie to wyn · not a suyte
re but temperat · not ful of dy
ding · not contentouse · wel rew
lynge his hous · & hane son
liget wip al chastite · for if oup
man kan not gouine his hous:
hou schal he hane diligence of
pe chirche of god · not newe con
uert to pe feip · lest he be vani
up i to pride · & falle i to dom of
pe deuel: for it bihoueip hym
to hane also good witnesing
of hem pat ben wip out feip:
pat falle not i to vpreef · & in
to pe snare of pe deuel ¶ also it
bihoueip deknes to be chast
not double tigid · not zoui my
chie to wyn · not suynge fonle
wymynge pat han pe mysse
of feip i clene conscience but
be pei preued first: & mynistre
so: hauynge no crime · also it
bihoueip wymen to be chast
not backbiting sobre · feipful
i alle thingis · deknes be hose
bondis of o wipe: wiche gou
ne wel her sonis & her houses
for pei pat mynistre wel: schul
en gete a good degree to hem silf
& mychie trifte i pe feip · pat is
i crist ihū · sone tymothee · y wri
te to pee pese pingis: hopinge
pat y schal come sone to pee
but if y tarie: pat pou wite hou
it bihoueip pee to lyue in pe hous

of god pat is pe chirche of lyv
ing god: spiler & falnesse of tre
upe & oppuly it is agreet sara
ment of prise pat pung pt was
shewid i flesh: it is mustied i
spirit· it apperide to angels· it
is peind to hepene men· it is bile
ved i pe world it is takn up in
to pe spirit glorie
sip openly; pat in pe
laste tymes· summen
shulen departe fro pe feip· gi
uynge tent to spiritis of erro
re· & to techingis of deueils·
pat speken leesing i ypocrisi
e· & have her conscience corrupt
forbedinge to be weddid· to ab
stenie fro metis whiche god ma
de· to take wip doynge of pan
kingis to feipful men & hem
pat han knowe pe treupe; for
ech creature of god is good: &
no ping is to be cast awey· w
hich is takn wip doynge of pa
nkingis. for it is halewid bi
pe word of god & by pieu pon
pattynge forp pese pingis to bi
hen: shalt be a good ministre
of crist ihu· nurishid wip wor
dis of feip & of good doctrine.
which pou hast gete; but eschi
we pou vncouenable fablis &
elde wymen fablis. haste
pi silf to pitee; for bodily exer
citacoun: is profitable to litle
ping· but pitee is profitable to
alle pingis: pat have abiheest
of lif pat now is· and pat is
to come a trewe word· & wor
pi al acceptacoun: & in pis ping
we traueleu & beu cursid: for
we hopeu i lyuyng god pat is
saueour of alle men· most of
feipful men; comande pou pis
ping & teche; no man despise pi
youpe: but be pou ensample
of feipful men in word· i lyuyng
i charite· i feip in chastite til p
cume take tent to redinge· to
exortacoun & teching; uple pou
lettis charge pe grace which is
i pee: pat is youn to pee is pro
fecie wip puttinge on pe hond
is of prestiod; penke pou pese pi
ngis· in pese be pt: pat pi profi
ting be shewid to alle men; take
tent to pi silf & to doctrynu: be
bisy & hem; for pou doynge pe
se pingis: shalt make bope pi
silf saf· & hem pat heren pee·
blame pou not an elder man:
but biseche as a fadir; youge
men: as bridren elde wymen:
as modris; youge wymen:
as sistris in al chastite
onoure pou widowis·
pat be verp widowis·
but if ony widewe hap
children of sonis: lerne shie
first to gouerne her hous and

ſhrye to fadir and modir. For
pis pingis is acceptid bifore god
& ſiche pat is widewe verily &
deſolat: hope i to god. & be bisy
i biſechingis & preris night and
day. For ſiche pat is lyuynge in
delices: is deed. And commande
you pis pingis: pat pei ben ſuch
outē repreef. For if ony man
hap not care of his owne: &
moost of his houſhol men: he
hap denyed pe feip. & is worſe
pan an vnbeleeuid mā. A wide
we be choſū not leſſe pan ſix
tiseer. pat was wif of oon
hoſbonde. & hap witnesſing i
good werkis. if ſiche nurſiſhide
childrē. if ſiche reſeyuede pos
mē to herbore. if ſiche hap wa
ſchū pe feet of hooly mē. if ſiche
miniſtride to mē pat ſuffrīde
tribulacoū. if ſiche folewide
al good werk. but elleiwe pou
yongē widewis. For whānne pei
han do lecherie: pei wolē be
weddid i crīſt. hauynge dānpna
coū: for pei han maad voide
pe firſt feip. Alſo pei ſoul lern
en to go aboute houſis. not
onely idil but fil of wordis
& curiouſe: ſpekinge pingis
pat bihoiep not. for pe wole
pat yongē widewis be wed
did. & bryngе fey children.
& ben houſewiues. to yue
noon occasioū to pe adiuerſarie:
bi cauſe of curſid ping. For ony
ſūme ben turnyd ſiche after
ſathanas. if ony feiful man
hap widewis: miniſtre he to
hem. pat pe chirche be not gre
ued: pat it ſuffice to hem pt bē
wery widewis. pe pīns pat bē
wel gouernoures: ben pei had
worpi to double honour. moſt
pei pat trauelen i word and
teching. For ſcripture ſeip. pou
ſhalt not bridele pe mouip of
pe oxe preſchynge: & a werk
mā is worpi his hire. vnle p
reſeyue accuſynge ageins a
pīs: but vndir tweyne or pre
witnesſis. but reproue pou
men pat ſynen bifore alle mē.
pat alſo opē haue drede. y pīc
bifore god & chū crīſt & his choſū
angelis: pat pou kepe peſe pin
gis wipoute pīudice. & do no
ping iboiwinge i to pe opē ſyde
pat pou hondis to no man.
nep anon compne pou wip
opē men. ſynis kepe pi ſelf
chaſt. vnle pou zit drynke
water: but vſe alittil wyne
for pi ſtomak. & for pin ofte
falling icrumytees. ſūme men
ſynis ben opyn bifore gynge
to doom: but of ſūme pei co
men aft. & alſo goode dedis
ben opyn: and po pt han pe

In oye mans mouth not be hid
but ever seruanns
ben vnder foldenne
per hee lordis war
pi al honour. left pe name
of pe lord & pe doctryn be blas
fenyd & per put han feyful
lordis: despise hem not for per
ben briyen but more serue
per: for per bē feyful & loyal.
wiche ben partenaris of ben
efne. techie pou pese pingis: &
moneste pou pese pingis if ou
y man techip oye wise. & aw
dip not to pe hoolsū wordis of
oure lord ihū crist. & to pat tech
ing pat is bi pitee: he is pro
nd & kan no ping but langis
iship aboute questions & fau
ting of wordis: of pe whic
he ben brouht forp envies. stry
ues. blasfeymes. yuele suspi
cions. fightingis of mē pat be
corrupt in soule; & pat ben
pryned fro treupe: pat deni
en wynning to be pitee but
a grete wynning is pitee. wip
sufficience. for we brouhten
in no ping into pis world. &
no doute. pat we mow not be
re away ony ping: but we ha
ving fodis & wip what pin
gis we shulen be hilid: be
ing paied wip pese pingis. for
per pat woolen be maad riche:
fallen in to temptacion. and into
snare of pe deuel. & in to many
vnprofitable desires & noyous.
wiche drenchen men into dey
& perdicion. for pe rote of alle
yuelis: is coueitise. which sū
me coueitinge. erriden fro pe
feip. & bisettide hem wip ma
ny sorewis. but pou man of
god fle pese pingis. but sue p'
rizitis. iustise. pitee. feip. charite
patience. mylidenesse. fryne p'
a good trip of feip. cache ed
lastinge lif. into which p' art
clepid: & hast knowleechid ago
od knowleching bifore many
wittnessis. y commande to pee
bifor god. pat quykeney alle
pingis. & bifore ihū crist ihū. p'
zeldide awitnessing vndur pi
lat of pontis. a good confession:
pat pou kepe pe commandemen
t wipout wem wipoute re
proof. into pe comyng of oure
lord ihū crist. wiyom pe blessid
& alone mysty king of kingis.
& lord of lordis shal shewe in
his tymes. which alone hay
vnedyinesse: & dwellip in lyst
to which no man may come.
whō no mā say: ney may se:
to whom: glorie & honour &
empire be wipout ende amen
en commande pou to pe riche
men of pis world pat per on

durstonde not hurtyng pat pei
hope i vertepnte of richeffis:
but i pe lpnynge god pat pnep
to us · alle pingis pleinteouslp
to vse · to do wel · to be maad
riche i good werkis · lustly to
ziue · to comune · to treesoure
to hē silf a good fondemēt i to
trine to comyng: pat pei maie
entaastinge lif · pou tpmothee
kepe pe pnig bitakii to pee · ef
chewinge cursid noueltees of
voices · & oppnyonis of falsna
me of kinyng · wiyich sumen
biheetinge: aboute pe feip · fellē
doū pe grace of god be wt pee
Amen ¶

Ic writep also to tpmo
thee of exhortacion
of martirdom · & of
euerp reule of treupe: & wh
at schal come in pe laste tymes
& of his owne passiōn wrytp
inge to lypm fro pe tiree of rom
e ¶ Pis seip ieroim ·

Paul apostle of ihū
crist bi pe willie of
god · bi pe biheest
of lif · pat is i crist
ihū: to tymothee his moost de
reworpe sone · grace mercp and
pees of god pe fadir · & of ihū
crist oure lord: y do pancking
is to my god · to whom y serue
fro my progenitouris in clene
conscience: pat wipoute cessing
y haue mynde of pee in my pre
ris nyst & day desiryngе to see
pee · hauynge mynde of pi teer
ris: pat y be filled wip iope &
y biponke of pat feip pat is in
pee not feyned · which also dwe
lede firste i pin aunte loide: & i
pi moder eunice & y am certeyn:
pat also i pee · for which cause
y monesse pee pat pou reise up
pe grace of god: pat is in pee
bi pe setting on of myn honds
for god zaf not to us pe spi
rit of drede: but of vertu and
of loue & of sobrenesse · for
ensple pou schame pe witnessy
ng of oure lord ihū crist: neper
me his prisoner · but trauele pi
to gidere i pe gospel bi pe vertu
of god: pat delyuerede us · and
clepide wip his hoolp clepyng
not after oure werkis but in his
purpos · & grace pat is sonnī i
crist ihū before worldly trmes
but nowe it is oppn bi pe lizt
tyng of oure sauyour ihū
crist: which destroiede dep: & lizt
nyde lif & vnacorrupcioū bi
pe gospel: & in which y am set
a prechour & apostle: & maist
of hepene men · for which a
use also y suffre pese pingis:

but I am not confoundid. For I
woot to whom I have bileued.
& I am certeyne that he is mijti to
kepe that is take to my keping
I to that day. Haue thou pe form
me of hoolsum wordis: whiche
thou herdist of me I feip and
loue I crist iesu. Kepe thou pe go
od takij to vs kepinge bi pe ho
ly goost that dwellip in vs. pu
woost vis that alle pat ben in
asie ben turned awey fro me:
of whiche is figelus & ermog
enes. pe lord jiue mey to pe ho
us of onesiforus: for ofte he
refreisshide me. & shamide
not my chayne: but whanne
he cam to rome: he sought me
bisily & found. pe lord jiue to
hi to finde mey of god in pat
day. & how gete pingis he my
nistride to me at efesy: pou
knowest betere

Pe for pou my sone be con
fortid i grace pat is i crist
iesu. & what pingis pou
hast herd of me bi many
witnessis: bitake pou pese
to feipful men. whiche shul
len be able also to teche oope
men. trauele pou as a good
knyst of crist iesu. no man holdi
ng hi silf with worldly nedis. pat
he plese to hi: to whom he hap
preued hym silf. for he pat fi
tip in batel: schal not be crowni
ed. but he pat stryue lawfulip. it belo
ngep an erpetilioure to receiue
first of pe fruytis. vndirstond
pe pou what pingis I seie: for
pe lord schal jiue to pee vndirstõ
ding i alle pingis. be pou mynd
eful. pat pe lord iesu crist of pee
seed of dauip hap risen azen fro
dey acc̃ording to my gospel. in which I
trauele til to boondis. as wor
chyngge yuele: but pe word of
god is not boundin. Forpi I suffre
alle pingis for pe chosene. pat
also pei gete pe heelpe pat is in
crist iesu with heuenly glorie. A tre
we word. pat if we ben deed to
gidere: also we schulen lyue to gi
dere. if we suffren: we schulen
regne to gidere. if we denien:
he schal denye us. if we bileuen
not: he dwellip feipful. he may
not denye hi silf. teche pou pese
pingis: witnessinge bifore god.
nyle pou stryue i wordis. for to
no pingis it is profitable: but
to pe subuertinge of men pat heryn
bisily kepe to jiue vs silf a preu
vable werk man to god. wip
oute shame. rijtly tretinge pe
word of trewpe. but eschewe pe
vnhooly & veyn speches. for wip
po profiten mycie to vnfeipful
nesse: & pe word of heun crepip

as a tankir: of whiche fiere
is & panne): whiche folden dan
fro pe treupe-fayuge: pat pe
vilug-ayen is now don- & per
subtrideñ pe kep of sinne-but
pe sad foñdement of god stan
dip: hanyuge pis mar-ke, pe
lord knowep whiche ben hise
& ech man pat nimep pe name
of pe lord: departip fro wicke
nesse but in agrete hous ben
not onely vesseis of gold & of
siluer: but also of tree & of erpe
& pe siluen ben in to honour-&
sume i to dispit; for if ony m
an cleusip hi silf fro pese: he shi
al be a vessel haleweid i to hono
ur- & profitable to pe lord- redy
to al good werk; & fle pou deli
ris of zonpe: but sue pou rigt
wisnesse-feip charite-pees wt
hē pat i wardly clepen pe lord
of a clene herte; & eschewe pi
foltustie questiones & wipout
kunyng: wityuge pat po gen
dren chidyngis; but it bihou
ep pe seruant of pe lord to chi
de not: but to be mylde to alle
men- able to teche- pacient-
wip temperance repuyuge
ben pat azenstonden pe treu
pe; pat sutyme god zive to hē
for punkyng: pat pei knowen
pe treupe; & pat pei vise azen
pe fro pe snaris of deuel: of
wiom pei ben holdim prise
neris at his wille

But wite pou pis pug:
pat i pe laste dayes pe
perilouse tymes shulē
neze; & men shulē be louyuge
hem silf- couetouse- hij of bery
ng- pronde- blasfemeris- not
obedient to fadir & modir- vn
kynde- cursid- wipoutē affection-
wipoutē pees- false blameris-
incontynet- vnmylde- wipout
benygnite- traitours- ouyrwert
hollū wip pronde pouzis- liy
nde loueris of lustis- more pa
of god- hauyuge pe lickenesse
of pitee: but denyuge pe vtri
of it- & eschewe pou pese men
of pese pei ben pat persen hon
sis- & leden wimmen caitifs char
gid wip sinis- whiche ben led
wip diuerse desiris, euer more
lernyuge: & nere perfitly cou
nyuge to pe kenne of treupe- &
as iannes & iambres azenstō
den moises: so pes azenstōdē
treupe men corrupt i vnder
stondinge reprouid aboute pe
feip: but ferpe pei shulen
not profite; for pe vnwisdom
of hem shal be knowū to alle
mē: as hem was; but pou
hast getū my techyng- ordena
ñce purposing- feip- longa
bidyng- loue- pacience- persi

cacions · passions · whiche were
ordained to me at antioche · at
iconye · at listris · what maner
persecucions I suffrede: & yet
lord hath delyuered me of alle
& alle men that wolen lyue ver
tuously in christ ihū: shulen suffre per
secucion but yuele men & disse
ueris: shulen encrease in to
worse · erringe & sendinge in to
errour but dwelle you in yese
things that you hast lerned: and
that ben betaken to yee witynge
of who you hast lerned · for y
hast known holy lettres fro
your youthe: whiche mow lerne
yee to helye · by feyth that is in
christ ihū / for all scripture inspired
of god: is profitable to teche
to repreue · to chastise · to lur
ne in rightwisnesse / that ye man
of god be perfit: lerned to
al good werk

Witnesse before god & crist
ihū · that shal deme ye quy
ke & ye dede · & by ye comyng
of hi · & ye kingdom of hym.
preche ye word be you bisy co
nuenably wipouten restere
preue you · bisiche you · blame
y in al patience & doctrynu
for tyme shal be whanne men
shulen not suffre hoolsum te
chyng: but at her desires
yen shulen gadere to gedere
to hem silf maistres lichynge
to ye eeris & trewly yen shulen
turne awey ye herynge fro tre
uye: but to fables yen shulen
turne but wake you in alle yi
ngis trauele you do ye werk
of an euangelist fulfille yi ser
uyce · be you sobre for yam
sacrifised now · & ye tyme of my
departing is nigh / y have bryni
a good bryf · y have ended ye
cours · y have kept ye feyth in
ye toy tyme a crowne of righ
tiwisnesse is kept to me: which ye
lord a iust domesman shal yelde
to me in yat day / & not onely to
me: but also to yese yat lone
his comyng / hye you to come
to me soone / for demas lowyn
ge yis world hay forsaken me:
& wente to tessalonyk. crescens
in to galathie · titus in to dalmace.
lyk alone way me take y
mark: & bryng wip yee / for he
is profitable to me in to seruy
ce · forsope y sente tichicus to ef
fesi / ye clop which y lefte at
troade at carpe: whanne you
comest bringe wip yee and ye
bookis but most parchemyne
alisandre ye tresaxer · shewide
to me much yuele / ye lord
shal yelde to hi after his wer
kis whom also you eschewe.
for he agenstood ful gretly

oure Worlds in my first defence.
no man helpide me: but alle for
soken me / be it not arettid to hē
but pe lord helpide me & confor
tide me: pat pe preching be fillid
bi me / & pat alle folkis here pat
I am delyneridd fro pe mouth
of pe lioū / & pe lord delyneride
me fro al yuel werk: & schal m
ake me saf in to his heuenly
kyngdom to whom be glorie in
to worldis of worldis amen
grete wel prisca & aquila · & pe
hous of onesiforus · erastus
lefte at corinthis / & I lefte tro
fym · sik at mylete / hize pon
to me bifore wynt / embolus &
prudēte & linus & claudia & al
le bretheren greten pee wel · on
pe lord ihū crist be with pi spirit
pe grace of god be with zou a
men. / ¶ here endip pe se
conde pistle to timoteie &
bi[illegible] pe pa[illegible]

¶ Pe warnep trie & enfor
mep hi of pe ordynan
ce of pristhod: & of spiri
tual cōfirmacoū / & of heretikis
to be eschewed: pat teachep i pe ie
wis writhīgis / writhīge to hi
fro inpeopolis ¶ pis seip mad
aul pe seruant of
god & a postle of ihū
crist: bi pe feip of
pe chosone of god
and bi pe knowing of pe treupe.
which is aft' priee · in to pe hope
of euerlastinge lif · which lif god
pat lieb not bilyzie: bifore tymes
of pe world but he hap shewid
thise tymes his word i preching:
pat is bitakū to me bi pe comand
ement of god oure sauiour to
trie most derewarpe sone bi pe
comyn feip: grace & peee of god
pe father & of crist ihū oure sauy
our / for cause of pis ping · y lef
te pee at crete: pat pou amende
pe pingis pat failē & ordeyne
prestis bi citees: as al y disposid
to pee / if ony mā is without cry
me: an husebonde of o wyf ·
and hape feipful sonis: not in
accusacoū of lecherie · or not
suget · for it behouep a bisschop
to be wip out cryme: as disposid
our of god / not proud · not wr
athful · not drunkelew · not lay
tere · not couetouse of ful wy
nyng: but holōnge hospitalite
benyugne · prudente · sobre ·
iust · holy · continent takinge
pat treupe word · pat is aft' dor
trin · pat he be mizti to amone
ste in hoolsū teching: & to repre
ue hem pat azen seien · for pe
ren many vnobedient & veyn
spekeris · & disseiueris · most
pei pat ben of circūcisioū: ih
iche it behouep to be reproued

whiche subiecten alle honis-
tedynge whiche yngis it bily
ouey not for pe loue of foul
wyttyng, & con heu her pro
pir profete. seide) men of cre
te ben euiloze bestis. vnpe be
ynele beestis of slowe wom
be: pis witnesseth is treue,
for what cause blame hē sore:
pat pei be hool i feip not yn
yngc tent to fables of iewis
& to mandemētis of men:
pat turnen awey heu fro
treuye: & alle yngis ben cle
ne to clene men: but to vnde
ne men. & to vnfeipful: no
ping is clene. for pe soule &
conscience of hem ben mand
vndene pei knowlechen pt,
pei denyen. whānne pei bē
abiomynable & vnbileueful:
& repuable to al good werk

Sunt speke pou po pin
gis: pat bisemen ho
ollī techīng: pat el
de mē be sobre. chast. prud
ent. hool i feip in loue & pati
ence. also olde wymē i hooly
abite not slanderers not
seruynge mycche to wyn, w
el techinge: pat pei teche pr
udence moneste pou yonge
wymen: pat pei loue her ho
sebondis. pat pei loue her
children. & pat pei ben pru
dent. chast. sobre. hanynge cu
re of pe hous. beynge suget
to her sesebondis: pat pe word
of god be not blasfeimpd ¶ also
moneste pou yonge mē. pat pei
be sobre in alle yngis yne pi
self ensample of good werkis.
& teching. i hoolnesse. in sadn
esse. an hoolsū word & vnrepre
hable; pat he pat is of pe cou
trarie side be ashamed: hanp
nge noon yuel ping to seie of
you, moneste pon seruantis.
to be suget to her lordis in
alle yngis. pleesing not agen
seiping. not defrauding but
i alle yngis shewynge good
feip: pat pei honour i alle pin
gis pe doctrynu of god our
sauyour ¶ For pe grace of
god our sauyour hap appe
rid to alle men: & tauyte us
pat we forsake wicknesse
& worldly desiris. lyue sobre
ly & iustly & pitiuously i pis
world. abidynge pe blessid ho
pe & pe comynge of pe glorie
of pe grete god: & of oure sauy
our ihū crist. pat yaf him self
for us: to ayenbie us fro al
wicknesse. & make clene to
hī self a puple acceptable and
fiere of good werkis. speke
pou pese yngis & moneste p:
& repue wip al comandemēt

no man despise yee

Admoneste hem. to be
subgetis to princes & to
poweris to obeisshe
to yat yat is seyd & be redy to
al good werk. to blaspheme
no man to be not fil of chi
dyng: but temperat sheewi
ng al mylderesse to alle me
for we weren sotyme vnwise
vnobeisant. errynge & serv
ynge to desires & to diuerse lus
tis. doynge in malice & enye
wonyng to be hated. hatyng eche
oyer, but whanne ye benygni
te & pe manyed of oure sauy
oure god appeerde: not of we
kis of rightwisnesse yat we
didden. but bi his mercy he ma
de us saaf bi wasshyng of
regenerynge & agen newyng
of pe hooly goost: whom he
shedde in to us plenteuously
bi ihū crist oure saueour yat
we iustified bi his grace: be
eyris bi hope of euerlastynge
lyf. a trewe wordis & of pe
se pingis I wole yat you con
ferme oyer yat yei yat bileuen to
god: be bisi to be aboue oyer in good
werkis. pese pingis ben good:
& profitable to men: & eschewe
yon foolishe questiouns & genealo
gies & stryues & fightingis of
pe lawe. for yo be vnprofitable

and veyn. eschewe yon a man ere
tik. after oon & pe seconde correc
cōn. witynge yat he yat is suche
a man is subuertid. & trespa
sseth: & is dampned bi his owne
doom. whanne I sende to pe arte
mas or titicus: haste you to come
to me to nycopolis. for I haue
purposide: to diuelle wynter pere
besily bifore sende zenam wise
man of lawe & apollo: yat no
thing fail to hē: yei yat ben of
oure. lerne to be gouernouris in
goode werkis to necessarie vsis.
yat yei be not wip me oute fru
yt. alle men yat be wip me: gre
eten yee wel. greete you wel he
yat louen us in feyp. pe grace of
god be wip you alle amē

Here pe pistle to trie:

Here ou pe pistle to filem

Paul makeyp familiar a
homely lettres to file
mon. for onesim? his
seruant: writynge to hi fro pe
cite of rome out of prison bi pe
feer seid onesim?

Paul pe bonden of cri
sti ihū. & timothe bro
per. to filemon bilo
ued & oure helpere
and to appia most derest & to
archip oure enemie knyst & to
pe chirche yat is in pin hous
grace be to you & peesse of god

oure fadir: and of pe lord ihū
crist, I do pankingis to my
god euie mee: makinge myn
de of pe i my preris: herynge
pe charite & feip pat pou hast
i pe lord ihū: & to alle hooly m
en: pat pe coumynyng of pi fe
ip be manifeld oppu: i knowing
of al gode ping i cist ihū, and I
hadde greet ioie & comfort i pi
charite: for pe entrailis of ho
oly mē restiden bi pee broper
ffor which ping I hampnge my
che mis i cist ihū to commande
to pee pat pat perteynep to pe
ofit: but I biseche more for cha
rite, sipen pou art sich as pe el
de poul: & now pe bondmā of ihū
cist: I biseche pee for my sone on
esime. whom I in boondis big
at: which sutyme was vnpro
fitable to pee, but now profita
ble bope to pee & to me: whō
I sente azen to pee, & resseyue
pou hi: as myn entrailes. wh
ou I wolde wip holde wip me.
pat he shulde serue for pee to
me i boondis of pe gospel, but
wipout pi conseil I wolde not
do ony ping: pat pi god shul
de not be as of nede. but wil
ful, ffor peraventure. pfore
he departide fro pee for a tym
e: pat pou shuldist resseyue
hi wip ontē ende, now not as

a seruant but for a seruant an
oft dere brop. most to me, & hou
mychе more to pee: bope i flesh
& i pe lord. pfor if pou hast me
a felawe: resseyue hi as me, for
if he hap ony ping anoied pee.
ep oowp. arette pou pis ping
to me, I poul wroot wip myn
hond: I shal zelde. pat I seie not
to pee: pat also pou owist to me
pi silf. so brop I shal vse pee
i pe lord: fille pou myn entra
ilis i cist, I trustinge of pin
obedience: wroot to pee, witty
nge pat pū shalt do: ou pat
pū I seie, also make pou redy
to me an hous to dwelle ynne,
for I hope pat bi youre pperis
I shal be yoūn to you ofaires.
pfoner wip me i cist ihū gretip
pee wel, & mark. aristark. de
mas. lucas. myn helperis,
pe grace of oure lord ihū cist:
be wip youre spirit. amen.

Here begynnep pe prologe vpon pe pistle to colossens.

First it is to sepe. wh
poul pe apostol i pis
epistol. in writinge
kepep not his vsage: distr
pynge his name or pe digny
of his order, pis is pe cause
pat he writynge to hē pat
weren of creānsion: bileeue

den · Wroot as ye apostle of he
yene men & not of seruiȝ & he
knowynge her pride · & shewy
nge his owne humelnesse: not
de not putte bifore ye offert
of his office & in like mañ also
soon ye apostel for humelnesse
i his epistel · for ye same skyle
serte not his name to fore / as
it is seid ye apostel sente yis ep
istel to ye ebrewes writē in he
breiȝ tūge / & aft' ye deep of po
ul ye apostel: Auyk ye euāgeliste
made it in greke speche · holdy
nge ye vnderstondinge and
ye order of it ¶ [illegible]

od yat spak sutyn
e bi prophetis · in
many maneres to
oure fadres: at ye
laste in yese dayes he hay spo
keȝ to us bi ye sone / whom he
hay ordeynede eir of alle yin
gis: & by whom he made ye
wordis / which whane also he
is ye bryȝtnesse of glorie: and
figure of his substance · & berry
alle yingis bi word of his vtu·
he makiȝ purgacioñ of synnis
& sittiȝ on ye rȝthalf of ye ma
ieste i heienes / & so mychel is
made bette yan aūgels: bi hon
mychel he hay en eritid a more
dyñle name · bifore hem / for
to which of ye aūgels seide god
ony tyme: port art my sone · y
hane geendrid yee to day: & eft
soone y shal be to hi in to a fa
dir: & he shal be to me i to a sone
& whane eft soone he bryngiȝ
in · ye firste bigetin sone · i to ye
world: he seiȝ & alle ye aūgels
of god worshipe hi / but he seiȝ
to aūgels / he yat makiȝ his
aūgels spiritis: & his mynistis
flawme of fier / but to ye sone
he seiȝ · god yi trone is i to ye
world of world: a zerde of equy
te is ye zerde of yi reume / yu
hast loued rȝtwisnesse · and
hatidist wickidnesse: yfor ye
god yi god · anoyntide yee wi
oile of ioye · more yan yi felo
wis / & yon lordi ye bigynyng
fondedist ye erye: & heuenes
ben werkis of yin hondis
yei shulen perishe: but yon
shalt perfitly dwelle · & alle
shulē wexe elde as clop / and
yon shalt chaūge hem as a
clop: & yei shulen be chaūgid
but you art ye same yi silf:
& yi zeeris shulē not failē /
but to which of ye aūgels sei
de god at ony tyme: sitte yu
on my rȝthalf · til y putte yi
enemyes a stool of yi feet:
whey yei alle ben not serui
nge spiritis · sent to seruen
for hem yat taken ye erita

ance of helpe

Therefore more plenteously
it behoueth us to kepe po
pynges pat we haue herd.
lest peraventure we fle
ten awey/ for if pe word
pat was sowe be angele
is made sad. & eche
breking of pe lawe. & vno
bedience wok just retribuci
on of mede: how shulle we
escape. if we despise so gre
et an helpe: which whane
it hadde taken bigynnyng to be
told out bi pe lord. of he pat
herde: is conferiyd i to us
for pe witnesse to gedere
by myracles & wonders and
grete mieles & diuise vtes. &
departings of pe holy goost
bi his wille/ but not to angel
es. god sugetide pe world
pat is to comyng: of which
we speken. but sumwhat
nesse i a place: & seide wh
at ymage is man. pat pou art
mynded of hi. or man/ so
ne. for pou visitist hym: p
hast made hi a litel lesse pa
angelis: pou hast crowned
hi wip glorie & honour. & pou
hast ordeyned hi ou pe werkis
of pi hondis/ pou hast made al
le pingis suget vndur his fe
et/ & in pat. pat he sugetide al
le pingis to him: he lefte no pig
vnsuget to hi. but now we seen
not yet alle pingis suget to hym
but we seen hi. pat was made
a litel lesse pan angelis. hi for
pe passion of dep. crowned wip
glorie & honour: pat he porow
grace of god shulde taste de
ep for alle men. for it bifeemed
hi for whom alle pingis. and
bi whom alle pingis weren
made which hadde brouht ma
ny sonnis i to glorie: & was Au
tour of pe helpe of hem. pat
he hadde ordeynde bi passion.
for he pat halowid: pen alle of
oon. for which cause he is not
shamed: to clepe hem bredren.
seyynge/ p shal telle pi name
to my bredren: i pe mydil of
pe chirche. p shal synge pee &
eft sonne p shal be trusteynge
i to hi. & eft sonne/ lo p & my chil
dren: which god yaf to me. for
for children comyned to flesh
& blood: & he also wok part of
pe same. pat bi dep he shulde
distroie hi pat hadde lordship
of deep: pat is to seie pe deuel.
& pat he shulde delyuere hem p
bi drede of dep bi al lyf: were
bonden to seruage. & he took ne
ne angelis: but he took pe seed
of abraham. wherfor he ouzte
to be liknied to bredren by alle

halowid & pa
t pat hem

pnigio: pat he shulde be made
merciful & mercifull bisshop to
god: pat he shulde be mindful to
pe trespassis of pe puple. for in
pat pnig ¶ wheche he suffrede
& was tempted. he is mygti to
helpe also hem pat be tempted

Therfor hooly bretheren & par
teneris of heuenelip clepy
ng: biholde ze pe apostle &
pe bisshop of oure confessi
oun iesu. which is treowe to hi
pat made hi: as also moises
in all pe hous of hi; but pis
bisshop, is had worpi of more
glorie pan moises: in as mychel
as hap more honour of pe hous
pat made pe hous for ech hous
is made of sumẽ. he pat made
alle pingis of nowt: is god/ &
moises was treowe ¶ alle pe his
hous. as a seruant ¶ to witne
sing of po pingis pat weren
to be sayd sed. but crist as also
ne in his hous. wheche hous
we ben. if we holden sad trist
& glorie of hoope ¶ to pe ende
wherfor as pe hooly g goost seip
to day. if ze han herd his voie:
wyle ze hardne zoure hertis.
as ¶ wrappyng. lyk pe dai of
tempnacoun ¶ desert. where zour
fadris temptide me & pryuden
& sizen my werkis fourty zee
ris. wherfor ¶ was wroop to
pis generacoun: and ¶ seide alway
pei erren in herte/ for pei hae
ben not my weies. to wheche
¶ ze swoor ¶ my wrappe. pei sy
ken not entre ¶ to my reste/
wherfor ze ze-left peraventure
¶ oup of zou be an yuel herte of
vnbileue: to depart fro pe lyu
ynge of god/ but monesse zou
self bi alle dayes. pe wyle to
day is nameed: pat noon of zou
hardned bi fallace of sinne. for
we ben made parteneris of
crist ¶ if nepeles we holden pe
bigynnyng of his substance stan
dyng to pe ende. wyle it is seid.
to day. if ze han herd pe voie
of hi: wyle ze hardne zoure
hertis. as in pat wrappyng
for sumẽ herynge wrappide:
but not alle pei pat weren
out of egipt bi moises. but
to wheche was he wrappid
fourty zeris. wheper not he
pat sinneden: whos carcyne
weren cast doun in desert: &
to wheche swoor he. pat pei
schulden not entre ¶ to pe
reste of hi. not but to hem
pat weren vnbileueful. &
we seen. pat pei mygten not
entre ¶ to pe reste of hi for vnbileue

Therfor drede we lest per
auenture. wyle pe biheet
of entring ¶ to his reste

is lefte: pat ony of vs be
greffid to be aweyp for it is
told also to vs: as to hem, &
pe word pat was herd pro
fitide not to hē: not meynd
to feip· of po yuīgnō pat pei
herden for we pat han bile
ued· shulē entre in to reste.
As he seide as y swoor & my
wrappe: pei shulen not ent
re i to my reste, & whānne pe
werkis weren maad parfit
at pe ordeynāce of pe world.
he seide pus i a place of pe sen
euipe day & god restide in pe
seuenpe day· frō al his werk
is. & i pis place eftsoon, pei
shulē not entre i to my rest
e. ꝑfor for it siep· pat sōme
shulen entre i to it· & pei to
whiche it was teid to before
entriden not for her vnbile
ue: eftsoon he ꝑmynep sī da
y & seip· i dauid to day aft so
mpche tyme of tyme· as it is
biforeseid to day if ye han herd
his voys: wyle ye harde your
e herts for if thū hadde yo
uī reste to hē: he shulde pen
ere speke of ope after pis day
ꝑfor pe sabot is left to pe pu
ple of god for he pat is entrid
i to his reste: restide of his
werkis as also god of hise·
ꝑfor haste we to entre in to
pat reste: pat no man falle i
to pe same ensample of vnbile
ue. For pe word of god is quyk
& spedi in wirchīng· & more
able to perse pan ony tweyne
egyd swerd & streechip forp to
pe departīng of pe soule & of
pe spirit, & of pe ioynturis &
merewis & deuyd of pouyns
& of stonis of herte, & no cre
ature is vnmyschible i pe sīt
of god for alle pingis ben na
ked & opyn to his yen· to whō
a word to ī ꝑfor we pat han a
grete bisshop pat porside he
mes· thū pe sone of god: hol
de we pe knowleching of oure
hope, for we han not a bisshop
pat may not have compassiōn
on our infirmytees: but was
tēpted bi alle pingis· bi like
nesse· wip oute sīne· ꝑfor go
we wip trist to pe trone of
his grace: pat we gete mercy·
& fynde grace i conenable help

Hor ech bisshop takī
of mē: is ordeyned for
mē· i pese pingis pat
ben to god· pat he offre yiftis
& sacrifices for sīnes which
may to gidere soffri wip heym
pat hey vnkūnyng & erren,
for also he is enyronned wip
infirmytee, & ꝑfor he owip· as
for pe puple: so also for hym

silf to offre for synn? nep̃ ouy m
an takip to hi honour: but he pt
is clepid of god as aaron was
so eft clarifide not hi silf. pt he
were bisshop: but he pat spak
to hi. pou art my sone. to day p
gendride pee as i auope place
he seip. pou art aspt wiyonto
ende after pe ordre of melchised
ech. which i pe dapes of his fle
ysh offerde wip grete cryē & tee
rys. pieris & bisechingis to hi pt
mypte make hi saf fro dey. &
was herd for his reuence and
whanne he was goddis sone: he
lernide obedience of pese pyng
is pat he suffride & he brouyt
to pe ende. is made cause of
euilastinge hoelpe to alle pt obe
ishen to hi & is clepid of god
abisshop: bi pe ordre of melchi
sedek of which p is to us agre
et wordi forto seie & able to be
expounpd: for ze ben made feb
le to here. for whanne ze ought
en to be maisteris for tyme. eft
soone ze neden pat ze be taugt.
whiche ben pe lettris of pe
bigynnyng of goddis wordis
& ze ben made pilke to whiche
is nede of mylk. & not sad me
te for ech pat is partener of
mylk: is wip out part of pe
word of rigtwisnesse. for he
is a litil chid. but of parfit

men is sad mete: of hem pat
for custom han wittis exercisid.
to discrecoū of good & of yuel
Wherfor we bringinge
in a word of pe bigin
-nyng of cristis: be we bori
to pe perfectoū of hi. not eft
soone leggynge pe fundement
of penitence fro dede werkis &
of pe feip to god. & of pe teching
of baptyms. & of leyinge on of
hondis. & of rising ayen of de
ed mē. & of pe euilastinge doom
& pis pyng we shulē do: if god
shal suffre. but it is impossi
ble pat pei pt ben ones lyytned.
& han taasted also an heuenly
gifte. & be made parceniers of
pe hooly goost. & nepeles han
tasted pe good word of god.
& pe vertues of pe world to comy
nge. & ben fallen fer awey: pat
pei ben renewyd eft soone to pe
mānce. whiche eftsoones cruci
fien to hem silf pe sone of god.
& han to scorn. for pe erpe pat
drynkip reyn ofte comynge
on it. & bringip forp conenable
erbe to hem of whiche it is
tilid: takip blessing of god.
but pat pat is brinnynge forp
pornes & breris: is repnable.
& next to curse. whos ending
shal be in to brēnyng but
ze most dere wayne we trifle

of yon vete pingis · and neer to
helpe: porz we flekeu so · for
god is not vnrist: yet he forze
to youre werk & loue · which
ye han shewed in his name ·
for ye han mynistred to seyntis ·
& mynistren & we coueten pt
ech of yon shewe ye same bi
bynesse to ye fulling of hope:
i to ye ende yat ye be not ma
de slowe: but also fiers of
hem which bireep & patience
shulen enherite ye biheestis
for god bihetinge to Abraham ·
for he hadde noon greet bi w
hom he shulde swere: swoor
bi hi silf & seide · p blessinge
shal blesse yee: & y multiplyi
nge shal multiplie yee: & so
he longe abidinge: hadde ye bi
heeste · for men sworen bi a gr
etter yan hem silf: & ye ende
of alle ye pleis an oop to cõfir
macion · in which pingis god wi
linge to shewe plẽteouslier
to ye eris of his biheest · ye m
nesse of his conseil: puttide
bitwixe an oop: yat bi tweep
pingis vnmeuable · bi which
it is impossible yat god lye:
we haue strongeste fai solace ·
we yat fleen to gidere · to hol
de ye hope yat is putt forp to us
which hope as an ankir we ha
n liker to ye soule & sad & goin

ge yu · to ye eyn pinere pingis of
heuenis · where ye biforze goere
aje yat is mend bishop wipou
ten ende · bi ye ordre of melchi
sedech: entrede for us
and yis melchisedech
king of salem: & prest
of ye hizeste god · wh
ich metre wip Abraham · as he
turned aien fro ye sleping of
kingis: & bielsside hi · to whoo
also Abraham departide tipis
of alle pingis · first he is sewd
king of rizwisnesse: & afte
ward king of salem yat is to
seie king of pees · wipout fad
ir wipout modir · wipout gene
logie: neq̃ hauynge biginnyng
of daies neq̃ ende of lif: & ye
is lickned to ye sone of god · &
dwellip pt wipoute ende · but
biholde ye how gret is yis: to
whom Abraham ye patriarke
yaf tipis of ye beste pingis · for
me of ye spoil of lerp takinge
pstood: how mãdement to take
tipis of ye puple bi ye lawe · pt
is to seie of her breyen: porz also
yei weenten out of ye leendis of
Abraham · but he whoo gen
cion is not noõbrid ẕ hem: took
tipis of Abraham · & he blessidde
yis Abraham which hadde ye
promissiõs · wipoute ony ayen
nsepnig: yat yat is lesseris

blessid of pe bete & heere bodiy
men taken tyte: but pere he
berip witnessinge pat he lyuep
& pat it be seid so: bi abrahamis
also leuip pat took pe tyte was
tyte & yit he was ¶ his fadris
leendis: whanne melchisedech
mette wip hi ꝑfor & perfeccoun
bi pe ꝑfitnesse of leuip· for vndir
hi pe pirpie took pe lawe: what
yit was it needfiil· an oꝑ ꝑst
to rise bi pe ordre of melchised
ech· & not to be seid bi pe ordre
of aaron for wip whanne pe ꝑst
hood is translated: it is nede· pat
also translacoun of lawe be ma
ad but he ¶ whom pese pingis
ben seid: is of an oꝑ lynage· of
which no man was ꝑst to pe au
ter for it is oppin· pat oure lord
is borii of iuda: ¶ which lynage
moises spak no ping of prestis
& maze yit it is knowen· if bi
pe ordre of melchisedech· an oꝑ
ꝑst is risiii up: which is not made
bi pe lawe of fleischiy manide
ment· but bi vertu of lif pat
may not be vadon· for he wit
nessip· pat pou art ꝑst wip
outen ende: bi pe ordre of m
elchisedech pat representinge
of pe mansidenet biforegoinge
is made: for pe vnskilfulnesse &
vnprofit of it for whi pe law
e brouyt no ping to perfeccoun

but ꝑ is a bringinge in of aue
tere hope· bi which we neijen
to god & hou greete it is: not wi
out sweringe: but pe oꝑ be ma
ad ꝑstis wip outen an ooy: but
pis ꝑst wip an ooy bi hi pat sei
de to hi, pe lord swoor· & it shal
not rewe hi: pou art ꝑst wip
outen ende· bi pe ordre of melchi
sedech; in so mycche hi is ma
ad bihooli of pe bete testam
ent; & pe oꝑe were made ma
ny pe ꝑstis ꝑfor for pei weren
forbedii bi dep to dwelle stille
but pis· for he dwellip wip
outen ende: hap an euerlastinge
ꝑsthood, wherfor also he may
same wip outen ende· comynge
up bi hi silf to god & ever li
ue ayenip to pie for us for it
bisemyde pat such a man were
a bisshop to us· holy innocent·
vndefiled· clene departed
fro synful men: & made hyer
than heuenes· whiche hap
not nide· ech day as ꝑstis·
first for his owne giltis to
offre sacrifices: & afterward
for pe pirpie for he dide pis
ping & offrig hi silf onys &
pe lawe ordeynede men ꝑstis·
manynge likenesse but pe
word of sweringe· which
is aft pe lawe: ordeynede
pe sone ꝑfit wipoutin ende·

Ent angelle on pe pr
ynce pat ben seid pe
han sich a bisshop pt
sit in pe rizthalf of pe seete
of greteuelle i heuenes: pe
ministre of seyntis & of pe
verp tabernacle pat god ma
de & not mā for ech bisshop is
ordeyned to offre yftis and
sacrifices wherfor it is nede
pat also pis bisshop hane sum
ping: pat he shal offre / for
if he were on erpe: he wer
no pr / whānne pe were pat
shuldē offre zifts bi pe law
e: whiche serue to pe simpler
& shadewe of heuenely pig?
as it was answerid to mop
ses. whānne he shulde ende
pe tabernacle se he seide. m
ake pon alle pingis: bi pe sa
mpler pat is shewid to pee i
pe mont but now he hap ge
tī abete ministre: bi so mych
as he is amediatour of abe
tere testamēt. which is conf
ermed wip bete bihestis. for
& pe firste hadde lacku
blame. pe place of pe seconde
shulde not hane be sought for
he repynynge hem: seip. lo da
ies comen seip pe lord: & y sh
al make perfit anewe tes
tamēt on pe hous of israel.
& on pe hous of iuda not ly
ke pe testament pat y made
to her fadris i pe day i tooki
y auzte her hond: pat y shu
lde lede hem out of pe lond
of egipt: for pei dwelliden
not perfitly i my testament.
& y hane dispisid hē seip pe law
but pis is pe testament. whi
ch y shal dispose to pe hous
of israel. after po daies seip pe
lord: i zimpynge my lawis i to pe
soulis of hē. & in to pe hertis
of hem. y shal alone write hē
& y shal be to hem i to a god: &
pei shulē be to me i to a puple
& ech mā shal not teche his ne
zebore: & ech mā his proper.
seiynge knowe pou pe lord:
for alle mē shulē knowe me.
fro pe lesse to pe more of hem
for y shal be merciful to pe wic
kednesse of hem: & now y shal
not bipenke on pe synnes of hē
but i seiynge anewe: pe fourm
ene wexide eeld & pat pat is
of many daies and worip
eel: is nyz pe deey
nd pe former testam
ent hadde instesiyng
s of worship & holy
ynge durynge for a tyme. for
pe tabernacle was made first.
i which weren maadisshid. &
boordis setting forp of loones.
which is seid holy. & after pe

vepl: pe fromide tabernacle pat
is seid sancta sanctorum pat is hooly
of hooly pingis hauynge aaol
dil cunser: & pe arke of pe testa
met keuerid aboute on ech
side wip gold, in which was
a pot of gold hauynge man
na: & pe zerde of aaron pat
flourishide & pe tablis of pe te
stament: on which pingis
weren cherubyns of glorie
oū shaderuynge pe propica
torie: of which pingis it is
not nowis to seie bi alle but
whanne pese were made pus
to gidere: pānis entreden eric
more i pe formere tabernacle do
ynge pe offices of sacrifices but
i pe fromide tabernacle pe bisch
op entride oynes i pe zeer not wi
out blood: which he offrid for
his ignorancie & pe puplis; for
pe hooly goost signifiede pis
ping pat not zet pe weie of se
yntis was openyd while pe
formie tabernacle hadde stant
which parable is of pis pēset
time: bi which also zifts & sa
crifices ben offrid which mi
oū not make aliū seruynge
parfit bi coūscience: onely in
metis & drynkis & diuerse wa
shyngis & rightwisnessis of
flesch pat were sett to pe ty
me of correccion: but crist be

beynge bischop of goodis to cum
ynge: entride bi alargerī & perfit
pe tabernacle not made bi hond
pat is to seie not of pis makin
nep bi blood of goot buckis or of
calues but bi his owne blood
entride ones i to hooly pingis pat
were foriden bi an eūlastinge
redempcoū: for if pe blood of
goot buckis & of boolis: & pe aisch
of a cow calf sprengid hale
wip vnclene men to pe cleesig
of flesch; hou mythe more
pe blood of crist which bi pe
hooly goost offride hī silf
vnwēmyd to god shal deuse
oure cōscience fro dede werk
is to serue to god pat lyuep
& ȳ for he is a mediatour of pe
newe testamēt pat bi dep sul
linge bitwixe i to redēpcoū
of po trespassingis pat we
ren vndir pe formere testam
ent: pei pat ben clepid take
pe biheest of eūlastinge erit
tage for where a testamēt is
it is nede pat pe dep of pe tes
tamēt is ofer-mued i dede mō
ellis it is not worp: while he
lyuep pat made pe testamēt
wherfor nep pe firste testam
ent was halewid wipout blo
od for whanne ech mandement
of pe lawe was red of moises
to al pe puple: he took pe blo

make
some
more
a while

od of raines · and of buckis
of geet · wip wat & reed wolle
& yslope & hy sprenyde hope pil
pe book & al pe puple & sede
pis is pe blood of pe testamen
nt: pat god commandide to you
also he sprenyde wip blood pe
tabernacle · & alle pe vessellis
of pe seruyce & lik-wise and
almest alle pingis ben clensid
& blood bi pe lawe: & wipout
shedyng of blood · remyssioun
of syn is not maad for it is
nede · pat pe similitudis of hey
enly pingis be clensid wip pe
se pingis: but pilke heyenly
pingis · wip betre sacrifices
pan pese for ihe entride not
into holy pingis maad bi hon
dis · pat ben similitudis of very
pingis: but into heyene it silf
pat he appere now to pe cheer
of god for us / nep pat he offre
hi silf ofte: as pe bisshop entr
ide into holy pingis · bi alle ye
ris in alien blood / ellis it bih
ofte hi to suffre ofte: fro pe
bigynnyng of pe world but n
ow onys · in pe endyng of wor
ldis · to destruccion of syne · be
his sacrifice he apperide & as it
is ordeynied to men onys · to die
but aft pis is pe dom: so crist
was offrid onys · to auoide
pe syn of many men · pe seco
nde tyme he schal appere wip
outen syne: to men pat abiden
hym in to heelpe

Ca pe lawe hauynge
a schadowe of good
pingis pat ben to co
me · not pe ilke pinage of pin
gis: may neve make men nei
nge parfite · bi pe ilke same
sacrifices · wiche per offren
wip out cessing bi alle yeris
ellis per schulden have cessid
to be offrid: for as oftche as pe
worschiperis clensid onys · had
den not ferpermore conscience
of syne: but the mynde of syn
es is maad bi alle yeris for
it is impossible: pat synes be
doon awey bi blood of boolis &
of buckis of geet for he entr
ynge into pe world: seip pou wol
dist not sacrifice & offryng:
but pou hast schapen a body to
me brent sacrifices also for syn
ne: plesiide not to pee / pane p
sede / lo y come / in pe bigynnyng
of pe book it is writen of me:
pat y do pi wille god he seyng
before pat pou woldist not sacr
ifices & offryngis & brent sacr
ifices for syne · ne po pingis be
plesant to pee · wiche ben of
fred bi pe lawe · pane y sede /
lo y come: pat y do pi wille god
he doip awey pe first pat he

make stedfast ye second testament which
wille we ben halewid: bi ye
offering of ye body of crist iesu
once, & ech ꝑſt ꝑſt is redy-ay
ministringe ech day & ofte tymes
offringe ye same sacrifices. wch
che mon̄ neue do away sinnes
but ye wch offringe o sacrifi
ce for sinnes. for ever more: sitting
in ye rizthalf of god ye fadir
fro pen̄ for ay abidinge: til his
enemyes ben put a stool of
his feet. for bi oon offringe
he made perfit for ever halo
wid men: & ye hooly goost wi
tnesiß to us. for aft̄ pat he se
de: pis is ye testament which
y shal witnesse to hem after
ye dayes. ye lord seip. zif my
ninge my lawis i ye hertis of
hem. & in ye soulis of he̅ y sh
al write he̅. & now y sh
al no more remembre on ye sinnes &
ye wicknesses of he̅. & whe
re remission of pese is: now
is yer noon offringe for sinn
ne. ꝑ for bi ye hauynge & ꝑſt
i to ye entringe of hooly sanc
tis i ye blood of crist. which
halewide to us a newe wey
& lyuynge bi ye hilynge pt is
to seie his flesch. & we hauy
nge ye grete ꝑſt on ye hous
of god: nezie we with werp
hertis in ye plenite of feip. &
ben oure hertis sprenide fro
all yuel coustrenie. & oure bo
dies wasschi̅ with clene wat̄.
And holde we ye confession of
oure hope bowynge to no side for
he is trewe: pat hap maad ye
bihete. & biholde we to gidere
i ye stirynge of charite & of go
od werkis: not forsakynge oure
gaderinge to gidere. as it is of
custom to sum̄e. but comfortinge
& bi so mych ye more: bi how my
che ze seen ye day nezinge. for
why now a sacrifice for sinnes is
not left to us pat sinnen wilfully:
after pat we han take ye knowe
ynge of treupe. for why ꝑſ aboi
ding of ye doom is dredeful. & ye
lizing of fier: which shal waste
aduersaries. who pat breki̅ no
ses lawe: dieb̄ ay out̄ any
mercy bi treupis or ye witnesses
ses. how mych more gessinge
pat he deserib̄ worse turmen̄
tis: which defoulip ye sone of
god. & holdip ye blood of ye tes
tamen̄t polluit: i which he is ha
lewid: & dorp despit to ye spirit
of grace: for we knowen him
pat seide. to me venjance: & y
shal zelde. & eft: for ye lord sh
al deme his puple. it is ferful
to falle i to ye hondis of god lip
uynge. & hane zenpnide on ye
formere dayes. i which ye were

suffered and suffreden grete scorn
of persones & in pe toper ye we
ren made a spectacle to seyenesse
pis & tribulacions. & anon ye we
ren made felowes of men pat
yngne so: & for also to bonden
men ye hadde compassion: & ye
resseyuedē wip ioye pe robbi
ng of youre goodes: knowing
pe pat ye han a betre & a dwelly
ng substance. Forsiple ye lee
se youre trist. which hap grete
reward. for peacence is ne
dful to you: pat ye don pe wil
le of god. & bringen azen pe bi
heste. for yt shall & he pat is
to comynge shall come: & he
shal not tarie. for my iust sh
all lyue of feip. pat if he wt
drawip hi self. he shal not
plese to my soule. but we be
not pe sonne of wip drawing
awep. to perdicion. but of
feip. to getynge of soule

But feip is pe substan
ce of pingis pat ben
to be hopid: & an argu
ment of pingis not apperyn
ge. & pis feip. elde men han
gete witnessing. bi feip we vn
derstondi pat pe worlds we
ren made bi godis word. pt
visible pingis were made of
vnvisible pingis. bi feip. Ab
el offerde sacrifice more sac
rifice pan cayn to god bi which
he gat witnessing to be iust:
for god bar witnessing to his
gifis & bi pat feip: he deed pe
sip yet. bi feip enok was tra
slatide: pat he shulde not
se dey. & he was not foudi. for
pe lord translatide him. for before
translacion. he hadde witnesse
ing: pt he pleside god. & it is
impossible. to plese god wip
out feip. for it behowep pat a
man comynge to god. bileue pt
he is: & pat he is veiwardere
to me pat seekin him. bi feip.
noe dredde pareiq answere to
god. of pese pingis pat yt
weren not seyn. & shapide a
ship. & to pe heelpe of his hous
bi which he damnide pe worlde
& is made eir of rightwis
nesse which is bi feip. bi feip.
he pat is clepid abraham. obe
ide to go out. & to a place wh
ich he shulde take. & to eritage
& he went out. not witinge
whidir he shulde go. bi feip
he dwelte. & pe lond of bihest
as in an alien lond. dwellin
ge. & tilid hous wip ysaac and
iacob enere eirs of pe same
bihest. for he abood a citee
hauinge fondemente: whos
crafty man & maker is god/
bi feip also pe sike sara bareyn:

took vertu in ouerpynyng of feed
zhe aseyn of ye tyme of age. for
sche bilempde hi treewe pat had
de biliyte, for which thing of od
& zit upi deed ý ben born as ſ
ris of heuene ĩ multitude. &
as gyuen pat is at ye see side
out of noõbre. bi ferp alle yese
ben deed: whãne ye bihoolde
yeren not takn. but yei bil
elden hem afer. & gretug ye
wel: & knoolechide pat yei
weren pilgrym & herbaziõ
men on ye erpe & yei pat ca
yn yese pingis: signefien pat
yei sechen a citee, if yei had
den mynde of ye ilke. of wh
ich yei weent out: yei hadde
tyme of turnynge azen, but
now yei desiren a betere: pat
is to seie heuenly, for god is
not confoũdid: to be clepid
ye god of hi, for he made redy
to hi a citee, bi ferp abraham
offride ysaac: whãne he was
tempid & he offride ye son bi
geti: which hadde takn ye bi
heestis, to whom it was seid.
for ĩ ysaac ye seed shal be cle
pid to yee, for he demyde pat
god is mygti to veiste hi: zhe fro
deep, wherfor he took him
also of pingis in to a parable
bi ferp also of pingis to com
ynge. ysaac blesside iacob

and esau bi ferp iacob dyn
ge. blesside alle ye sonis of io
seph: & onouride ye heynes
se of his zerde. bi ferp ioseph
deynge: hadde mynde of ye
passinge forp of ye children
of israel & comaũdide of his
bonys. bi ferp moyses born
was hid pree monepis of his
fadir & modir. for pat yei sizen
ye zonge child fair: & yei dred
den not ye maũdement of ye
king. bi ferp moyses was m
ade greet: & demyde pat he
was ye sone of faraos doyt
& chese more to be turmentid
with ye puple of god: pan to
haue myrpe of temporal sinne
demynge ye reprefe of crist in
ore richessis: pan ye treesur
is of egipcians, for he biholde
ĩ to be rewarduinge. bi ferp
he forsook egipt: & dredde not
ye hardynesse of ye king. for
he abood as seynge hi ý was
vnpisible. bi ferp he halowide
pask & ye shedyng out of blo
od. pat he pat distrie ye firste
pingis of egipcians: shulde
not touche hem. bi ferp yei pas
siden ye reed see as bi drie lo
nd: which ping egipcians as
yinge weren denouurid. bi fe
rp ye wallis of iericho felden
doũ: bi cũpassinge of seuene

ffor god purueyede hi bette yng
for us: pat pei shuldē not be ma
de perfit wip oute us

Ye: for we pat han so greet
a cloude of witnessing put
to: do we awey al charge
and pine hondynge abonte
us: & bi patience reue we to pe
batel purposid to us: biholdinge
in to pe maker of feip & pe perfit
endere ihū. which whanne ioye
was purposid to hi: he suffri
de pe cros: & despisīde cōfusiōn
& sitip on pe rizthalf of pe seie
of god: & bipenke ze on hi pat
suffride sich azen seiynge of
synful men azenȝ hi silf: pat
ze be not maad weerp: faintī
ge i zoure soulis: for ze azenste
den not zit til to blood: fizting
azenȝ sinne: & ze han forzete pe
comfort pat spekip to zou as to
sonȝ & seip: my sone nyte pou
despise pe techyng of pe lord: ne
ȝ be pou maad werp pe while
pou art chastisid of hi: for pe
lord chastisip hym pat he louep:
he betip eiry sone: pat he resse
ceiuep: abide ze stille i chastisyng:
god proferip hi to zou as to so
nȝ: for what sone is it: whom
pe fadir chastisip not: parte
uers be ze alle maad: pānē
ze ben anontreris & not sonȝ:
& afterward we hadden fadris

yt if ze ben out of chastisyng:
whoo

dapes bi fery-rash hoone resse
pynde pe aspieris wiy pees: &
persuide not wiy wibileful
men & what zit shal y seie
for tyme shal fale to me telly
nge of iedeon: barak: sapson:
iepte dauyd & samuel & of oye
profetis: whiche bi feip oica
quiren reiaumes wroungte rigte
wisnesse gaten repromyssiouns
pei stoppiden pe mouplis of li
ouis: pei quenchiden pe feeri
nesse of fier: pei orpnedeu a
lisep pe egge of swerd: pei ro
neriden of sikenesse: pei we
ren maad strong i batel: pei
turnedeu pe oostis of aliens:
wimmen resseyueden hem de
ed children fro dep to lif: but
oye were holdeū feip not ta
kynge redempciōn: pat pei ri
sden fynde abete azenrisyng
& oye assaieden scorpingis &
betingis: more eri & boondis &
prisis: pei weren stonyd pei we
ren sawid: pei were tempid: pei
weren deed i slepinge of swerd
pei wenten aboute i broc skyn
nes: & in skynes of geet: nedy
angwisshid: turmentid: to whiche
pe world was not worpi: pei er
ride i wildernesis: i mountayns
& denys & caues of pe erpe and
alle pese pried bi witnessing of
feip: taken not reprouyssiou

of oure flesshly techerous: and we
wyp reverence dredden hem: whe
per not unpryde mane we shulen
oberstye to pe ladir of spirituis
& we shulē lyue: & per ī tyme
of feiue dayes: tanpē no bi
her wille, but pas fouir wchip
to pat pīng pat is profitable:
ī reflepynge pe halewinge of
hī & ech chastising ī pīsent tyme:
semey to be not of iope but of
sorowe, but afterward it shal
yelde fruyt of rytwisnesse mos-
pesible: to men exercised bit
for which pīng reise ze slowe
honds & knees vnbonōn: and
make ze rytful steppis to zou
re feet: pat no man haltinge
erre - but maze be heelid. Sue
ze pees wip alle mē & holyn
esse: wip out which no mā
shal se god, biholde ze pt no
man faile to pe grace of god.
pat no roote of bitternesse-
burionspinge upward lette:
& manye ben defoulid bi it,
pat no mā be lecchour eper
vnhooly as esau: which for o
mete seelde his firste pungis
for write ze - pat afterward he
coueitinge to enherite blesse
ing: was repuyd. for he fo
ond no place of penitence: pow
he sowgte it wip teeris but
ze han not come to pe hier

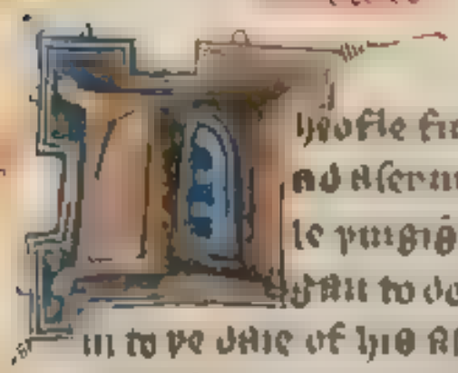
able to be touchid & able to
come to. & to pe whirlewind
& tempest & trepet & sown of
trompe - & voys of wordis, wih
ch yei pat herden excusiden
hem: pat pe word shulde not
be maad to hī for yei bareen
ot: pat pat was sed. Sif abe
este touchide pe hil: it was sto
nyd & so dredeful it was. pat
was seyn, pat moyses seide
I am afered & ful of trembling
but ze han come nyī to pe hil
sion. & to pe citee of god liv
inge. pe heuēly ierusalē. & to pe
multitude of many pousande
angelis. & to pe chirche of pe
firste mē: whiche ben writi
ī heuenes & to god domesmā
of alle. & to pe spirit of iust per
fit men: & to thū mediatour
of pe newe testamēt. & to pe
springing of blood. bete spe
king pan abel, se ze pat ze for
sake not pe speiere fast yei
pat forsakē hī pat spak on pe
erpe. escapid not: mapche mas
we pat turnē aweī fro hī pat
spekip to us fro heuenes wh
os voiē pane moupde pe erpe
but now he aren bihetip & seip
zit onys & I shal mone not on
ly erpe: but also heuene & pt
he seip zit onys: he declarip
pe translacion of mouable pīn

gre as of mad purgre · pat
pe pugris dwelle: pat ben vn
mouable / for we resseyuyng
pe kingdom vnmouable hane
we grace: bi which serue we
pleisuble to god wip drede & re
uence / for our god is fier pat
¶ charite of ¶ wastip
ben perished dwelle in you:
& nyle ye forzete hospitali
te / for bi pis: sum̄e pleisid̄e
to angels pat were resseyu
ed to herboreis / penke ye
on boid̄i mem: as ye weren
to gidere boid̄i / & of trauai
lynge mē: as ye silf dwellin
ge i pe body / wedduyngis mal
le pugris onour-able: & bed
vnwemped / for god schal dem
e fornicatours & adoultye
ris · be youre manes wipout
coueitise: apaied wip p̄sent
pingis / for he seide · y schal
not leue pee · nip forsake: so p̄
we sere trustly · pe lord is mi
helpere to me: y schal not dre
de · what man schal do to
me · hane ye mynde of youre
soueryns: pat han spokē to yo
u pe word of god · of whiche
biholden ye pe goynge out of ly
uynge & sue ye pe feip of hem ·
dūc̄ is yesterday & to day: he is
also i to worldis · nyle ye be led
awey · wip diuerse teyingis &
straunge · fayt is beste to stable
pe herte wip grace not wip mi
tes: whiche profiteden not to
mē wandrynge i hem · we han
an aute of which pei pat seruē
to pe tabernacle · han not poy
er to ete / for of whiche beestis
pe blood is bori pu for synne
i to hooly pingis bi pe bisshop:
pe bodies of hem ben brent
wipout pe cistels / for which
ping · chū pat he schulde hale
we pe peple bi his blood: suffri
de wipout pe yate · p̄for go we
out to hi wipout pe castels: be
rynge his repp̄. for we han n
ot here auite dwellinge: but
we seken aette to comynge / p̄for
bi hi offre we a sacrifice of he
rynge euē mere to god: pat is
to seie · pe fruyt of lippis know
lechinge to his name & nyle ye
forzete wel doynge & comynyng
for bi siche sacrifices god is di
seruyd · obeie ye to youre sniffe
rys · & be ye suget to hem: for
pei perfitly waken · as to yel
dinge reson̄ for youre soulis /
pat pei do pis ping wip iope:
& not forewynge. for pis ping
spedip not to you · p̄reie for us
& we trustē · pat we han good
conscience i alle pingis willy
nge to lyue wel / more on̄ y
biseche you to do: pat y bere swed

ye sinnere to yon And god of
peces pat leddе out fro dey ye
greet shepherd of sheep i pe
blood of eiřlastinge testamenť
our lord ihū crist: shape yon
i al good ping pat ye do pe
wille of hi: & he do i yon pat
ping pat shal plese biforе hi:
bi ihū crist to whom be glorie
i to worldis of worldis amē
& bi pis pie yon: pat ye suf
fre a word of solace for bi ful
feble pingis p haue written to
yon: knowe ye oure brop timo
tie pat is leid fry: with
whom if he shal come more
haſtely p shal se yon grete
ye wel alle youre fellepis: &
alle holy men; pe bretren of
italie: greten yon wel pe gra
of god be wi yon alle Amen.

Ignyk of Antiochie of pe
nacion of syrie whos
preising is teld i pe
gospel: at Antiochie he was a
worpi man of leche craft &
afterward a disciple of crist
apostlis & sewed poul pe apos
tel he serued god i mayden
hod wip oute blame: & whā
ne he was foure score yeer
olde & foure he oped i bythi

nye ful of pe holy goost he
yaue birpis of pe holy go
ost i pe coostre of achaye wr
ot pe gospel to feipful grek
is: & sheiwed pe sermacion
of pe lord bi a trewe tellinge
& sheiwed also pat he was
come of pe kinrede of dauid
to hi not wipout differt was
yne power: to write pe doyn
gis of pe apostles mijer my
nistre: pat god beynge fiti
god wiphane pe lone of perdi
cion was deed & pe ij apost
es hadde maad her pier pro
ij lot of pe lordis election:
pe nomber of pe apostles we
re fulfilled and also pat po
ul shulde ceiden pe doyngis
of pe apostles whom pe lord
hadde chosene: pat longe ty
me wynsid azeen pe preche
and to hem pat redep and se
chep god he wolde sheiwen ri
bi shact telling rap pan she
we fay our ping more lenger
to hem pat wiatep longe pin
gis knowing pat it vihonep
pe tyner pat worchip: to ete
of his owne fruytis & he fo
ond so muche grace of god
pat not oonly his medicyne
profited to bodies but also
to soulis



hoofle first y ma
de a sermon of al
le pingis y^t ihū bi
gan to do & to teche
in to ye date of his ascension
i which he commande: be ye
hooly goost to his apostlis ye
lich he hadde chosen to whiche
he sherwide hi self alyne: aft'
his passion bi many argum
entis: appeyringe to hē four
ty daies/ & spekinge of ye vey
ne of god/ & he ete wip hem & e
commande pat pei shuld not
departe fro ierusalē/ but abide
ye biheest of ye fadir: which
ye herden he seide bi wip mony
fe moo baptisid i water: but ye
shulen be baptisid i ye hooly
goost: aft' pese feewe daies pei
fer pei pat weren come to gid
ir: aside him & seide lord whe
p i pis tyme you shalt restore
ye kingdom of israel:/ & he sei
de to hem it is not youre to
knowe ye times o^f moment
is: which ye fadir hap put i
his power/ but ye shulē ta
ke ye vertu of god ye hooly
goost comynge fro a bone u
to you: & ye shulē be my witne
sis i ierusalē & i al iudee & sam
arie & to ye vttreste of ye erpe
& whanne he hadde seide pese
pingis i her sizt he was
lift up and a cloude resceyuede
hi fro pei sien & whanne pei bi
helden hym gonge i to heuene:
lo tiben mē stoden bisidis hem
i white clopingis & seide mē of
galile: what stoondē ye biholdy
nge i to heuene:/ pis ihū which
is takū up fro you i to heuene:
shal come as ye sayen hi gonge
i to heuene/ pānne pei turnedē
agen to ierusalē fro ye hille pat
is clepid ye hille of olynete:
which is bisidis ierusalē an hal
daies iourney/ & whanne pei
weren entrid i to ye hous whe
re pei diwelliden pei ascenden
up i to ye soler/ petre & iaco
bus & andrew philip & tho
mas bartholomew & matheu
mes of alpheus & symoūt zela
tes & iudas of iames/ alle
pese weren lastyngly conty
nuynge wip o wille i pyer
wip wymen & marie ye mod'
of ihū & wip his bretheren/ in
ye daies petre rose up in ye
mydil of ye bretheren & seide
& p was a company of mē to
gidir almest and hūdrid and
twenty/ bretheren it behoueb
pat ye scripture be filled: wh
ich ye hooly goost bifore seide
bi ye mouy of dauid of iudas
pat was leder of hem pat to
ken ihū/ & was nombrid amo

ng me. And yet a part of pis seruy
ce & pis office hadde a feelde of
pe hire of wickednesse & he was
hangid. & to barst pe midd: &
alle his entrailes weren shed abro
od & it was made knowen to al
le men pat dwellen Jerusalem: so
pat pe selfe feelde was clepid Ach
eldemak in pe language of hem.
pat is pe feelde of blood. & pis
wrytin in pe book of salmes. pe
habitacion of hem be made desa
t: & be ye noon pat dwelle in it
And an op take his bisschopriche
ye for it behoueth of pese men
pat ben gadarid to gedir with me
al pe tyme. in which pe lord did
entride & went out among us.
& bigan fro pe baptym of ioh
an til in pe daye which he w
as takil up fro us. pt
oon of pese be made a witnes
se of his resurrecion with us.
& pei ordeynedden tweyn: ioseph
pat was clepid barsabas. pt
was nameid iust: & matie
& pei pidden: & seiden. pou lord
pat knowest pe hertis of al
le men: shewe whom pou hast
chosin of pese tweyne. pt oon
take pe place of pis seruyce.
& apostlehede. of which mid
na trespasside: pat he shul
de go in to his place. & pei ga
ven lottis to hem: & pe lot

felde on matthie & he was
nombrid with enleven apost
les. And whan pe dayes
of pentecoste were
fulfild: alle pe disci
ples weren to gidere in pe
same place. & sodenly pt was
made a soun fro heuene
as of a grete wynde comin
ge. & it fillide al pe hous:
where pei sitten. & diuide ton
gis as fier appeerinden to he
& it sat on ech of hem. & alle
weren fillid with pe hoolyp
goost: & pei biginiten to spe
ke with diuise languagis. as pe
hoolyp goost yaf to hem for to
speke. & pe weren in Jerusalem dwe
ellinge iewes religiouse m
en of ech nacion pat is vn
der heuen. & whan pis voi
ce was made: pe multitu
de came to gidir. & pei weren
astonyed in pouyt: for ech man
herde hem speke in his
language. & alle weren astoni
ed: & wondriden & seide to gid
er: wheyp not alle pese pat ben
speken ben men of galile. &
hou herden we ech man his lan
gage in which we ben borin: of
parthis & medis & elamite and
pei pat dwellen at mesopota
mip. midee & cappadocie & pon
te & asie. frigie & pamfilie.

egypt· and pe partes of libie
pat is abone cirenen· and
sonedwyngis romayne· and
iewes and proselites men
of crete & of arabie· we ha
ri herd hem spekinge i oure
langagis pe grete pingis
of god & alle were astonyed·
& wondriden & seiden to gid
er· what wole pis pingis be?
& oper scorneden & seiden: for pese
men ben ful of must· but pe
re stood wip pe enleuen· & re
side up his voice & spake to
hem; ze iewis & alle pat dw
ellen at ierlm: be pis knowi
n to zou· & wip eris parcey
ue ze my wordis· for not as
ze weenen pese ben dronken:
whanne it is pe pridde our of
pe day· but pis it is: pat
was seid bi pe profete ioiol
& it shal be in pe laste daies
pe lord seip· I shal heldc out
my spirit on ech fleesh· and
zoure sonis & zoure doutris
shulen profeci· & zoure zongme
n shulen se visiouns: & zoure
eldere shulen dreme sweue
nes· & on my seruantis· &
myn handemaydens· in po
daies I shal shedc out of
my spirit: & pei shulen pro
feci· & I shal zive grete wo
ndris i heuen abone & signes
in erpe bineep: blood & fier
& heete of smoke· pe sunne sh
al be turned i to derknesse·
& pe mone i to blood· bifor pt
pe grete & pe opyn day of
pe lord come· & it shal be ech
man which eie shal clepe to
help pe name of pe lord· shal
be saf. Ze men of israel heere
ze pese wordis· ihū of nazareth
man preued of god bifor zou
bi vertues & wonderis & tokenes·
which god dide bi hi i pe
mydil of zou as ze witen· ze
turmentiden & killiden hi bi
pe hoondis of wiketnesse· bi
counsel determined· & bitaki
bi pe forknowing of god· which
god reisede· whanne sorewes
of helle weren vnbondi· bi pt
pat it was impossible pat he
were holdi of it· for dauid
seip of hi· I sihi alwei afer pe lord
bifor me euermore: for he is on
my rizthalf· pat I be not mo
ued· for pis pingis myn herte
ioiede & my tonge maide ful
out ioie· & more on my fleesh
shal reste i hope· for pou sh
alt not leue my soule i helle:
ne pou shalt zive pin hooly
to se corrupcioun· pou hast mad
ed knowi to me pe weyes of
lif· pou shalt fille me i mur
re wip pi face· bretpen be it

ioiouslly

lenefiil holdly to seie to you of
ye patriark dauip: for he is de
ed & bried & his sepulcre is a
mong us i to yis daie. for
whanne he was a profete. and
wiste yat wip a greet ooy god
hadde swoorn to hi yat of ye fr
uyt of his leende shulde od
sitte on his sete: he sayge a
fer spake of ye resurrecciõ
of cist; for nep he was left i
helle: nep his fleesh sayz cor
uprciõ; god resside yis ihũ. to
whom we alle ben wrtnesse
is ¶ per for he was enhaũsid
in ye rystiond of god. & paron
ye biheest of ye hooly goost
yat he woke of ye fadir: he
shedde out yis spirit yat ye
seen & heren; for dauid stiede
not i to heuene; but he seip
ye lord seide to my lord: sitte
you on my rystiself, til p put
te yin enmyes: ye stool of yi
feet. ¶ for most certeynly wi
te alle ye hous of isrel: yt god
made hym boye lord & cist. yis
ihũ whom ye crucifiedõ whan
ne yei herden pese puigis: yei
weren cõpunct i herte; & yei
seiden to petre. & to op apost
lis; breyen: what shulẽ we
do.) & petre seide to hẽ, do ye
penitence & echo of you be bap
tizid i ye name of ihũ crist.
in to remissiõ of youre syn:
& ye shulé take ye yifte of ye
hooly goost; for ye biheest is
to you & to youre sonis & to alle
yat ben for: which eh oure lord
god hap clepid. also wip ofe wor
dis fil many he witnesside to
hẽ: & monesside hem & seide:
be ye saued fro yis shrewid ge
neracion. pane yei yat resseiuedõ
his word: weren baptisid; & i
yat daie soulis weren encresid:
aboute pre pousande & weré
lastynge stedfastly i ye teching
of ye apostlis. & in coupaynyng
of ye breking of breed & in
preiris & drede was maad to
echo man; & many wondris &
signes weren don bi ye apost
lis i ierusalẽ: & grete drede was
i alle & alle yat bileuedõ weré
to gidere: & hadden alle pig?
coupn. yei seldõ possessiõis &
catel: & departedõ po pingis to
alle mẽ. as it was neede wech
echo daie yei ouellidõ stably
wip o wille i ye tẽple. & breken
breed aboute houses: & tolen
meete wip ful out ioye & sym
plenesse of herte. & heredõ to
gidir god: & hadden grace to al
le ye folk. & ye lord encreesside hẽ:
yat weren maad saaf echo daie
ti to ye same ping

And petre and iohn we
ten up ſ to pe tẽple:
at pe houre our of
preyng And a man pat was
lame fro pe wombe of his mo
dir: was bẽ ſ was leyd ech
daie at pe ȝate of pe temple pt
is ſeid faire: to aſke almes of pa
ym pat entriden ĩ to pe tẽple
pis whãne he ſay petre ſ iohn
bigynynge to entre ĩ to pe tẽp
le: prede pat he ſhulde take
almes: ſ petre wip iohn bihol
de on hi: ſ ſeide: biholde pou ĩ
to us: ſ he biheelde ĩ to hem:
ſ hopide pat he ſhulde take ſũ
what of hem: but petre ſeide
p haue ney ſilver ne gold but
pat pt p haue p ȝiue to pee: in
pe name of ihũ ẽſt of nazareth:
eryſe up ſ go: ſ he toke hi bi pe
riſtſonde ſ heeld hi up: and a
noon his leggis ſ his feet we
ren ſoudid to gidir: ſ he lippide
ſ stood ſ wandride: ſ he entri
de wip hẽ in to pe tẽple · ſ wan
dride ſ lepide ſ heride god ſ
alle pe puple ſay hi walkynge
ſ heryinge god: ſ pei knewen
hym: pat he it was pat sat
at almes at pe fier ȝate of
pe temple ſ pei weren filled
wip wondryng ſ wonyng:
ĩ pat ping pat bifelde to hi
but whanne pei ſeien petre
and iohn: alle pe puple ran
to hem at pe porche pat was
iepid of ſalamon · ſ wondri
den gretip ſ petre ſeiȝ: ſ anſw
erde to pe puple men of isra
el: what wondren ȝe in pis
ping eſ what biholden ȝe
us · as in oure vtne eſ power
we maden pis man forto wal
ke: god of abraham ſ god
of isaac ſ god of iacob · god
of oure fadris: hap glorifi
ed his ſone ihũ whõ ȝe betre
iden ſ denyedẽ bifor pe face
of pilat: whãne he demyde
hi to be delyuerid but ȝe
denyedẽ pe hooly ſ pe riſtful:
ſ axidẽ a man̄ ſleere to be ȝo
uẽ to ȝou ſ ȝe slowen pe ma
ker of liſ: whõ god reiſide
fro dep of whõ we ben wit
nesſis ſ ĩ pe feip of his na
me: he hap confermede pis
man whom ȝe ſeen ſ knowẽ
pe name of hi ſ pe feip pat
is bi hym: ȝaf to pis man
ful helpe ĩ pe ſiht of alle ȝou
ſ now bi pen p woot: pat
bi vnwitynge ȝe didẽ as also
ȝoure princis but god pt bi
fore telde bi pe mouip of alle
profetis · pat his ẽſt ſhulde
ſuffre: hap filled ſo · perfor
be ȝe repentinit ſ be ȝe cõ
uẽ: pat ȝoure ſynes be don

wey · pat whanne ye tymes
of refreshyng shulle come
fro ye sight of ye lord & he shal
sende yilk yhū cist pat is now
preyd to yow, whō it behoueth
heuene to resceyue: i to ye ty
mes of restitucion of alle
thingis · which ye lord spak by
ye mouth of his hooly profe
tis fro ye world ffor moises
seide for ye lord youre god
shal rayse to yow a profete of
youre breyren: as me ye shul
eu here hym bi alle thingis ·
what euer he shal spekē to yow
& it shal be pat eiry man pat
shal not here ye like profe
te: shal be destroyed fro ye
puple & alle profetis fro sa
muel & afterward pt spakē:
telden yese dayes · but ye be
ye sonys of profetis · & of ye
testamēt pat god ordeynede
to oure fadris: & seide to ab
raham, in pi seed: alle ye m
eynes of erye shulle be bles
sid. god reisid his sone first
to yow · & sente hym blessinge
yow: pat ech man conuerte hym
from his wickednesse ·

And while yei spakē
to ye puple: ye prest
is & magistratis
of ye temple & ye sadducis
camen up on hem & sorowe
den pat yei tauhten ye puple:
& telden i thū ye azenrisyng
fro deep & yei leydē hondis
on hē · & putteden hē in to warde
i to ye morow for it was
pānte euētid, but many of
hem pat weren hadden herd ye
word: beleueden & ye noumbir
of mē was made fyue powsy
nis & sumtyme it was doō.
pat ye princis of hē & elde
rē & scribis weren gadered
tē erlim, & annas princ of pri
stis & caiphas & ioon & alisandre
& hom many euer were of ye
kynde of princis & yei settiden
hem i ye mydil: & asked in
what vertu eyr i what name:
han ye don yis thing: pānte
petre was fillid with ye holy
goost: & seide to hē ye princis
of ye puple & ye elde men:
here ye · if we to day be demy
d i ye good deede of a lyk man
nis · i whom yis man is made
saf · be it knowū to yow alle
& to alle ye puple of israel
pat i ye name of yhū cist of
nazareth · whom ye crucifiedē.
whom god reisid fro deep:
i yis yis man stondip hool
bifor yow · yis is ye stoon · wh
ich was refusid of yow bildy
ngis, which was is made i to
ye heed of ye corner: & helpe

is not in oup oper. for neper
of name vnder heuene is so
nij to men: ¶ which it behoup
vs to be maad saf: ¶ per sien
pe stroffaftnesse of petre ¶ of
toon. for it was foridij pt per
weren mē vnlettrid ¶ lewid
men. ¶ per wondriden ¶ kue
wen hem pat per were wip
thij. ¶ per sien pe man pt was
heelid stondynge wip hem: ¶
per nipten no pinge azen sey
ne but per commaundiden hem to
go fap wip out pe counsel: ¶
per spaken to gideere ¶ seiden,
what schulen we do to pese
men. for pe signe is maad
knowij bi hem: to alle men
pt dwellen at ierusalem it is op
pn: ¶ we moij not denye but
pat it be no more pupliflijd
¶ to pe puple: manasse we
to hem. pat per speke no mo
re ¶ pis name to onp men.
¶ per deprideu hem: ¶ denou
seden to hem. pat on no ma
ner per schuldeu speke. ne
teche ¶ pe name of thij but
petre ¶ toon answeridē: ¶
seiden to hem: if it be ryt
ful in pe sijt of god to heere
you rapper pan god: deme ye,
ffor we moten needis speke
po pingis: pat we han seyn
¶ herd: ¶ per manasseiden ¶
leften hem: ¶ foiden not hou
per schulden punpsche hem
for pe puple. for alle mē clarifiden pat ping pat was don
¶ pat pat was bifalle: for pe
mā was more pāne of fouretyzeer: ¶ which pis signe of
helpe was maad. ¶ whānne
per weren delpuerid per cam
en to her felowis ¶ teldē to
hem. hou greete pingis pe prī
ceis of prestis ¶ pe eldere mē had
den don seid to hem: ¶ whānne
per herden: wip oou herte
per reseden vois to pe lord
¶ seiden. lord pou art pat mak
est heuene ¶ erpe see ¶ alle
pingis pat ben in hem: which
seidest bi pe hooly goost bi pe
mouij of oure fadir dauij
pi child. why hepē mē gnas
tiden wip teep to gideere: ¶
pe puplis pouptē vepu pingis
kyngis of pe erpe stoodeu up:
¶ prīcis comē to gidir ¶ oon
ne ij pe lord. ¶ azenes his crist
for verpli eroude ¶ pontce pil
at wip hepen mē ¶ puplis of
israel camē to gideere in pis citee
azenij pin hooly child thū whō
pou anoyntidist: to do pe pin
gis pat pin hoond ¶ pin counsel
demeden to be don. ¶ nowis lord
biholde in to pe pretuyngis
of hem ¶ graunte to pe seruū

ītis to speke ye word wip al hi
m pat pingis pat pou holde kep
pm hoond pat helpis & signes
& wondris be maad · bi pe nam
e of pm hooly sone ihū & whā
ne yei hadden preied: pe place
was moued · i which yei wer
en gadeeri & alle weren fillid
wip pe hooly goost: & spaken
pe word of god wip trist; And
of pe multitude of men bilen
yiue: was oon herte & oon so
le nei ony mā seide ony pin
gis of po pingis · pat he wol
de to be his owne: but al
le pingis weren comū to hē
& wip greet vertu pe apost
is yeldide witnessing of pe
ayenrising of ihū crist oure
lord: & greet grace was m
alle hem; for nei ony man
was among hem; for hou m
any eue weren possessouris
of feeldis ei of houses: yei
seelden & breiyten pe prices
of po pingis pat yei seelden
& leyden bifor pe feet of pe
apostlis. & it was departid
to eeli: as it was neede to
eeli · forsoope ioseph pat was
named barsabas of apost
is pat is to seie pe sone of
comfort of pe lynage of leui
a man of cipre: whānne he
hadde a feelde seelde it and

neede

breiyte pe prices. And leyde
it bifor pe feet of apostlis
But a mā ananip bi na
me wip safira his
wif: seelde a feelde
and defraudide of pe prices
of pe feeld & his wif was
wityinge & he breiyte apart
& leyde bifor pe feet of pe a
postlis & petre seide to him
ananip why hap satanas te
mptid pin herte pat pou lye
to pe hooly goost: & to defrau
de of pe prices of pe feelde;
whei it vnseld was not pin
& whānne it was seld · it was
i pi power; why hast pou put
te pis pīng in pi herte: pou
hast not lied to mē: but to
god ananip herde pese wor
dis: & felde doū & was dede
& greet drede was maad on
alle pat herde · & yonge men
risen & wondē hi awepe: &
bareu hi out & biriedeu · &
pere was maad as a space
of pre ouris: & his wif kne
we not pat pīng pat was
don · & entride & petre answe
ride to hir · wōmā seie to me:
whether ze seeldē pe feeld for
so mycche; & she seide ye for
so mycche & petre seide to hir
what bifeide to zou: to tēpte
pe spirit of pe lord: lo pe

feet of hem pat han buried
pin hoseboude ben at pe dor
e: & per schulē bere pee out
a noon sche felde doū at his
feet: & diede/ & pe yonge men
entriden & foūden hir dede
& per baren hir out & biriden
to hir hoseboude & greet dre
de was maad i al pe chirche:
& in to alle pat herden pese pin
gis & bi pe hoondis of pe apo
stlis: signes & manp wonder
is weren maad i pe puple &
alle weren of oon acord i pe
porche of salamon but no
mā of opir durste joyne bi
silf wip hem: but pe puple
magnifiden hem, & pe multi
tude of mē & of wimmē biley
ynge i pe lord: was more en
cresid/ so pat per brouyten
out sike mē in to stretis: &
leyden in litil beddis & couch
is: pat wheane petre cam
namely pe schadowe of him
schulde schadowe ech of hem:
& per schulden be delyuerid fro
her seknessis: & pe multitu
de of citees nyy to ierusalem cam:
bryngynge sykē mē & pat we
ren traueled of vncleine spi
rits· which alle weren heeled
but pe pure of pistis rose
up· & alle pat weren wip hi-
yat is pe eresie of sadducis:
and weren fillid wip enuie and
leiden hoondis on pe apostlis: &
puttiden hem i pe comyn warde
but pe angel of pe lord openyde
by nyst pe yatis of pe prisoū: and
ledde hem out & seide· go ye and
stoonde ye & speke i pe tēple to
pe puple: alle pe wordis of pis
lyf/ whom whanne per yaddē
herd per entridē eerly i to pe
temple & taiyte/ & pe pure of
preestis cam & per pat weren
wip him: & cleptden to gidir
pe counsel· & alle pe elder men
of pe children of israel/ & senten
to pe prisoū: pat per schuldē be
brouyt forp/ & whanne pe mynis
tris camē· per foūden hem not·
& for pe prisoū was openyd: per
turneden azen & teldē & seidē
we foūdē pe prisoū schutte wip
al diligence: & pe keperis sto
ondinge at pe yatis but we
opneden· & foūden no man p
ynne/ & as pe magistratis of
pe tēple· & pe pures of pistis he
erden pese wordis: per doubtidē
of hem pat what was doon·
but sum cam: & teldē to hem/
for lo pe mē which ye han put
i to prisoū: ben i pe tēple & ston
den & techen pe puple/ pane
pe magistrat wente wip pe
mynistris: & bronyte hem wi
out violence/ for per dredē pe

puple: left yei shulden be stoun
ed & whanne yei hadden broujt
hem: yei setteden hem i pe mi
dei & pe pynne of pilate: aside
hem & sede to hem: whanne
we commaundede jou: pt je shul
den not teche i pis name, & lo
je han filled iesalem wip joure
teching: & je wole bringe on
us pe blood of pis man. & petre
answerede & pe apostlis & sed
eiu it bihouep to obeie to god:
more pan to me, god of oure
fadris reisede ihū whom je
slowen hanging i a tree god
enhaunsede wip his rijt hond
pis pynne & saueour: pat pei
shuld yeue to israel & re
mission of sinis & we ben
witnessis of pese wordis &
pe hooly goost whom god
jaf to alle obeyshing to hi
whanne yei herden pese pingis:
yei weren turmentid. and
pouijte to sle hem but anā
rooos i pe counsel. arise ga
maliel bi name. a doctour
of pe lawe. a worshipful
man to alle pe puple: & com
aūdide pe men to be put ou
tforp. for a while, & he
sede to hem; je men of isra
el take teent to jou self ou
pese men: what je shulen
do. for bifore pese dayes ros
das pat sede hym self to be
sum man: to whom a noumbre of
men consentide. aboute foure
hundred which was slayn:
& alle pat bileuede to hi were
dispaspilid & brouijt to nouijt
after pis iudas of galilee was
i pe dayes of profession: and
turnyde aiyei pe puple aft
hi: & alle hou many euer aug
tide to hi weren sparpilid. & he
perishide, & now pfor y sei to
jou: departe je fro pese men &
suffre je hem. for if pis counsel
ep werk is of men: it shal be
vndoon, but if it is of god: je
moū not vndo hē. lest peraū
ture je be foūdi to repugne
god & yei consentinde to hi. &
yei cleyide to gide pe apostlis
& deuoūside to he pat weren
beni: pat yei shulden no mo
re speke i pe name of ihū. &
yei leten hem go. and yei we
ten ioyinge fro pe sijt of pe
counsel: pat yei were had wurp
to suffre dispisyng for pe na
me of ihū. but eche day yei
cessiden not i pe tēple & abou
te houses: to teche and to
preche ihū crist

Bit in po dayes. whā
ne pe noūbre of disci
plis encreeside: pe gre
kis gruchiden ajen pe ebrewis.

for þat her wideriȝ̃ þerein
despised ¶ eny dones ministry
nge ¶ þe twelue elepiden to gi
dere þe multitude of disciplis
¶ seden: it is not rizttful þt we
leue þe word of god: ¶ mynis
tren to boordis þeir bryden bi
holde ze me of zou· of good fa
me full of þe hooly goost ¶ of
wisdom: whiche we shulen
ordeyne on þis werk· for we
shulē be bisy to preier ¶ preche
þe word of god ¶ þe word ple
side bifor alle þe multitude· ¶
þei cheseden seuē men full of
feiþ ¶ of þe hooly goost· ¶ filip
¶ prochore ¶ nicanor· ¶ tymon
¶ parmanam ¶ nycol a come
ryng men of antiochie· þei
ordeynedē pese bifor þe sizt of
apostlis: ¶ þei preieden· ¶ leidē
hoondis on hem ¶ þe word of
þe lord werxe: ¶ þe nombre
of þe disciplis ī ierlim was
mycche multiplied· also mycche
company of prestis: obeyide to
þe feiþ· ¶ seuē full of grace ¶
of strengye: made wōdris and
grete signes ī þe peple· but
sume rysen of þe synagoge
yt was clepid of lybertynis·
¶ cireuensis· ¶ of me of al
exandre· ¶ of hē yat were of
cilice ¶ of asie· ¶ disputide wt
steuene ¶ þei myzten not wt

stande þe wisdom and þe spirit
yat spak· pānne þei priuyly lanten
men yat shulē seie yat þei herdē
hi speiynge wordis of blasfemye ag
ynnis moyses ¶ god ¶ ȝe þei moueē
to gadere þe puple: ¶ þe elder me
¶ þe scribis· ¶ þei cāmen to gider
¶ takeen hi: ¶ broujtē in to þe coū
cil ¶ þei ordeyneden false witnes
sis· yat seiden· pis man cessiþ
not to speke wordis ayens þe ho
ly place ¶ þe lawe· for we herden
hi seyynge· yat pis nāt of nazar
eth shal destruye pis place: and
shal chaange þe tradicoūis· whiche
moyses bitook to us ¶ alle men
yat siten ī þe cōsil biheldē hi· ¶
sawē his face as þe face of an angel

and þe ȝnce of ȝisis seide
to steuene· wherȝ̃ yese
vnigis han hem so: hoo
ly fadre· bryden ¶ fadris here ȝe
god of glorie apperide to oure
fadir abraham· whānne he was
ī mesopotamye· bifor yat he
dwelte ī carran: ¶ seide to hi·
go out of yi lond· ¶ of þe kyn
rede: ¶ come in to þe lond
which ȝ shal schewe to yee· pānne
he went out of þe lond of calde
is: ¶ dwelte ī carran ¶ fro pānne
after yat his fadir was deed:
he translatide hi in to yis lond·
¶ which ȝe dwelle now ¶ he gaf
not to hi· eritage ī it· nei a

pans of a foot: but he bihiȝte to
ȝiue hi it i possession. & to his se
ed aft hi. whan he hadde not
a sone & god spak to hi. pt his
seed shal be coumpyng i an alien
loond. & per shulē make hē su
get to fernage & shulē yuel trete
hem foure hundred yeris and
pritty. & p shal nige ye folk: to
whiche per shulē serue serp ye
lord. & aft pese pingis: per shulē
go out. & per shulē serue to me
i pis place. & he yaf to hi ye testa
met of circumcision. & so he gen
dride ysaac: & circumcide hi in
eist daie. & ysaac gendride iacob.
& iacob gendride ye twelue pa
triarkis. & ye patriarkis had
den enuye to ioseph: & solden
hi to egipt. & god was wip hi.
& delyuerde hi of alle his tri
bulacions: & yaf to hi grace &
wisdom i ye sist of faraO king
of egipt. & he ordeynede him
souerein on egipt. & on al his
hous. & hi gre cum i to al egipt
& canaan. & grete tribulacion.
& oure fadris founden not me
te. but whane iacob hadde he
rd pt whete was segipt: he
sente oure fadris first. & in
ye seconde tyme ioseph was
knowū of his bridren: & his
kyn was manifest knowū to far
oo. & ioseph sente & clepide is

cob his fadir. & alle his kynrede
seuety & fyue men. & iacob cam
doū i to egipt. & was deed: he
& oure fadris. & per were trans
lated i to sichem & were leyd in
ye sepulcre pat abraham boug
te by prys of siluer of ye sonis
of emor. ye sone of sichem and
whane ye tyme of biheste cam
nyg. which god hadde made
chide to abraham: ye pryse
wexide & multiplede i egipt
til an oper kyng roos i egipt:
which knewe not ioseph. pis
bigilde oure kyn & turmenti
de oure fadris: pat per shul
den putte awey her yonge chil
dren. for per shulde not lyue
in ye same tyme moyses was
born: & he was loued of god
& he was norishid pre move
pis: i ye hous of his fadir.
& whane he was put out in
ye flood: ye doughter of faraO
tokie hi up & nurisshide hym
i to hir sone. & moyses was
lerned i al ye wisdom of egip
cians: & he was mygti i his
wordis & werkis. but whā
ne ye tyme of fourty yeer
was fulid to hi: it roos up i
to his herte. pat he shulde
visite his bridren ye sonis of
israel. & whane he say sum an
suffrynge wronge: he vēgide

him · and dide vengeance for hi
pat griffide ye wax wrong &
he killide ye egipcian, ffor he
gesside pat his bretren schuldē
vndirstonde · y^t god schuldē
yive to hem helpe bi ye hond
of hi but yei vndirstodē not
ffor i ye daye sueynge: he aspe
ride to hem chidynge: & he
amacide hem i peces & seide
men ye ben bretren/why wopen
ye ech oye; but he pat dide
ye wronge to his neyboze:
putide hi awey & seide/who
ordeynede yee prince & domesma
n on us: wheyp you wolt sle
me: as yistirdai you killidist
ye egipcian; & in pis word
moyses flep: & was made a
cōuelynge i ye lond of madi
an wher he dwelt twey loues
& whānne he hadde fillid four
ty yeer: an angel apperide to
hi in fier of flawme of a bry
sch i desert of ye mont of syna
& moyses siz: & wōdride on ye
sizt & whānne he neyide to bi
holde · ye voys of ye lord was
made to hi & seide y am god
of youre fadris · god of abra
ham · god of ysaac · god of iacob
moyses was made trembliynge:
& durste not biholde, but god
seide to hi, do of ye schoon of
yi feet fōr ye place i which y^t

stondist: is hoolp erpe/y sepu
de sey ye turmentynge of my
puple pat is i egipt · & y herde
ye mayng of hem: & y cam
doū to delyuē hem & now come
pon: & y schal seende yee i to egipt
pis moyses was whom pei de
nyedeu seyynge who ordeynede
yee prince & domesmā on us: god
seente pis prince & azenbieter · wip
ye hoond of ye angel · pat apy
ride to hi in ye bussch · pis moy
ses ledde hem out: & dide won
dris & signes i ye lond of egipt
& in ye reed see & in desert four
ty yeeris; pis is moises y^t seide
to ye sonȝ of israel · god schal reise
to zou a profete of zoure breper
en: as me ze schulē here him;
pat it is pat was i ye chirche
i wildirnesse wip ye angel y^t
spak to hi in ye mont syna &
wip oure fadris · which took
wordis of lif to zeue to us:
to whom oure fadris woldē
not obeie: but putidē hym
awey · & werē turned awey i
herris i to egipt · seyynge to aa
ron/make you to us goddis
pat schulē go bifor us/for to
pis moyses pat ledde us out
of ye lond of egipt: we witen
not what is doon to hi/& pei
maddeu a calfe i ye daies · &
offriden a sacrifice to ye mawm

mat· & yet weren glad in ye wer
kis of her hoordis / & god turne
de & bitoke hem to serue to ye
knyghthod of heuene: As it is wr
itin i ye book of profetis· whey
ye hem of israel offrude to me·
slayn sacrifices ey sacrifices fo
rty yeeres i desert / & ye han ta
ke ye tabernacle of moloc & ye
steere of youre god remfam: fi
guris yat ye han maad to wor
shipe he & y shal translate you
i to babilony· ye tabernacle of
witnessing was wiy oure fa
dris i desert: as god disposide
to hem & spak to moises / yt he
shuldi make it after ye fourme
yat he sise· which also our fa
dris token wiy him & brouyten
i to ye possession of heyē meu:
which god putide away fro ye
face of oure fadris· til i ye da
es of dauid / yat foude grace
aneuis god: & asside yat he sh
uldi fynde a tabernacle to god
of iacob but salamon bildide
ye hous to hi / but ye hy god,
dwelly not i yingis maad bi ho
ond: as he sey bi ye profete· he
neue is a sete to me· & ye erye
is ye stool of my feet / what
hous shuldi ye bilde to me seiy
ye lord: ey what place is of
my resting / whey nyn hoo
nd made not alle yese yingis

wiy hay nol and vnmeiliide
hertis & eris ye wiy stode·ei
nost ye hooly goost / & as youre
fadris so ye / whō of ye profetis
han not youre fadris purshed:
& han slayn hem yt bifor telde
of ye comyng of ye rigtfulmā.
whos traitoures & mārderis
ye weren now· which token ye
lawe i ordinance of angelis:
& han not kept it / & yet herde
yese yingis & weren chiflyn
meirid i her hertis· & grame
den wiy teep on hi· but whā
ne stenē was fil of ye holy go
ost: he bihelde i to heuene & sey
ye glazie of god· & shū stoodi
nge on ye rithalf of ye vtu of
god / & he sede· lo y se heuenes
openyd: & mānis sone stondige
on ye rigthalf of ye vertu of
god & yei creeden wiy agreet
voys: & stoppeden her eris·
& runden wiy o wille an assaut
i to hi· and yei broughtē him
out of ye citee: and stounden
and ye witnessis diden of her
clopis· bisidis ye feet of a
yong mā: yat was clepid sau
le· and yei stonden steuene·
yat clepid god to help & seiyng
lord ihū receyue my spirit &
he knelide & criede wiy agre
et voys & seide· lord sette not
to hem yis synne· and whēne

wiy hay nol and vnmeiliide
hertis & eris ye wiy stode·ei
nost ye hooly goost / & as youre
fadris so ye / whō of ye profetis
han not youre fadris purshed:
& han slayn hem yt bifor telde
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den wiy teep on hi· but whā
ne stenē was fil of ye holy go
ost: he bihelde i to heuene & sey
ye glazie of god· & shū stoodi
nge on ye rithalf of ye vtu of
god / & he sede· lo y se heuenes
openyd: & mānis sone stondige
on ye rigthalf of ye vertu of
god & yei creeden wiy agreet
voys: & stoppeden her eris·
& runden wiy o wille an assaut
i to hi· and yei broughtē him
out of ye citee: and stounden
and ye witnessis diden of her
clopis· bisidis ye feet of a
yong mā: yat was clepid sau
le· and yei stonden steuene·
yat clepid god to help & seiyng
lord ihū receyue my spirit &
he knelide & criede wiy agre
et voys & seide· lord sette not
to hem yis synne· and whēne

he hadde lord pis pis he diede

But saul was consenting to his dey & gre
et persecuciõ was
made pat day i pe churche pt
was i ierusalẽ & alle men were
scatered bi pe cũtrees of iudee
& samarie: outakẽ pe apostlis
but good men biriede stevene:
& made greet mourning on hi
but saul greetly distruyde pe
churche & entride bi houses &
droowe mẽ & wõmẽ & bitoke
hem i to prisoũ & per pat weren
scatered: passiden forp preching pe
word of god & filip cam doũ in
to a citee of samarie: & preiide
to hẽ crist & pe puple gaue teent
to pese pingis pat weren seid of
filip: wip o wille heerynge & seyn
ge pe signes pat he dide/ ffor
manip of hem pat hadden vncle
ne spiritis: criiden wip a greet
voys & wentẽ out & manip sijk
i pe palsy & crokid weren heelid
pfor greet iope was made in
pat citee ¶ but p was a man
i pat citee whos name was sy
mon a wicche pat hadde bifi
yued pe folk of samarie seyn
ge pt hi silf was sum greet man
whõ alle herkenedẽ fro pe leest
to pe moost & seiden pis is pe
vertu of god: which is clepid gre
et & per leuedẽ hi for long ty
me he hadde maddid hem wip
his wicche craftis but whanne
per hadden bileued to filip pat
preiide of pe kyndom of god
men & wõmen weren baptisid
i pe name of iesu crist & pane also
symoũ hi silf bileuede & whan
he he was baptisid: he droui
to filip & he sai also pat signes
& greet vertues weren don: he was
astonyed & woondride/ but whan
he pe apostlis pat weren at ierusa
hadden herd pat samarie had
resseyued pe word of god: per
sentẽ to hem petre & ioon: and
whanne per cameẽ per pridẽ for
hẽ pt per schuldẽ resseyue pe hoo
ly goost for he cam not yet in to
ony of hem: but per werẽ bap
tisid oonly i pe name of pe lord
iesu pane pai leyden hoondis
on hẽ: & per resseyuedẽ pe hoo
ly goost & whanne symoũ hadde
seyn pat pe hooly goost was yo
uen bi leying on of pe hoondis
of pe apostlis: & he profride
to hẽ money & seide) gyue ye also
to me pis power pt whoseeuer p
schal leye on my hoondis: pat
he resseyue pe hooly goost but
petre seide to hi) pi money be
wip pee i to perdicioũ: for pou
gessiist pe yifte of god schulde
be had for money p is no part
ne fect to pee: i pis word for

your herte is not right bifore god
for do pon penance for pis wicked
esse of yee. & pie god: if peraven
ture pis pought of your herte be for
gouen to yee. For y se pat pou art
i pe galle of bitternesse: & in pe
bond of wickednesse, & pou mott
answerde: & seide, pie ye for
me to pe lord: pat no ping of
pese pingis pat ye han seid co
me on me, & pei witnesseden
& spaken pe word of pe lord:
& zeden azen to ierusalem & pedide
to many citees of samarita
ns, & an angel of pe lord: spak
to filip & seide, rise p & go azens
pe sonne to pe weye pat gooip doun
fro ierusalem i to gaza. pis is desert
& he rood & weente forp, & lo an
an of ethiopie. eunuchus
seruant ageling of candace
pe queen of ethiopieus. which
was on alle hir richesses: cam
to worschipe i ierusalem. & he turne
de azen sittynge on his chare:
& redinge ysaie pe profete. and
pe spirit seide to filip, neize p
& ioyne pee to pis chare, & filip
ran to & herde hi redinge ysaie
pe profete, & he seide, gessist p
wher you vnderstondist what
pingis you redist, & he seide, hou
mip y if no man schewe to me? &
he piede filip: pat he schulde come
up & sitte wip hi, & pe place of
pe scripture pat he redde: was pis
as a schep he was ledd to slepyng
& as a lombe bifore schaue pat sper
eth hi: is doub wip out voice: so he
openyde not his mouth, in meek
nesse his doom was takn up, who
schal telle out pe generacion of him.
for his life schal be takn away
fro pe erpe, & pe geldung answerde
to filip: & seide, y biseche pee: of
what profete seip he pis ping
of hi self: ep of oup ope & filip
openyde his mouth & bigan at
pis scripture: & pedide to hi iesu
& pe while pei weenten bi pe wey
pei camen to a water, & pe geldung
seide, lo water, who forbedip me
to be baptisde: filip seide, if p
bileuest of al pe herte: it is leful
& he answerde & seide, y bile
ue pat iesu crist is pe sone of god
& he comandide pe chare to stoo
nde stille, & pei weenten doun boo
i to pe water. filip & pe geldung &
filip baptized hi, & whanne pei we
re come up of pe water: pe spirit
of pe lord ramyschide filip. & pe
geldung sey hi no more, & filip
was foundn i azotus, & he passide
forp. and preechide to alle citees.
til he cam to cesarie

Sint saule yet a blowinge
of manassis & of bete
ingis azens pe disciplis
of pe lord: cam to pe prince of

presto · and aside of him · letter
is i to damask to pe synagogis · pt
if he fouid ony men of wymmen of
pis weye pat he lede hem bouidi
to ierusalem / & whanne he made his
iourney : it befelde pat he cam
up to damask / & suddenly sligt
from heuene shoon about him :
& he fallide to pe erpe · & herde
a vois seyinge to him saul saul
what persueist pu me ? & he sei
de, who art pou ? & he seide y
am ihu of nazareth : whom pu
pursueist / it is hard to pee · to kp
he agen pe pricke · & he trembli
de & wondirde : & seide / lord wh
at wolt pou pt y do · & pe lord sei
de to him · rise up & entre i to citee :
& it shal be seid to pee · what it
behooueth pee to do / & po men pat
went with him : stoden astonyed
for pei herden a vois : but pei
se sien no man · & saul roos fro pe
erpe : & whanne his yen weren
opynyd · he sey no pingis & pei dro
ven him by pe hoondis : & leddeu
him to damask & he was pre
dayes not seyinge : & he eete not
ne drank · and a disciple ana
nye by name : was at damask
& pe lord seide to him in a visioun · a
nanye & he seide to p lord, & pe
lord seide to him · rise pou & go in
to a street pat is clepid rectus :
& seke i pe hous of iudas sauie

by name of tarsi · for lo he pre
yep · & he sey a man ananye by name
entringe & leyinge on him hoondis ·
pat he resseyue sigt · & ananye an
swerde lord p haue herd of ma
ny of pis man · how greet yuels
he dide to pi seyntis i ierusalem · &
pis hap power of pe princis of
prestis : to bynde al men pat clepe
pi name to help. & pe lord seide
to him · go pou for pis is to me a
vessel of chesing : pat he bere
my name bifore heyen men & kingis
& to sonis of israel / for y sal
al shewe to him : how greet pingis
it behooueth him to suffre for my
name & ananye went & entre
de i to pe hous : & leide on him
his hoondis & seide / saule brop
pe lord ihu sente me pat appeerde
to pee i pe weye i which pu camest :
pat pou se · & be fulfilled wip pe
hooly goost · & anoon as pe scales
felden fro his yen · he resseyue
de sigt · & he roos : & was bapti
zid · & whanne he hadde takun me
ete : he was confortid / & he was
by fiu dayes wip pe disciplis pt
were at damask & anoon he
endride i to pe synagogis : &
preiide pe lord ihu · for pis is
pe sone of god / & alle men pt
herden him wondirden : & seide
whey pis is not he pat i pun
nede i ierusalem · he pat clepide

to helpe his name: And how
he can for his pure: pat he shuld
de leede he bouth to pe puris of
pshs but sant unpe pe more
wexide strong: & confoundide pe
iewis pat dwelledē at damask·
& afferumpde pat his is crist, &
whāne many dayes were fill
id: iewis made a counsel· pt pei
shulden sle hi· & pe aspies of
heu: weren maad knowū to
saul· & pei kepten pe gatis daie
& nyzt: pat pei shuldē sle him
but his disciplis tokē him by
nyzt: & delyueredē hi & leetē
hi doū in a leep bi pe wal/ And
whāne he cam i to ierusalē: he
assayde to ioyne hi to pe disci
plis: & alle dredden hi· & leue
den not pat he was a disciple
but barnabas toke & ledde hi
to pe apostlis: & tolde to heu
how i pe wepe he hadde seen
pe lord: & pat he spak to hi &
how i damask he dide ffaiip·
i pe name of ihū & he was wt
he & entride & zede out i ierusalē:
& dide ffaiip i pe name of ihū
& he spak wip hepen men: And
disputide wip grekis & pei
sought to sle hi which ping
whāne pe bribren haddē kno
we: pei ledden hi by nyzte to
cesarie· & letten hi go to tarsē
is & pe chirche bi al iudee &
galilee and samarie hadde pe
ce & it was edefied· & walkide i
pe drede of pe lord: & was fil
id wip coufort of pe hooly go
oft & it bifelde pat petre· pe
while he passide aboute alle:
cam to pe hooly men pat dwellide
at lodde & he foond a man eneas
by name pat fi·e erste yeer· he had
de leye i bed: & he was syk i pal
sie & petre seide to hi eneas pe
lord ihū cryst heele pee rise pou &
arape pee & anon he roos & al
le men pat dwellide at lodde &
at saron sapen hi: which were
cōuertid to pe lord & i ioppe was
a disciple whos name was tabi
ta: pt is to seie dorcas pis was
ful of good werkis & almesdedis
pat she dide & it bifeld in po da
ies: pat she was syk & diede
& whāne pei hadden washen hir
pei ledden hir i a soler· & for ho
ld it was nyz ioppe pe disciplis
herden pat petre was pere
pine & sentē two men to hi & pie
dē: pat pou tarie not to come to
us & petre roos up: & cam wip
hē & whāne he was comū: pei
ledden hi in to pe soler· & alle
widewes stoden aboute him:
wepinge & shewinge coatis &
clopis· which dorcas made to hē
& whāne alle men were put
wip out fay: petre kneliide &

preede And he turnede to pe bo
die: & sede tabitha rise p̄ & she
openede hir eyen: & whanne she
sij petre she sat up ayen & he
took hir bi pe hoond: & reysede
hir & whanne he hadde clepide
pe hooly men & widewes: he al
sighnede hir alyue. & it was m
and knowen bi al ioppe: & many
bileueden in pe lord & it was
mand pat many daies he dwel
lide i ioppe at oon symoun a cor
nelius was I ¶ Tiour
ceskrie. cornelye bi
name: centurion of
pe cipanye of knyghtis. pat is
seid of ptaine. a religious man.
& dredinge pe lord wip alle his
meyne. doynge many almesis
to pe puple: & pynge pe lord al
mye ¶ pis sey i a vision oppenly
as i pe nynpe our of pe daye: an
angel of god entrynge i to hi: &
seynge to hi: cornelye & he bis
ide hi & was a dred & sede wyo
art pou lord & he sede to hi pi
pieris & pin almesdedis: hau ste
ed up i to mynde i pe sij of pe
lord. & now sende p̄ men i to ioppe.
& clepe oon symoun. p̄ is nam
ed petre; pis is herbergid at an
an symoun cornow: whos ho
us is bisidis pe see. pis shal sey
to pee. what it bihouey pee to
do. & whanne pe angel pat spak
to him was goon awey: he cle
pide tweyne men of his houis. &
a knyst pat dredde pe lord. wh
ich weren at his biddinge: and
whanne he hadde tolde hem alle
pese pingis: he sente hem i to iop
pe. & on pe daie sixpe whiie pei
maden iourney. & neizide to pe
cite. petre weente up i pe hiest
place of pe hous to pie aboute
pe sixte our & whanne he was
hungride: he wolde haue ete;
but whiie pei maden redy: a ra
pesshyng of spirit fell on hi
& he sey heuene opened: & a ves
sel comynge doun. as a grete shee
et wip foure corneris to be lette
doun fro heuene i to erpe. i which
were alle foure footid beestis.
& creepynge of pe erpe: & voi
ris of heuen & a vois was ma
d to hi. rise pou petre & sle &
ete & petre sede lord forbede:
for y ned ete oup comyn pyng &
vncleen. & eft pe seconde tyme
pe vois was maad to hi pat
ping pat god hap clesid: sei p̄
not vncleene & pis ping was
doon in preies & anoon pe vessel
was resceyued ayen i to heuene;
& whiie pat petre doutide wip
ine hi self what pe vision was
pat he sey: lo pe men pat were
sent fro cornelip. sonde pe hous
of symoun & stoode at pe yate.

And whanne pei hadden clep
id: pei ryden & simoun pat
is named petre. hadde þe he
rbore; & while petre pouyte
on pe visiõ: pe spirit seide
to hi; lo pre men seke pee. þ
for rise pou & go doũ. & go wt
hem. & poute pou no ping for
y sente hem; & petre cam doũ
to pe mẽ: & seide; lo y am wh
om ye seken; what is pe cause
for which ye ben come: & pei
seiden; cornelij pe centurion.
a iust man & dredinge god. And
hap good witnesinge of alle
pe folk of iewis: wke answer
of an hooly aũgel to clope pee
i to his hous & to heere word
is of pee. þfor he ledde hem
ỹne: & resceyuede i her hoos
& pat nyst pei dwelliđ wip
hi; & on pe daye suynge he ro
os & weente forp wip hem; &
sũ of pe bretheren folewede hi
fro ioppe. pat pei ben witne
sis to petre; & pe oper daie
he entrude i to cesarie. & corne
lye abood hẽ: wip his cosyns
& necessarie freedis pat we
ren clepiđ to gider; & it was
doon whanne petre was come
ỹne: cornelie cam metinge
hi; & fellc doũ at his feet: &
worschipide hi; but petre rey
side hi: & seide; arise þ: also
y my self am a man as pou &
he spak wip hi & weente pne & fo
ond many pt weren come to
gider & he seide to hem; ye wite
how abiominable it is to men
to be coupled. eþ to come to an
ien but god shewide to me
pat no mã seie ama comyn eþ
vncleene: for which ping y ca
m whanne y was clepid wip
out doutinge þ for y axe you: for
what cause han ye clepid me:
& cornelye seide. to daie foure
daies to pis hour y was fastinge
& fastinge i pe nynp hour i my
hous. & lo a mã stood bifore me
i a wyhyte clop: & seide cornelie
pi preer herd: & pin almesdedis
ben i mynde i pe sigt of god
þfor seide pou i to ioppe: & clepe
simoun pat is named petr
pat is pis is herbard i pe hous
of symoun coriour besidis pe
see. pis whanne he schal come.
schal spelke to pee. þfor aboon
y sente to pee: & pou dedist wel
i comynge to us; now þfor
we alle ben þsent i pi sigt to
here pe wordis what cũ ben
þsent comaũdid to pe of pe
lord & petre openyde his mo
uy: & seide i trewpe y hane
foridoũ: pat god is not acep
tor of persones; but i ede
folk he pat dredip god And

worchip rightwisnesse: is acept
to hi god sente a word to pe
children of israel: shewinge
pees bi ihū crist· pis is lord of
alle pingis ye witē pe word·
pat is maad yoron al mide·
& bigan at galile· after pe bap
tym pat iohn preichide: ihū of
nazareth hou god anoyntide
hi with pe hooly goost & vertu
which passide forp & doynge
wel· & heelynge alle mē oppi
sid of pe deuel: for god was
with hi & we be witnessis of
alle pingis· whiche he dide
i pe cittee of iewis and of
ierusalē· whō pei slowen han
gynge i a tree & god reiside
pis i pe pridde daye: & zaf
hi to be maad knowe not
to alle puple: but to witness
is bifor ordeynyd of god to
us pat ben eeten & drunkē wit
hi: aft pat he roos agen fro
deep & he comandide to us·
to preche to pe puple & to witn
esse pat he it is pat is ordey
ned of god domesman of pe
quyk & of pe deede to pis alle
profetis bereu witnessing
pat alle me pat bileue i hi·
shulē resceyue remissiōn
of synnis bi his name· and
zit while pat petre spak pe
se wordis: pe hooly goost fel
de on alle pat herden pe word
& pe feyfiul men of circūcisiōn
pat camen with petre wondri
den pat also i to nacciōs pe
grace of pe hooly goost is shed
ed out· for pei herden hem
spekynge i langagis· & mag
nyfiynge god· pānne petre an
sweride· whether ony man may
forbede water· pat pese be
not baptisid· pat han also res
seyued pe hooly goost as we·
& he comandide hē to be bapti
sid· i pe name of pe lord ihū
crist· pānne pei preiden hi· p he
shulde dwelle wit hem sū dayes

And pe apostlis & pe bre
ren pat were in iu
dee herden pat also
sciencis men resceyueden pe
word of god· & pei glorifieden
god· but whānne petre cam to ierusā·
pei pat weren of circūcisiōn dis
putiden agens him· & seiden·
whi entridist p̄ to mē pat ha
uen prepuce· & hast eete with hē
& petre bigan & expowniide to
hem bi ordre· & seide· p was i
pe citee of ioppe & preide· and
p say i a rauyschyng of my mynd
de a visiōn· pat a vessel cam
doū as a greet sheete with foure
cornis & was sent doū fro he
uene· & it cam to me· i to wh
ch p lokynge bihol and say

fourre footed beestis of ye erye
& beestis & creppinge beestis &
volatilis of heuen & ye herde al
so a vois yat seide to me petre
rise ꝑ & sle & eete but y seide
nay lord: for comyn ꝑing & epir
vnclene: entride nevn̄ i to my
mouth & ye vois answeride pe
seconde time fro heuene: pt
ꝑing pt god hap clensid: sei
pou not vnclene & pis was
doon bi prieed: & alle ꝑingis
were resseyned azen i to heu
en & lo pre men anon stoode
i pe hous i which y was: and
pei were sen fro cesarie to me
& ye spirit seide to me: yat y sh
uld go wip hem & doute no pp
ng. zhe & pese six bribren came
wip me: & we entriden in to
pe hous of pe man & he telde
to us hou he sawe an angel i
his hous: standinge & seyinge
to hi. sende ꝑ i to iopie & clepe
symoun: pt is named petre
which shal speke to ye word
es: i which pou shalt be saf
& al pin hous & whanne y bag
de biginnu to speke: pe hooly
goost felle on hem as i dide
i pe biginnyng & y bipointe on
ye word of pe lord: as he seide
for soon baptisid i wat: but
ze shulen be baptisid i pe hooly
goost: ꝑfor zif god zaf to hem
ye same grace as to us pt bile
ueden i ye lord ihu cst: who
was y pat mygte forbeede pe
lord pat he zine not pe hooly go
ost to hem yat bileuedē in pe
name of ihu cst: whanne pese
ꝑings weren herd: pei holdē
pees: & glorifieden god & seide
ꝑfor also to hepenne men god
hap zoven penance to lif. and
pei pt weren sparid of pe
tribulacion pat was made vn
dur stenene: walkiden forp to
sempre: & to cypre: & to antiochie
& spaken pe word to no man
but to iewis aloone but sum of
hem weren men of cypre &
of cirenen: whiche whanne
pei hadden entrid i to antio
chie: pe spaken to pe grekis
& ꝑchiden pe lord ihu: & pe ho
ond of pe lord was wip hem:
& mychie nombre of men bileue
nge was conuiti to pe lord: & pe
word cam to pe eris of pe chir
che pat was at iersalem on pese
ꝑings: & pei sentren barnabas
to antiochie & whanne he was
come & sey pe grace of pe lord:
he ioyede & monestide alle men
to dwelle i pe lord i purpos of
herte: for he was a good man:
& ful of pe hooly goost and of
feip & mychie puple was encre
sid to pe lord: & he went forp

to Hierusa: to seke saul and
whanne he hadde foundn hym.
he ledde to antioche & al yeer
pei lynedē pey ī pe churche: &
taught ynoche puple so pat pe
disciples weren named first
at antioche cristē men & i pese dā
yes: profetes camen on fro ie
rusalē to antioche & oon of
hē rose up ayaynes bi name:
& signeficide bi pe spirit agre
et hungre to comynge al pe
world which hungre was un
ad vnder claudi? & alle pe dis
ciples purposide aft pat eche
hadde: forto sende ī to mynis
tre to bretren pat dwelliden
iudee which pingis also pei
didē. And sēte it to eldre me
n: bi pe honoris of barna
bas and saul

And in pe same time
evonde pe king sente
power to turmente
sū men of pe churche. And he
slowe bi swerd: iames pe bro
p of ioon & he sij pat it plesi
de to iewis: & keste to take al
so petir & pe dais of perf loo
ues were & whanne he hadde
nimpt petir he sente hi ī to pson
& bitoke to foure quaternions
of knyghis to kepe hi: & wolde
aft pask bringe hi forp to pe
puple & petre was kept in
pson but prer was made of
pe churche wipout ceessing: to
god for hi. but whanne evonde
shuldē bringe hi forp: ī pat nyt
petre was slepynge bitwix twey
knyghis & was bound wt twey
chenes: & pe keperis bifor pe
dore kepten pe pson & lo an aū
gel of pe lord stoode up: & lijt
shoon ī pe pson hous & whanne
he hadde smyte pe side of petre.
he reiside hī & seide rise pou
swiftly & anoon pe chenes fel
den doū fro his hondis. & pe
angel seide to hī gurde pee: &
do on pi hoosis. & he dide so. &
he seide to hī do aboute pee pi
clopis: & sue me. & he yede out
& supide hī: & he wiste not pat
it was soy pat was doon bi pe
angel. for he gessidē hī self
to haue seie a visiōn & pei pas
sidē pe first & pe seconde warde
& camē to pe iren yate pat ledip
to pe citee which anoon was
operipd to hē & pei yeden out &
camē ī to oo strect: & anoon pe
angel passide aweī fro hī. And
petre turnede ayen to hī self: &
seide now y woot verily pat pe
lord sente his angel: & delyne
ride me fro pe hond of evonde:
& fro pe abiding of pe puple
of iewis & he bihelde & cam
to pe hous of marie modir of

al

soon pat is named marku:
whiche many weren gaderid to
gedere & prynge. & whanne he
knockide at pe dore of pe gate:
a damysel rode bi name·rome
fay to se & whanne she knewe
pe voys of petre: for ioye she
openyde not pe gate· but ran
yne & teolde pat petre stood
at pe gate, & pei seide to hir pou
maddest· but she affirmyde pt
it was so, & pei seide it is his
angel· but petre abyde stille
& knockide, & whanne pei hadde
openyd pe dore pei sawen him
& wondride & he bekenyde to
he with his hond to be stille:
& tolde hou pe lord hadde ledd
hi out of pe prison, & he seide tel
leze to iames & to pe breyren pe
se pingis & he zede out: and
wente i to anoy place & wha
ne pe date was come: p was
not litil troublyng amoung
pe knyztis· what was doon of
petre, & whanne erode hadde
sought hi & foonde not: aft pat
he hadde maad enquerying
of pe keperis· he commaundide
he to be brouzt to hi, & he cam
down fro iudee i to cesarie: and
dwellide pere & he was wrop
to me of tyre & of sydon, and
pei of oon acord camen to him
whanne pei hadde winnyd mat
blastus pat was pe kingis cha
mberlayn pei aski pees for
as myche pt her cuntrees were
vitailid of hi & in a day pat
ordeynyd· erode was clopid
with kingis clopyng: & sat for
domelina & spak to he, & pe pe
ple cryede pe voys of god: &
not of man & anoon an angel
of pe lord smote hi: for he yaude
not yone onour to god, & he was
wasti of wormes & dede, & pe
lord word of pe lord wax ide: &
was multiplied, & barnabas
& saul turneden azen fro ierlim·
whanne pe ministrie was fillid:
and taken soon pat was na
med marku

Ano profetis & doctouris
weren i pe chirche pt
was at antioche: in
whiche barnabas & symon
pat was clepid blac· & lucius
cirenense & manaen pt was
pe sonkyng fere of erode te
trarke & saule were & whan
ne pei ministridē to pe lord &
fastide: pe hooly goost seide
to he, departe ze to me saul
& barnabas i to pe werk to
which p have takn hem, pa
ne pei fastide & preden & leide
hoondis on hem & lete hem
go· but pei weren sent of
pe hooly goost: & wente fay

to seleucia: & fro þenne þei weenten
bi boot to cypre: & whanne þei cam
en to salamyne: þei prijuede þe wo
rd of god i þe synagogis of iewis.
& þei hadde also iohn i ministre
& whanne þei hadden walked bi
alle þe ile to paphum: þei fonden
oonan a werche a false profete
a iewe to whom þe name was
barisu þat was mid þe proconsul
sergius paule a prudent man
þis clepide barnabas & paule: &
desiride to here þe word of god
but elymas werche wiztiwodlyk
for his name is expoundid so:
þe sorzte to turne awey þe pro
consul fro bileue. but saul wh
ich is seid also paul was fulid of
þe hooly goost: & bihelde i to hi
& seide. O þou ful of alle gile & al
falsnesse þou sone of þe deuel.
þou enmye of al riztwisnesse:
þou leest not to turne vpsodo
n þe rizteful weies of þe lord: &
now lo þe hond of þe lord is
on þee: & þou schalt be blind &
not seeynge þe sunne i to a time.
& anoon mysse & derknesse fel
den doun on hi & he zede aboute
& sorzte hi þat schulde zive ho
nd to hi. whanne þe proconsul.
whanne he hadde seen þe dede:
bileuede wondryngis on þe
teching of þe lord. & whanne
fro paphi poule hadde go bi a
boot. and þei þat weren mid
hi: þei camen to pergen of pam
filie. but iohn departide fro hi.
& turnede aien to ierusalem. & þei
zeden to pergen: & camen to antio
chie of pisidie. & þei entriden
i to þe synagoge i þe day of sa
boths: & sitten. & aftir þe redyng of
þe lawe & of profetis þe princis
of þe synagoge senten to hi and
seiden. brijeren if ony word of
exortacion to þe puple is i zon:
sire ze. & poul roos & with hond
hand silence: & seide. men of
israel & ze þat dreden god: here
ze god of þe puple of israel che
es oure fadris. & enhaunside þe
puple: whanne þei weren come
dwellinge i þe lond of egipt. & in
an hij arme he ledde hi out of
it. & bi þe time of fourty zer
es. he suffride her maneres in
desert. & he destruyede seuene
folkis i þe londe of canaan:
& bi lot departide to hem her
lond as after foure hundred
& fifty zeris. & after þese ty
mis he zaf domesmen to sam
uel þe profete. & fro þat ty
me þei asiden a king. & god
zaf to hem saul þe sone of
cys: a man of þe lynage of
benjamyn. bi fourty zeris.
& whanne he was don awey:
he reysiide to hem dauid king.

to whom he bare witnessing
& seide/ y haue foundē David
ye sone of iesse · a manne after
my herte: which shal do
al my willes/ of whos seed
bi ye biheest god hap led
out to israel a saueour ihū:
whānne iohn p̄ehide bifor
ye face of his comyng ye
baptym of penānce to alle
ye puple of israel/ but wh
ānne iohn fulfilide his cours:
he seide/ y am not he: whō
ze demē me to bei but lo he
comep aftir me · & y am
not worpi to doon of ye sh
oon of his feet/ bi pen &
sonnes of ye kynde of abra
ham · & whoche pt̄ fēr ze
dren god: to zou ye word
of helpe is sent for pei pt̄
dwelliden at ierusālem & p̄rinces
of it · pat knewē not pis
ihū & ye voyces of profee
tes · pat by eiip sabat ben
red: demyden & fulfilliden · and
pei foundē i hym no cause
of deep: & axiden of pilat
pat pei shuldē sle hi · and
whānne pei hadden ended al
le pingis pat weren writtē
of hī · pei tokē hi doū of
ye tree · & leyden hym in a
graue · & god reysiden hī fro
deep i ye pridde daie: whānne

was seen bi manip daies · to
hē pat weren up to gōn in
hī fro galilee & to ierusālem wh
ich ben nū aiēs his witnessis
to ye puple · & we shewen to
zou ye biheest pat was ma
de to oure fadris · for god hap
fulfilliđ pis to her sonnis · & ayen
reysiden ihū · as i ye seconde
salme it is writtē · pou art
my sone to daie y begate pee
& he pt̄ ayenreysiden hī fro deep
pat he shulde turne ayen in
to corupciōn · seide pus/ for p
shal zive to zou ye hooly ye
ye pingis of dauid & perfe
& on an oper stide he seip/ pou
shalt not zive pin hooly to se
corupciōn · but dauid in his
generacion · whānne he hadde
ministride to ye wille of god:
diede & was leyd wip his fa
dris: & sey corupciōn but he
whō god reysiden fro deep · sey
not corupciōn · for bi pen be
it knowē to zou · pat bi hym
remissiōn of sinnis is tel to
zou · fro alle ynnis · of whiche
ze myzten not be iustifiede i ye
lawe of moyses · in pis ech
man pat bileuep is iustifiede
for ze pat it come not to
zou pat is bifiseid in ye pro
fetis ze despiseris ze and
wondre ze & be ze sateriđ alle

od: for ye wordis of your
dayes werk yat ye shulen
not bileue: if oun man shal
telle it to you: & wiknne yei ye
den out: yei piedē yt i ye labor
synge yei shuldē speke to hē
yese wordis & wiknne ye syna
goge was left: many of ieiw
is & of counelyngis worschipi
ng god sueden poul & barna
bas yat spaken & counseiden
hem: yat yei shuldē diuelle i
ye grace of god & i ye labor
synge. Aliuest al ye citee cam
to gidir: to here ye word of
god & ieiwis sien ye pnple &
were fillid wip enuye: & azen
seiden yese pingis yat were
seid of poul & blasfeumyden
yane poul & barnabas stofa
stly seidē to you it bihoofte first
to speke ye word but for ye
putte it awey & hau deined
you vnwayis to eilastinge li
yf: lo we turnen to heyē mē
for so ye lord commandide us y
hane sette yee i to lizt to heyē
mē. yt you be i to helpe to ye
vtmest of erye & heyen men
herdē: & ioyedē & glorifiden
ye word of ye lord & bileuedē
as many as weren bifor ord
eined to eilastinge lif & ye
word of ye lord was sowin bi
al ye cōtre but ye ieiwis stir
den religiouis wymmen & onest
& ye worpiest mē of ye citee:
& stirdē persecuciōn azenis
poul & barnabas & drynē hem
out of her cōtreys & yei sho
ken awey i to hem ye doste of
her feet: & cmmē to yanye &
ye disciplis werē fillid wip ia
ye and ye hooly goost

But it bifelle at yanye
yat yei entridē to gi
dir i to ye synagoge
of ieiwis & spaken: so yt ful
greet multitude of ieiwis &
greiis bileuedē but ye ieiw
is yat werē vnbileueful yei
sideu persecuciōn & stirideu
to wrappe ye soulis of heyē
mē azen ye bretyen but ye
lord zaf soone pees for yei
diuellidē inpde tyme & dideu
trifly i ye lord beringe wit
nesing to ye word of his gra
cynge signes & wondris to
be maad bi ye hoondis of hē
but ye multitude of ye citee
was departid: & sū were wyt
ye ieiwis & sū wiy ye apostlis
but wyan ye was maad an a
saute of ye heyen men and
ye ieiwis wiy her puris to ma
metten & to stonē hem: yei vn
dirstodē & fleddē to gidir to
ye citees of licaonye & lystris
& derben & in to al ye cōtre

aboute And per ꝑchiden pere
pe gospel · & alle pe multitude was
a moued to gider i pe techyng
of ihē, poul & barnabas diuerse
at listris & amā at listris was
lyk i pe feet: & hadde lete crok
id fro his modris wombe wh
ich neu hadde goen pis herde
poule spekinge, & poule biheld
hī & sy pat he hadde feip pat
he shulde be maad saf: &
seide with a greet vois · ysie
p' up rizt on pe feet, & he lepi
de & walkide, & pe puple wha
ne per hadde seyn pat p' poul
dide: reridē her vois i lycaon
tīge & seiden, goddis maad
lyk to mē ben comī doū to us
& per depide barnabas mirk
& poul mercur: for he was le
dere of pe word, & pe preest
of mirk p' was bifor pe citee:
brouzte bolis & coronnes bi
fore pe zatis with puplis and
wolde hane maad sacrifice
& whānne pe apostlis barna
bas & poul herden pis: per tōr
te her cotis, & per skipte out
among pe puple: & cridē and
seiden · men what doen ze pis
puple? & we ben deedly mē lyk
zou: & shewen to zou · pat ze
ben cōuertid fro pese veyn pi
ngis · to pe lyuyng god pat
made heuene & erpe & pe see
and al pingis pat ben in hem,
which i geinsciōis passid · suf
fride alle folkis to goon i to her
owne weies, & zit he lefte not
hi silf unpout witnessing in
weldoyng · for he zaf reyns
fro heuē · & tymes berynge fr
uyt: & fulfilde zoure herte
with meete & gladnesse · & per
seyuge pese pingis · vnneth
swagedeu pe puple pat pei of
fridein not to hem, but sīne
wis cāmē oū fro Antiochie &
pampe: & conseiliden pe puple
& stoynide poul · & drowē out
of pe citee · & gesseiden pat he
was deed, but whānne disciplis
weren comī aboute hī: he rose
& weente i to pe citee, & i pe dai
seyuge: he weente fay with bar
nabas i to derben, & whānne
per hadden prichid to pe ilke citee
& tauzte many: per turnedē
ayen to listris & pampe and to
Antiochie, confermynge pe sou
lis of disciplis & monesteige p'
per shuldē dwelle i feip · and
seiden, pat vi many tribulaci
oūs: it behouep us to entre i
to pe kingdom of heueues &
whānne per hadden ordeynied p'
es to hē bi alle citees: & had
den prieed with fastingis: per
bitoken hem to pe lord i who
per bileuedē & per passidē per

sche· and camen to panfilie &
per spaken pe word of pe lord i
pergen: & camen doñ in to pis
ne & fro pēn per wente bi bo
ot to antioche: fro whēn per
weren takñ to pe grace of god
i pe werk pat per fulfilde· and
whane per were comen & hadd
en gaderid pe chirche: per teldē
hou greet pingis god dide wip
hem· & pt he hadde openyde to
heyen men pe dore of feip and
per dwelliden not a litil tym
e wip pe disciplis

And sume camen doñ
fro iudee· & taugte bri
pren pat but ye ben
circumcidid after pe lawe of moy
ses: ye mow not be maad saf
pt whane p was maad not
a litil disencoñ to poul & bar
nabas azen? hē: per ordeynedē
pat poul & barnabas· & sume
opir of hem shuldē go up to pe apo
stlis & prestis i ierusalē on pis questi
oñ & so per weren led forp of pe
chirche· & passiden bi fenice and
samarie & per telden pe cōuersa
cōñ of hepen men. & per maden
greet ioye to alle pe bripren &
whane per camen to ierusalē: per
were resseyued of pe chirche &
of pe apostlis & of pe elder mē
& telden hou greet pingis god
dide wip hem. but sume of pe
erisie of fariseis pat bileuedē:
rysen up & seidē· pat it behoueb
hem to be circumcidid: & to comma
ande to keepe also pe lawe of mo
yses· & pe apostlis & elder men
camen to gadir: to se of pis word.
& whane p was maad a greet
seking here of petir roos and
seide to hem bripren ye witen
pat of elde daies i zou: god ch
ose bi my mouy heyen to here pe
word of pe gospel & to bileue· &
god pat knowe hertis bare wit
nessing: & zaf to hem pe hooly
goost as also to us & no ping di
uide bitwix us & hem: & clensi
de pe hertis of hem bi feip· now
whane what tempten ye god· to
putte a zok on pe neckis of pe
disciplis: which neip we neper
oure fadris mipte beere· but bi
grace of oure lord ihū crist· we
bileuē to be saued: as also per
& alle pe multitude held pees:
& herden barnabas & poul· tel
lynge hou greet signes & wond
ris god dide bi hem i hepene mē
& aft pat per held pees: iam
es answeride & seide· bripren
here ye me· symoñ teelde hou
god visitide first to take of he
pene mē a puple to his name:
& pe lord wordis of profetis
accordeñ to hi as it is writtñ
aft pis p schal turne azen· &

bielde pe tabernacle of dauip
pat felde doñ: & p shal bilde ayę
a pe craft doñ pingis of it. and p
shal reyse it: pt oy me sekę pe
lord: & alle folkis on whiche my
name is clepid to helpe· pe lord
doynge pis pingis seip fro pe wor
ld pe werk of pe lord is knowñ
to pe lord. for which pingis y de
me hem pat of heyē me be con
uertid to god: to be not disesid
but to werpte to hē: pat pei abste
yne hē fro defoulyngis of mau
metis· & fro fornycacioñ and
strangli pingis & blood. for mo
yses of elde tymes hap in alle
citees· hem pat pēchen hi i syna
gogis: wher bi eche sabbot he
is red. pānne it pleside to pe apo
stlis & to pe eldre men wip alle pe
chirche: to chese men of hē· and
sende to antiochie wip paul &
barnabas. judas pat was na
mpd barsabas· & silas pe firste
men among bretren & wroten
bi pe honodis of hē, apostlis &
eldre bretren to hē pat bē at an
tiochie & sirie & silice· bretren of
hepene men: greetynge. for we her
dē pat sōme wentē out fro us·
& troubldē zou wip wordis and
turneden vp sodoñ youre soulis
to wiche men we comaūdiden
not: it pleside to us gaderid in
to oon· to chese men & sende to
you wip oure moost derewrpe
barnabas & paul· men pat zaue
her lyues: for pe name of oure
lord ihū crist· p for we sentem
das & silas & pei shulē telle pe
same pingis to zou bi word.
for it is seyn to pe hooly goost &
to us to putte to zou no pyng
more of charge pan pese nede
ful pingis: pat ze abstenyne zou
fro pe offrid pingis of mawme
tis· & blood strangled & fornyca
cioñ. fro wiche ze kepinge zou:
shulē do wel. fare ze wel· perfe
pei werē let go & camē doñ to an
tiochie: & whānne pe multitude
was gaderid: pei token pe epis
tle· whiche whānne pei hadden red:
pei ioyden on pe coñfort & judas
& silas· & pei for pei werē profe
tis: coñfortidē bretren & coferm
eden wip ful many wordis but
after pt pei hadden be pere alit
tl while: pei werē let go of
bretren wip pees to hem pat had
den sent hem. but it was seyn
to silas: to dwelle pe & judas
weente aloone to ierusalē & paul &
barnabas dwelt at antiochie·
techinge & pēchinge pe word of
pe lord· wip o manye but aft
sōme dayes: paul seide to barna
bas tirne we azen & visite bre
ren bi alle citees i wiche we
hem pēchid pe word of pe lord:

hon per hanyon and barnabas
wolde take wip hi woon: pt was
named markus but poul piede
hi· pat he pt departude fro hem
fro pamfilie· & weme not wt hé
in to pe werk· shulde not be resti
pied & disseuoū was made: so
pat pei departiden asunyne &
barnabas took mark: & camen
boot to cipre· & poul chees sylas
& weme fary fro pe bretren· &
was bitakū to pe grace of god
& he weme bi sirye & cilice· and
confermyde pe chirche: cōma
ūdinge to kepe pe hecestis of a
postlis and elder men

And he cam in to derb
en & listra· And lo
a disciple was yeer bi
name timothe pe sone of ane
wesse cristen & of pe fadir heyē
& bretren pat weren i listris
& yconye: yeldinge good witnes
ing to hi· & poul wolde pt pis
mā shulde go fary wip hym:
& he took: & circūcisidde hi· for
ie wis pat were i pe places
for alle wisten: pat his fadir
was hereen whanne pei passi
den bi citees: pei bitoken to
hé to kepe pe tedynyis pt we
ren demyd of apostlis & elder
mē pat weren at ierusalē and
pe chirchis were confermed
i fey & encreesedē in noūbre
echi daie and pei passiden
frigie & pe cūtre of galatisie:
& weren fulfeld of pe hooly
goost to speke pe word of god
i asie· & whanne pei camē in to
mysie: pei assaiden to go i to bi
thynye· & pe spirit of iesū suf
fride not hē but whanne pei
haddē passid bi mysie: pei
camē doū to troade· & a visiōn
bi nyzt· was shewid to poule
but a man of macedonye· pat
stood piede hi & seide go pou
i to macedonye & helde helpe
us· & as he hadde say pe visi
oū: anoon we soizten to go
fary i to macedonye & weré
maad certeyn pat god hadde
clepid us to pche to hē & we ze
den bi mysy ship fro troade
& camen to samatracis wip
streyt cours: & pe daie suynge
to neapolis· & fro pēnī to filip
pis· pat is pe firste part of
macedonye· pe cite colonye
& weré in pis cite sume daies:
& weyē spake to gidir· and
i pe daie of sabotis· we wē
tefary wipoute pe zate bisidis
pe flood wher piey semyd to
be: & we sitten & spaken to
wymen pat camen to gidir
& a womā hidde bi name a
purpurelle of pe cite of ti
atiens: worshipinge god

herde whose herte pe lord openyde: to zive tente to pese pingis·
pat weren sayd of paul & whane
she was baptised & hir hous·
she pide & seide if ye han demyd
pat y am feyful to pe lord: entre
ye i to my hous & dwelle & she
cõstreynede us & it was done
whane we yeden to pier: pat a
damysel pat hadde a spirit of
dyuynacoũ mette us: which
zaf greet wynyng to her lordis
i dyuynyng pis suede paul & us.
& criede & seide pese men ben ser
uantis of pe hyz god: pat telle
to zou pe wey of helpe & pis
she dide i many dayes · & paul
sorewide & turnede: & seide to
pe spirit y comande pee in pe
name of ihũ crist pat pou go
out of hir & he wente out in
pe same our & pe lordis of hir
sizen pat pe hoope of her wyn
yng wente awey: & yeden to
ken paul & silas & ledden i to
pe doom place to pe pricis &
pei bronzte hẽ to pe magistra
tis: & seidẽ · pese men disturblẽ
our cytee · for pei ben iewis·
& schewẽ a custom which it is
not leueful to us to resseyue
ne do: syen we ben romayn
is & pe puple & magistratis
rũnen azeyn hem: & whane
pei hadden tazent pe coptis
of hem · pei commãdiden hem
to be betũ with zerdis & whane
pei haddẽ zoniũ to hẽ many woũ
dis: pei senten hem i to pl̃oũ &
commãdidẽ to pe keperis: pt he
schulde kepe hẽ diligently & whã
ne he hadde take siche a precept he
putte hẽ in to pe priceè pl̃oũ and
streynede pe feet of hẽ i stre &
at mydnyzt paul & silas wirshi
pideu & heriden god: & pei pat
weren i keping · herden hem
& suddenly a greet erpe mouyng
was made: so pat pe foũdeme
ns of pe pl̃oũ were moued &
anoon alle pe dozis were open
ed: & pe boondis of alle weren
loosid & pe keperes of pe pl̃oũ
was a way walud · & sij pe zatis
of pe pl̃oũ opened: and wip a
swerd drawũ out he wolde
have slawe hi self · & gessidde pt
pe mẽ pat weren boũdoũ had
den fled but paul crede wt
greet voice & seide do pou no
harm to pi silf: for alle we be
here & he aside lizt & entrede:
& tremblide & felle doũ to paule
& to silas at hoy feet · and he
bronzte hem wipout fay: &
seide · lordis what bihouey
me to do: pt y be made saf:
& pei seidẽ; bileue pou i pe lord
ihũ: & pu schalt be saf & pi
hous; & pei spaken to hi pe

word of pe lord: wry alle pat
weren i his hous ⁊ he tooke
hem i pe ilk our of pe nyht: ⁊
wasshide her woundis ⁊ he
was baptisid: ⁊ al his hous
anon ⁊ whanne he hadde led
hem i to his hous: he setide
to hem a board ⁊ he was glad
wry al his houe: ⁊ bileuyde
to god / ⁊ whanne day was co
me: pe magistratis senten
mechepollis ⁊ sewd delyuere
þ po me ⁊ pe kepere of pe p
son telde pese wordis to paul:
pat pe magistratis han sent
þ ye be delyued now perfor
go ye out: ⁊ go ye i pees And
paul sede to hem per senten
us me of rouie i to þ son pat
were betn opynly ⁊ vndap
tyd ⁊ now priely per bringe
us out: not so but come per:
hem self ⁊ delyne us out ⁊
sededen þ pe mechipollis teel
den pese wordis to pe magist
ratis ⁊ per dredde: for per her
de þ per were romayns And
per came ⁊ bisechide hem And
per broughte hem out of pe c
tee ⁊ per yeden out of pe þson.
⁊ entride to lydie ⁊ whanne per
syge bryde per comforted he ⁊ yede
And whanne per hadde passid bi Amfi
polis ⁊ appolonye per
came to thesalonyk where
was a synagoge of iewis ⁊
bi custom paul entride to he:
⁊ bi pre sabotis he declaride
to he of scripturis ⁊ openyde
⁊ sheewide pat it bihofte crist
to suffre: ⁊ rise azen fro deep
⁊ þ pis is ihe crist: Whom I telle
to yon ⁊ sume of he bileueden:
⁊ were ioynid to paul ⁊ to silas
⁊ a great multitude of hepen
me worshipide god: ⁊ noble
wymmen not a fewe but pe
iewis hadden enuye ⁊ token
of pe comyn puple sume yuel
me ⁊ whanne per hadde made
a riyt per moued pe citee
⁊ per came to iasons hous ⁊
soughte hem to brynge hap am
ong pe puple ⁊ whanne per
foriden hem not per drowen
iason ⁊ sume bryden to pe pri
ns of pe citee ⁊ cryden þ pese
it ben pat mone pe world ⁊
hidir per come: which iason
resseyuede ⁊ pese alle doen
azens pe mandemetis of pe
emperour: ⁊ per seien þ ihu
is an oþ king ⁊ per moued
pe puple ⁊ pe princis of pe citee
hevige pese thingis ⁊ whanne
satisfaccion was takin of iason:
⁊ of oþ per leten paul ⁊ silas
go ⁊ whanne per came pider
anon by nyht bridren leten

þ ⁊ pide þ per schulden go out

sinnd go in to berouu & whan
ne per cam̄e pdir per entrid̄e
i to pe synagoge of pe iewis
but pese were pe wazier of
he pat he at thesalonyk whid
resseyued̄e pe word wip al de
sire: ech dai seknge scripture
is · if pese pingis hadd̄e heu
so & many of he bileueden
& of hepē wp̄ineu onest & nie
not afeire but whānne pe ie
wis i thesalonyk hadd̄e bro
ke · pat also at bero · pe word
of god was pchid of poul: per
cam̄e pidir mouynge & distrib
lynge pe multitude & po auod
bryden delynied̄e poul: pat he
shulde go to pe see; but silas
& tymothe dwelten pere & per
pat ledd̄e forp poul: ledd̄e hi
to ateneis & whānne per hadd̄e
take amandemēt of hi to silas
& to tymothe · pat sul hyzingly
per shulde cōme to hi: per wē
ten forp · & while poul abood
heu at ateneis: his spirit wa
s moued i hi · for he siz pe a
tee zouū to ydolatrie · for he
disputide i pe synagoge wip
pe iewis & wip mē pat wor
shipidē god & in pe doom pla
ce bi alle dais to heu pat
hardē: & sūme epicureis and
stoiceis & philosofris disputid̄e
wip hi & sūme seid̄e, what

wole pis lowere ſ of wordis
sere & ope sidē he seiney to be
a teller of newe fendis: for
he teide to hē ihū & pe ayenen
stinge: & per tokeu & leddeu hi
to areopage & seide mowū we
wite what is pis newe doctri
ne pat is seid of peē for pou
bryngist ūne sūme newe pingis
to oure eeris · ⁊ for we woleu
wite: what pese pingis wolē
be · for alle mē of ateneis and
comlynge herbord zauē trut
to noon oper ping: but ep to see
ep to here sū newe ping & poul
stood i pe mydd̄ul of areopage
& seide · mew of ateneis in alle
pingis ⁊ se zou as dera wir
shiperis: for ⁊ passide & si
zoure maumetis · & found an
auter i which was writū to
pe vnknowū god · ⁊ for which
ping ze vnknowynge wirship
peu: pis ping ⁊ sile ye
is to zouȝ god pat made pe
world · & alle pingis pat ben in
it: pis for he is is lord of heuē
& of erpe: dwellip not i tēplis
maad wip hoond · nep is wir
shipid bi mānis hoondis nep
hap nede of onip ping: for he
zinep lif to alle mē · & brep
inge & alle pingis & made of
oon alle pe kynde of mē to
enhabite on al pe face of pe erpe

ordeynyngis tymes ordeyned·
& tymes of ye dwelling of he
to seke god if paraūture pe
feelen iesu hi eper fynden · po
ul he be not fer fro echo of you
for i hym we lyue & mouē & be
as also sume of youre poetis
sedē & we be also ye kynde of
hi for sipen we ben ye kynde
of god: we shulē not deme yat
godly ping is lyk gold & silu
er ouer er to graueyng of cra
ft & ponyt of mā for god disp
isp ye tymes of pis vnkūnyng:
& now shewip to mē · pat alle
cup where dou penance · for pt
he hap ordeyned a day · i wiche
he shal deme ye world i equy
te · i man i which he ordeyne
de & yaf fey to alle mē: & reis
de hi fro deep & whanne per ha
den herd ye arenyngis of de
ad mē sume scorneden · & sume
seiden: we shulē ye eft of pis
ping to poul wente out of ye
mydil of he but sumē drow
en to hi: & bileueden among
wiche dynysse areopagite wa
s and a wōman bi name
damaris · & op mē wip hem

Ther pees pingis poul
yede out of athenes:
and come to corinth
e and he foonde a man name
aquila bi name of ponte bi

kynde pat late came fro italie
& priscille his wif: for pat
claudi) comaūdide alle iewis
to pe departe fro rome/ and
he cam to he/ & for he was of
pe same craft: he dwellide
wip he & wrouyte · & pe were
of roop makeris craft & he
disputide in pe synagoge
bi echo sabot putyng pe na
me of pe lord ihū & he counseli
de iewis & grekis & wiyānne
sias · & tymothe came fro ma
cydonye: poul yaf busynesse
to pe word & witnesside to pe
iewis: pat ihū is crist/ but wha
ne per azenseide & blasfemede:
he shoke aweī his clopis and
seide to he · youre blood be on
youre heed: y shal be clene
fro henceforp & shal go to he
pen mē/ & he passide fro pē
nes: & entride i to pe hous
of a cert mā tite bi name pt
worshipide god whos hous
was joyned to pe synagoge ·
& crispe pace of pe synagoge:
bileuede to pe lord wip al his
hous & many of pe corynthi
ens herde & bileuede · & were
cristenede & pe lord seide by
nyst to poul bi a visiōn nylle
you drede: but speke & be
not stille · for y am wip pee:
& no mā shal be pitt to pee

among

to hope pee: for mythe purple is to
me i pis cite & he dwellide pere
ayeer & by monepis techynge am
ong hem pe word of god. but
whanne gallion was procõsul
of achaie. iewis risen up wip
oo wille ayeinʒ poul: & ledden
hi to pe doom & seidè/ ayeinʒ pe
lawe: pis coũselip mõ to wor
shipe god. & whanne poul bigã
to opene his mouy: gallion
seide to pe iewis if pere wer
ony wiki pingis ep euel trest
pas ye iewis. rightly y shulde
suffre ʒou. but if questiõs bẽ
of pe word & of names of ʒour
lawe: bisee ʒou self. y wole
not be domesman of pese pyn
gis: & he droof hẽ fro pe
doom place/ & alle tokẽ sosthe
nes pure of pe synagoge: and
smotẽ hi bifor pe doom place.
& no pingis of pese was to char
ge to gallion/ & whanne poul
hadde abidã many daies: he
seide fare wel to bretheren and
bi boot sailide to syrie. & priscille
& aquila camen wip hi whiche
hadden clippid his heed i cencris
for he hadde a vow/ & he cam
to effesye & pere he lefte hẽ
& he ʒede pis to pe synagoge:
& disputide wip iewis/ And
whanne pei prãdẽ pat he shuld
de dwelle more time: he con

sentide not but he made fare
wel & seide. eft y shal turne
ayeinʒ to ʒou if god wole. & he
weente fro effesy/ & he al
doũ to cesarie: & he ʒede up &
grette pe chirche & cam doũ
to antioche. & whanne he hadde
dwellid pere ful what of time
he weente forp walkynge by
ordre pro pe contrey of gala
thie. & frigie. & confermide alle
pe disciplis/ but a certen apollo
bi name. a man of alisandre
of kynde and eloquent cam to
effesye: & he was mycti i scrip
turis. pis man was taught pe
weie of pe lord: & was fervent
i spirit & spak. & taugte diligẽ
tly pe pingis pat weren of ihũ.
& knew oonly pe baptim of
ioon. & pis man bigan to do
trustly i pe synagoge/ whom
whanne priscille & aquila herdẽ
pei tokẽ hi & more diligently
expowndẽ to hi pe weie of
pe lord. & whanne he wolde go
to acaie: bretheren exortidẽ & wro
tẽ to pe disciplis. pt pei shuldẽ
resceyue hi. which whanne he
cam. mych profitide to hẽ pt bileuedẽ
for he greetly encaũsid iewis: & shew
de openly be scripturis pt ihũ is cri
st. it befelle whanne
apollo was at corinthe:
pat poul whanne he

hadde go pe hyyer wostis he
anu to efesie & foond sm of dis
ciplis & he seide to hē wheper
ze pat bileue han resseyued
pe hooly goost? & per seiden to
hi but neyp we han herd: if
pe hooly goost is, & he seide
pan i what pingis ben ze bapti
zed & per seiden, in pe baptym
of iohn & poul seide, iohn bap
tizide pe puple i baptym of pe
amire: & tauzte pat per schuldē
bileue in hym pat was to com
pnge afte hi: pat is i ihū, whan
ne per herden pese pingis: per
werē baptizid i pe name of
pe lord ihū. & whanne poul ha
dde leyd on hem his hondis:
pe hooly goost cam i hem: &
per spaken wip langagis and
proferedē, & alle werē almost
twelue mē & he zede i to pe
synagoge & spak wip fre pre
moneyis disputynge & trety
nge of pe kingdome of god
but whanne sume weren
hardid & bileuedē not & mur
miden pe werē of pe lord bi
fore pe multitude: he zede a
wey fro hem & departide
pe disciplis & disputide i pe
scole of tiranny mā eche da
ye, pis was don bi fiue zee
ris, so pat alle pat diuelliden i
asie herdē pe word of pe lord
ihesu and heyen men. and god
dide virtues not smale bi pe ho
ond of poul: so pat on syk mē
pe sudaries werē bornē fro
his bodie, & seeknessis depar
tiden fro hē & wicked spiri
tis wentē out, but also sume
of pe iewis exorcistis zedein a
boute & assaiden to clepe pe
name of pe lord ihū on hē
pat haddē yuel spiritis & seidē
I comure zou bi ihū whō poul
preiip, & yeue werē seuene so
nes of aciue sceuae a prest
of pis: pat didē pis pingis,
but pe yuel spirit answeride:
& seide to hē I knowe ihū &
I knowe poul. but who ben
ze, & pe man in which was pe
worste deuel lippide on hē.
& hadde victorie of bope and
was strong azeyn hem: pat
per nakid & wondid fleddē
aiwey fro pat hous, & pis pp
ing was made knowū to alle
iewis & to heyen men: pat dwe
lledē at efesi, & dreede felle
doū on hē alle: & per magnif
idē pe name of pe lord ihū,
& many mē bileuedē & camē
knowlechynge & tellynge her
dedis, & many of hē pat suedē
curiouse pingis brouztē to
gidir bookis & brēnedē hem
bifore alle mē, & whanne pe

preed of po were reditid · po
foiiol money of fifty poundis
peus · so strongly pe word of
god werde & was cõfermyd ·
& whãne pese pingis were fil
lid: poul purposide i spirit ·
aft pat macedonye · was pas
sid & atte to go to ierusalem and
seide for after pt y shal be
pere: it bihoueth me to se also
rome & he sentte i to macedonye
timoteye & erastre: & he dwel
lide for atyme i asie & agreet
troubling was maad in pat
date: of pe were of pe lord: for
sumã demetrie hi name a wor
chere & silu-makide silu houſ
is to dyane · & yaf to craftes
mẽ mych wynyng which he
clepide to gidir hem pat wer
en sichi mãn werkmen: &
seide mẽ ye wnẽ: pt of pis
craft wynyng is to us: &
ye seen & heren pat pis poul
counseilip & turneth awey wip
dis puple not oonly of efesie.
but almost of al asie · & seip
pt pei be not goddis pat bẽ
maad wip hoondis; & not
oonly pis part shal be in
perel to us to come i to re
preef: but also pe temple
of pe greet dyan shal be a
cõsid i to nouht, yie and pe
maiestie of hir shal bigynne
to be distroyd: whõ al asie &
pe world worschipip whãne
pese pingis were herd · pei
were fillid wip ire & crydẽ
& seidẽ greete is pe dian of
effesiens: & pe cite was fillid
wip cõfusiõ & pei maden an
a sam wip oon wille i to pe tea
atre & tooken gaius & aristark
mẽ of macedonye felawe
of poul · & whãne poul wolde
have entrid i to pe puple pe
disciplis suffridẽ not · & also
sũ of pe pusis of asie pt were
his freendis: sentẽ to hi and
pridẽ pt he shulde not yue
hi silf i to pe teatre & opere
mẽ cridẽ opir pingis; for pe
chirche was cõfusid: & many
wistẽ not for what cause pei
werẽ come to gidir: but of
pe puple pei drowen awey
oon alisandre whiles iewis
puttidẽ him fiey & alisandre
ayide wip his hoond silence:
& wolde yelde aresoũ to pe pu
ple; & as pei knewen pat he
was a iewy: oo voiz of alle
mẽ was maad crynge as
bi aweyn ouris greet dyan
of effesians & whãne pe scribe
hadde cesside pe puple: he
seide: mẽ of effesie what
mã is he pat knowip not

pat pe cite of effesians is pe
worschipere of grete dyan
& of pe child of iupiter pfor
whanne it may not be azen
seid to pese pingis: it biboueb
you to be wellid & to do no pi
ng foolily for ye han broupt pe
se mé neper sacrilegeris neb
blasfemyge your goddesse pt
is demetrie & pe werk mé pt
ben wip hi han cause azen
ony mañ pere ben courtis of
doomes & iugis: accusen pei
ethe oyer if ye seken ouzt of
ouy of pingis it may be aslo
yid i pe lawful chirche for
whi we bé in perel to be rep
ynd of pis dayes discencion.
Syen no mañ is guilty of which
we mon yelde reson of pis
cempyng to gidir & whanne
he hadde seid pis pingis he le
te pe puple go

And after pe noyse
cessidde: paul clepi
de pe disciplis & no
uefide hem: & seide far wel
& he wente forp to go i to ma
cedonye & whanne he hadde
walkid bi po coostis & hadde
monestide hé in many wor
dis he cam to greece where
whanne he hadde be pre mo
neyis pe iewis leiden aspies
for hi pat was to saile in to
syrie and he hadde counsel to
turne azen bi macedonye &
solipater of pirry boroeuse
folowide hi of thesalonycens
aristark & secondus & gayus
derbeus & tymothe & asiane
tichus & trofymus pese for pa
sseuté biforé: abiden us at
troade for we shuppidé after
pe dayes of perf loones fro
filippis & camé to hé at troade
i fyue dayes & i pe firste day
of pe woke whanne we camé
to breke breed: paule disputid
wip hé & shulde go forp in pe
morewy & he drow along pe
sermoun til i to mydnyt & ma
ny lampis weré in pe soler:
where we weré gederid to gi
dir & a yong mañ eutichus bi na
me: sat on pe windowe whá
ne he was fallen in to an heyy
slepy-wylle paul disputide longe.
at slepynge he fell doun fro pe pri
de stage & he was takin up: and
was brouht deed to which whi
ne paul cam doun: he lay on hym
& biclippide & seide nyle ye be tur
bled for his soule is i hi and he
wente up & brak breed & eete
& spake profitis unto pe dayes & so
he wente forp & pei brouhten
pe child alyue: & pei weren am
fortid greetly & we wente up
i to a ship & shippidé in to assos

where we dwelle
de seuene dayes

to take poul fro pences for so he
hadde dispoſid to make iourn
ey in loond & whanne he found
us i Affon: we tokē him & cam
en to mytilene/ & fro pence we
ſailiddē in pe date ſuynge: &
we cammē aſeus/ ryht/ & on pe
date we hamenpōd at ſamii:
& in pe date ſuynge we cammē
to mylete/ & poul purpoſide
to ſailiddē on to efeſi: leſt any
tarying were maad to him in aſie
for he hiſte: if it were poſſibil
to him: pat he ſhulde be i pe da
ie of pentecoſte at ierlim/ fro
mylete he ſente to efeſi: & de
pide pe gretteſt mē of bir pe
of pe chirche/ & whanne pei cam
mē to him & weren gadrid: he
ſeide to hē/ ze wite fro pe firſte
date i whiche y cam to aſie:
how wiſ zou in eche time y
was ſeruynge to pe lord wiſ
al meknelle & mildnelle and
teeris & temptacouns pat feldē
to me· of aſpiyngis of iewis
hou y wiſ drowe not of profi
table pingis to zou: pat y tel
de not to zou & teiſte zou opē
ly & bi houſis/ & y witnelſide
to iewis & to hepē mē penan
ce i to god: & feip i to oure lord
ihū crīſt & now lo y am bōdin
i ſpirit & go i to ierlim/ and y
knowe not what pingis ſhu

len come to me i it: but pat pe
holi goſt bi alle citees witn
eſſip to me· & ſeip/ pat boondis
& tribulacouns at ierlim abiden
me/ but y drede no pingis of pe
ſe· ne y make my lif pecouſter
pan my ſelf/ ſo pat y cende my
cours & pe mynyſtrie of pe word·
which y reſeyuede of pe lord ihū·
to witnelſe pe gospel of pe gra
ce of god/ & now lo y woot pat
ze ſhulē no more ſe my face· alle
ze bi which y paſſide preyinge
pe kyngdom of god/ wherfor
y witnelſe to zou pis date: pat
y am cleen of pe blood of alle
mē/ for y fleip not awei pat y
telde not to zou al pe counſel of
god/ take ze teiste to zou & to al
le pe flocke i which pe holy go
ſt hap ſett zou biſſhopis to ven
le pe chirche of god: which he
purchaſide wiſ his blood/ y
woot pat after my departing
raiynyngis wolues ſhulē entre
i to zou· & ſpare not pe flock/ &
mē ſpekinge ſchewid pingis·
ſhulē vyle of zou ſelf: pat pei
ledē awei diſciplis after hem
for which ping wake ze holdy
nge i mynde: pat bi pre zeer·
nyst & day y ceſſide not wiſ
teeris moneſtinge ech of zou &
now y bitake zou to god & to pe
word of his grace: pat is mypti

to edifie & zive entrage in alle
pat ben maad hooly & of no
mat y mevynde lilli & gold eper
dop as zou self wite for to po
pingis pat were needful to
me & to pese pat ben wip me:
pese hoondis mynistrid alle
pese pingis y shewide to zou:
for so it bihoueip men trauey
lyng to resseyue lyk me: And
to hane mynde of pe word of
pe lord ihū: for he seide it is
more blisful to zive pāne to
resseyne & whānne he had se
id pese pingis: he knelide & he
prede wip alle hem: & greet
weepyng of alle mē was ma
ad: & per felden on pe neke
of poul: & kissiden hi: & sorow
ide moost i pe word pt he seid:
for per shulē no more se his
face: & per ledde hi to pe shippe
And whānne it was do
on pt we shuldē sele
& were passid alwey
fro hem: wip streyst cours
we camē to choū: & pe date
lynge to rodis: & fro pēnū to
patrau & fro pēnū to mirā
& whānne we foūden a ship
passynge oū to fenice we wē
ten up i to it: & sayldē forp: &
whānne we aperidē to cipre:
we leftē it at pe left half &
sayledē in to syrye & camen
to tire for pere pe ship shulde
be vnchargid & whānne we fo
ūden disciplis: we dwelliddē
pere seuene dayes/ whiche sei
den bi spirit to poul: pt he
shulde not go up to ierusalē &
whānne pe daies were fillid:
we zedē forp & alle mē wip
wynes & childrē ledden forp
us wip outē pe citee/ & we pue
leden & pe see brynke And we
prydē & whānne we haddē ma
ad fare wel to gidrē: we wē
ten up i to pe ship: & per turne
den azen i to her owne placē
& whānne pe ship saylinge
was fillid fro tyre: we camē
doū to tolomaydā: & whānne
we haddē gret wel pe bridē:
we dwelliddē oo daye at hem
& an op daie we zedē forp: And
camē to cesarie & we entridē
i to pe hous of filip euāgelist
pat was oon of pe seuene: &
dwelliddē at hi & to hi weren
foure doustris ydynis pat pro
fesiedē & whānne we dwelliddē
pere bi fil daies: a profete agā
bus bi name agap cām doū fro iudee
pis whānne he cām to us: took
pe girdil of poul & boonde to
gidir his feet & hoondis & seide
pe hooly goost forp pese pingis
pus seiys shuldē bynde in
ierusalē pe mā whos is pis girdil:

and yei schulen bisiche i to heperie
mein hoondis / which ping whā
ne we herden: we ꝑide ꝑ yei ꝑ
weren of ꝑ place ꝑ he schulde
not go up to ierlim ꝑane poul
answeride: ꝑ seide / what doen
ȝe weppinge ꝑ turmentinge my
herte? for ꝑ am redy not only
to be bōdin. but also to die in
ierlim for ye name of ye lord
ihū ꝑ whānne we nyȝte not ob
ei sterie hi: we were stille ꝑ seiden
ye wille of ye lord be doon / And
aftir yese daies we were mad
redy ꝑ wentē up to ierlim And
sum of disciplis camē wiȝ us
fro cesarie: ꝑ leddē wiȝ hē aman
aton of cipre an elde disciple
at whō we schuldē be herbard
ꝑ whānne we camē to ierlim: bri
ȝen vesseytiedē us wilfully ꝑ
i ye day stynge poul entrede wiȝ
us to iames: ꝑ alle ye elde men
werē gederid / whiche whānne
he hadde greet: he telde bi alle
ynigis what god hadde don
i heyen mē bi ye ministrie of hi
ꝑ whānne yei herdē: yei magnif
iden god ꝑ seidē to hi broȝ yon
seest hou many poulsandis bē in
ieiwis ꝑ han bileued to god: ꝑ
alle bē louers of ye lawe ꝑ
yei herdē of yee ꝑ you techist
departynge fro moyses of yilk
ieiwis ꝑat ben bi heyen mē ꝑat
seiē ꝑat yei oughen not to circ
cide her soun: nei ꝑ oughen to en
tre bi custoun ꝑis what is:
it behouep ꝑat ye multitude
come to gidir / for yei schulen
here: ꝑat you art come come
ꝑis do ꝑ ꝑis ping: ꝑ we seiē
to yee ꝑ ben to us foure men
ꝑat haue a vow on hē take
ꝑ yese mē: ꝑ halowe yee wiȝ
hem honge on hē ꝑat yei sha
ne hē heed is ꝑ ꝑ alle men
wite: ꝑ ye pingis ꝑ yei ber
den of yee be false but ꝑat
you wallust ꝑ yi silf kepist
ye lawe but of yese ꝑat bile
eden of heyen mē. we wri
ten de mynge: ꝑat yei abstey
ne hē fro ping offrid to ydols
ꝑ fro blood ꝑ also fro strangled
ping ꝑ fro fornicacoun. ꝑane
poul took yee mē ꝑ in ye day
stynge he was purified wiȝ
hem: ꝑ entrede i to ye tēple
ꝑ schewide ye fillinge of daies
of purifiyng: til ye offringe
was offerid for ech of hem
ꝑ whānne seuene daies werē
ended: ye ieiwis ꝑ werē of
asie. whānne yei sayen hi in ye
tēple. stirīdē alle ye puple. ꝑ
leyden hoondis on hi ꝑ criedē
men of isrl helpe ȝe us. this is
ye man ꝑ teeȝ ye puple ꝑ ye
lawe ꝑ this place techiy eiȝ

where alle men: mane od &
hap led heyen mē in to pe te
mple: & hap defoulid yis ho
ly place, for yei seien troyni?
of efesi & pe citee wt hi: whom
yei gesside pt paul hadde bro
ht i to pe tēple & alle pe citee
was mouyd: & a cōpynge to
gidir of pe puple was made
& yei token paul & drowen hi
out of pe tēple: & anoon pe zā
tis were closid & whānne yei
sought to sle hi: it was teld to
pe tribune of pe cipryp of
knyztis pt al ierlim is cōfoundu
which anoon took knyztis and
cōturiōus: & ran to hē & whā
ne yei hadde seen pe tribune
& pe knyztis yei ceesside to
smyte paul pānne pe tribune
nam & cauzte hi: & comaundide
pat he were bound wip two
chepnes & axide who he was:
& what he hadde don but oy
erpadē oy pūig among pe pu
ple & whānne he mizte knowe
no cēp ping for pe noyse: he
comaundide hi to be led in to
pe castels & whānne paul cā
to pe greces it bifel pt he was
hezd of knyztis for strengpe
of pe puple for pe multitud
of puple suyde hi: & dede take
hi awey & whānne paul bigā
to be led i to pe castels: he sei
de to pe tribune whedē it is
leefful to me: to spekie ony pig
to pee & he seide hauist ꝑ greek:
whey ꝑ you art not pe egipciu
which bifor pese dayes mone
dist a noyse: & leddist out i to
pe desert foure pousynd of
mē mendicants: & paul seide
to hi for ꝑ am a iew of tharse
of cilice a citeseyn which citee
is not vnknowni & ꝑ ꝑe pee:
suffre me to spekie to pe puple
& whānne he suffride: paul sto
od i pe greces & behekynde wiy
pe hoond to pe puple & whānne
a greet silence was maad: he
spak i ebreiu tunge & seide
[illegible] upon & fadris: here
[illegible]e what resoū ꝑ yeldē
[illegible] now to you & whānne
sūme herdē: pt i ebreiu tunge
he spak to hē: yei zauē pe mor
silence & he seide ꝑ am a mā
a iew born at tharsi of cilice
nurisshid & i pis citee bisidē
pe feet of gamaliel taugt bi
pe trewpe of fadris lawe alo
uyer of pe lawe: as aliz ze
alle bē to day & ꝑ pursuyde
pis werē til to pe deep: bynd
ynge & bitakynge i to holdīs
mē & wymē as pe ꝑnce of
ꝑstis yeldip witnessing to me
& alle pe greetest of bīp: of
whom also ꝑ took pistlis to

berien: and wenten to damask
to bringe fro penig mē bosiōn u
to ierusalē: pat pei shuldē be per
ned: & it was doon while y zede
& neizide to damask: at mydda
pe suddenly fro heuene a grect
pleute of liȝt shon aboute me
& y felde doū to pe erpe: & herde
a voys fro heuene seyinge to me
saul saul what pursuest ꝑ me?
it is hard to pee to kekе azens
pe prickes: & y answeride who
art ꝑ lord: & he seide to me: y
am ihū of nazareth: whom
pou pursuest: & pei pt weren
wip me: sieu but pei liȝt but pei
herden not pe voys of hi: pat
spak wip me. & y seide lord wh
at shal y do: & pe lord seide to
me: rise pou & go to damask:
& pere it shal be seid to pee
of alle pings whiche it behou
ep pee to do: & whānne y stie u
p for pe clerete of pt liȝt: y
was led bi pe hond of felow
is & y cam ꝑ to damask: & an
an ananie pt bi pe lawe had
de witnesseng of alle iewis
dwellinge i damask: cam to
me & stood upȝ: & seide to me
saul brop biholde: & y in pe
same our biheld i to hi: & he
seide: god of oure fadris hap
bi for ordeyned pee: pat pou
shuldest knowe pe wille of
him and shuldest se pe rigtful
man: & here pe voys of his mup
for ꝑ shalt be his witnesse to
alle mē of pe pingis: pat pou
hast seyn & herd & now what
dwellest pou: rise up & be bap
tisid & washe awey pi synnis bi
pe name of hi clepid to help
& it was don to me as y turnyde
azen i to ierusalē & pryede i pe temple:
pat y was made i a rauyssing
of mīde: & y siȝ hi seyinge to me
hize ꝑ & go out faste of ierusalē:
for pei shulē not resceyue pi wit
nessing of me & y seide: lord pei
witē pt y was closing to gryn
i to prisoū: & betynge bi synnago
gis: heu pt bileuedē i to pee: &
whānne pe blood of steuene pi
witnesse was shed out: y stoo
d nyȝ & cōsentide & kepte pe
cloys of mē pat slowen hi
& he seide to me: go ꝑ for for y
shal sende pee fer to nacions
& pei herden hi til pis word: &
pei reisdē her voys & seidē take
awey fro pe erpe such a man
mā for it is not leueful: pt he
liue: & whānne pei ādēn & kastē
awey her clopis & preiwē dust
i to pe eyr: pe tribune comaūdi
de hi to be led i to castels & to
be betū wip scourgis & to be
turmētid. pt he wiste for wh
at cause pei ādēn so to hi and

whanne yei hadden boundi him
wip cordis: poul seide to Cen
turien stoondynge nij to him
whep it is leefful to you to
scourge a romayn & vndamp
ned, & whanne pis pyng was
seid: pe centurien weente to
pe tribune & telde to him & seide
what art pu to doynge; for
pis man is a citeseyn of rome
& pe tribune cam nyj & seide to
him seie pu to me wheere pu art
a romayn & he seide, ye & pe
tribune answeride, y wi made
sum gat pis fredom & poul
seide & y was born a citeseyn
of rome. pan anoon yei pat
shuldē haue turmentid him:
departidē aweyf fro him, & pe
tribune dredde after pat he
wiste pat he was a citeseyn of
rome: & for he hadde bound him
but i pe day suyng he wolde
wite more diligētly for what
cause he were of pe iewis &
unboonde him & comandide pat
pis & al pe counsel: to come to
gidir & he brouyte forp poul
& sette him among hem
and poul beheld in to
pe counsel: & seide bre
pen y wiq al good con
science have lyued bifor god:
til i to pis day, & anampe pu
ce of pharisis: comandide to me

pat stoden nyj him pat yei sh
uldē smyte his mouy: pan
poul seide to him you whitewal
ed smyte yee, you sitti & demp
ne me in pe lawe: & azen
pe lawe you comandi me to
be smytū & yei pat stoden nyj:
seidē curseē pu pe hiyest pat of
god? & poul seide bretyen y wiste
not: pat he is pruce of pharis for
it is writū, you shalt not cur
se pe prince of pi puple but poul
wiste pat oo parti was of sadu
cis & pe opi of fariseis: & he cri
i pe counsel bretyen y am a farisee
pe sone of fariseis: y am demed
of pe hope & of azenrisyng of
deed men & whanne he hadde seid
pis pyng: dissencion was ma
d bitwixe pe fariseis & pe sa
ducis & pe multitude was de
partid for saduceis seien pat no
risyng azen of deed men is nei
ther angel nei spirit but fariseis
knoulechen eiper & a greet cry
was maad: & sum of fariseis
roseen up & contēdē seyng we
fyndē no pyng of yuel i pis man
what if a spirit eper an angel sp
ak to him? & whanne greet disen
cion was maad. pe tribune dred
de left poul shuldē be to drawn
of hē & he comandide knyztis
to go doun & to take him fro pe
mydil of hē & to lede him in to

castels and in pe nyght suynge pe
lord stood nyg to hi & seide pe pon
stedfast for as þ' hast witnessid
of me i ierusalem: so þt behouey yee
to witnesse also at rome: and
whanne pe day was come: sume
of pe ieiwis gadiredè hè & made
a vow & seidè þt pei schuldè nei
ete ne drynke: til pei slowen
poul & pe worè nio pan fourty
mè þt made pis swerynge to
gidir & pei wentè to pe princis
of pris & elder mè & seidè, wip
denocion we han a nowid pat
we schulè not taste ony pingt
til we sleen poul now þfor ma
ke ze knowin to pe tribune wip
pe counsel: þt he bryngè hi fory
to zou as if ze schuldè knowe
sume pingt more certeynly of
hi & we ben redi to sle hi: biso
re þt he come & whanne pe sone
of poulis sist hadde herd pe
aspies: he cam & entride i to pe
castels & telde to poul & poul de
pide to hi oon of pe centurions
& seide, lede pis zonge mà to
pe tribune. for he hap sume pig
to schewe to hi & he took hi & &
ledde to pe tribune: & seide poul
þt is bondi prede me: to lede
to yee pis zonge mà þt hap su
me pingt to speke to yee & pe
tribune took his hoond & wente
wip hi aside hald & asyde hi

what pingt is it pat pou hast
to schewe to me i & he seide pe
ieiwis bè acordid to pre pee þt
to morew pou bringe forp poul
i to pe counsel: as if pei schuldè
enquere sù pingt more certeynly
of hi but beleue þ' not to hem
for mo pan fourty mè of hem
aspien hi: wiche han a nowid
þt pei schuldè not ete nei drynk
ke til pei sleen hi & now pei be
redi abidinge pi biheest þfor pe
tribune lefte pe zonge mà & com
aldide pat he schuld speke to
no mà þt he hadde made pese
pingis knowin to hi & he dep
de to gidir two centurions &
he seide to hè make ze redi two
hundrid knyghtis þt pei go to cesa
rie & hawe mè seventy & spere
mè twey hundrid: fro pe pridde
our of nyght & make ze redy
a chaat for poul to rydè on to le
de hi safe to felix pe prident
for pe tribune dredde left pe
ieiwis woldè take hi bi pe wey
& sle hi & afterward he nyght
be dyalenged as he hadde take
money & wroot hi a pistle
contenynge pese pingis dam
dunis lisias to pe veste felix
prident: hedyng pis mà pat
was take of pe ieiwis & bigin
to be slayn & cam up on hè
wip myn oost & delynerde

him fro hem whanne y knew
pt he was romayn / & y wol
de werte pe ranke · which per
pertynde ayens hi: & y ledde hi
to pe counsel of he · & y found pt
he was accused of questions
a pey lawe / but he hadde no
crynne worpi pe deep of bo
nds & whanne it was teld
me of pe aspies pt per aryad
en for hi: y sente hi to pee · &
y warnede also pe aduersaries:
pt per sed at pee fare wel. &
so pe knyghtes as per were com
aded token poul: & ledde hi
by nyht i to antipatriden / & t
pe day suynge whanne pe hool
me were left pt shuldde go yt
hi: per returnedde agen to pe cas
tele & whanne per came to ces
re · per tolde pe pistle to pe pri
dent · & per sette also poul
bifor hi / & whanne he hadde rad
& aside of what prouynce he
was · & knewe pt he was of ci
lice: y shal here pee he sede ·
whanne yn aduersaris come &
he comaundde hi to be kept i
pe moot hal of erode

And after fyue dayes
auanye ynce of pris
ans doon wip sume el
dere men · & tertulle a fewr spe
kere: whiche wonte to pe pri
dent ayens poul & whanne po
ul was somened · tertulle bigan
to accuse hi & sede whanne y my
che peee we doon bi pee · & many
puyngis be amended bi pi wisdom
en moor & eny where pou bees
felic we han resceyued wip
alle doyng of paudungis but
left y tarie pe lenger: y pye pee
shartly · here us for pi mercie
elle we han foundi pis wicked
man stirynge dissencion to alle
iewis al pe world: & auctour of
dissension of pe sete of nazaren?
& he also enforcide to defoule pe tem
le. wiho also we token & wolden
deme after oure lawe / but lis
as pe chiune cam wip great stre
ngpe aboue: & delyneride hi fro
oure honddis / & comaundide his
aduersaris to come to pee / of
wiho pt demynge maist knowe
of alle pese puyngis: of whiche
we accusen hi & iewis assente
to & sedde: yat pese puyngis had
den hem so ¶ Aud poul answe
ride: whanne pe prident gesti
ide hi to sei of many yeeres
y knowe pee pt pou art demes
man to pis folk: & y shal do y
nowy for me wip good resoun
for pt maist knowe · for to me
be not more pan twelue dayes:
sipen y cam up to worschipe
i ierusalem / & nep i pe temple per
foundi me disputynge wt ony

man nor makynge concours of
people nor i synagogis nor i cite
nor per man preche to yee of ye
whiche pingis per now acusen
me but y knowledche to ye pis
ping · yt after ye sectc which
per seien erestie: so y serue to
god ye fadir & y bileue to alle
pingis yt ben writtn i ye la
we & profetis · & y haue hoope
i god. whiche also per hē self
abidē ye azeurisyng to comy
nge of just mē & wicked · in
pis ping y studie wiy outen
hurtyng · to haue conscience to
god & to mē euermore but aft
many zeeris y cam to do alm
es deedis to my folk & offrynge
is & anoyntis: i which per foū
dū me purified i ye tēple: not
wiy company nor wi noyse &
per causte me & per dde & seiden
take away oure enmye & sinne
ceiris of asye whiche it behofte
to be now pesent at yee & acu
se if per haddē ony ping azeins
me ey yele hē self seie if per fo
iden i me ony ping of wicked
nesse: sipen y stoode i ye cou
sel but onely of pis voys: bi
which y cde stondynge amoung
hē for of ye azeurisyng of de
ed mē: y am dempd pis day of
you lovely felix delayede hē.
& knewe moost certenly of
ye were and seide · whānne tribu
ne ye comme shall come doū. y shal
heere you & he commaūdide to acu
sarien to kepe hi & yt he hadde
reste. nor to forbede ony mā to
mynistre or his owne pingis
to hi & after sinne daies · felix
came wip drusille his wif yt
was aieweste. & deprde paul &
herde of hi ye feip i pt is i crist
ihū & while he disputide of
rightwisnesse & chastite & of do
me to comynge: felix was ma
ad trebelynge & answerde pat
perteynep now go: but i tyme
conable y shal clepe yee also
he hopide: yat money shulde
be zouū to hi of paul for which
ping eft he clepide hi: & spake
wip hi & whānne tiwey zeeris
weren fulfild: felix took a suc
cessour porcius festus & felix
wolde zive grace to iewis.
and lefte paul bouūd

Therfor whānne festus cam
i to ye prouynce after ye
pridde day: he wente up
to ierusalē fro cesarie & ye
princis of prestis & ye worpiest
of iewis weente to hi azeins
paul: & pridē hi & asiedē grace
azeins hi yat he shulde comma
ūde hi to be led to ierusalē · and
per settidē aspies to sle hi in
ye weie but festus answerde:

ye poul shulde be kept festus
seyd yt he hi self shulde procede
more auisily / ffor he sede / yet
yt i yon ben mysty: come doũ
to gydre · & if ony crynne is i ye
mã: Acrisp yet hi & he dispellid
among hẽ no more yan eyte
cp̃ ten dayes: & cam doũ to cesa
rie & ye top̃ daie he sat for do
melmã: & commãdide poul to
be brouyt / & whãne he was
brouyt kay: iewis stodẽ abou
te hi wyche camẽ doũ fro ie
rusalẽ purpuge azenes him
many & grenous cusis: wh
che yet mygte not pne for poul
yldide reson i alle pingis yt
ney azen? ye lawe of ye iew
is ney azenes ye tẽple · neyer
azenes ye emperoure y syne
de ony pung / but festus wol
de do grace to ye iewis: & ans
were to poul · & sede · wolt
y' go up to ierusalẽ: & ye be de
mydde of yese pingis bifor
me / & poul sede · at ye doome
place of ye emperour y stond:
wher it behoney me to be dem
pd. y hane not noyed ye iewis.
as y' knowest wel / for if y ha
me noied · cp̃ don ony ping
worpi deep: y forsake not to die
but if no ping of yo is · yt yet
accusẽ me: no mã may yine
me to hẽ: y appele to ye empe

rour̃ yãne festus spak with ye
coũsel: & answerde to ye em
perour̃ y' hast appelid: to ye em
perour̃ y' shalt go · & whãne
sũ dayes were passid: agrippa
king & berenice camẽ doũ to
cesarie to welcome festus · &
whãne yet dispellidẽ were ma
ny dayes: festus shewide to ye
king of poul · & sede aliã is
left bonidũ of felix · of which
whãne y was at ierusãlẽ: ꝓuide
of pstis & ye eldere mẽ of iew
is cumẽ to me · & axidẽ dãpna
cõũ azens hi / to wyche y ans
were / yat it is not custom
to romayns to dãpne ony ma
an: bifor yt he yat is accusid
haue his accuseris pstent · and
take place of defendyng to put
away ye crymes yt ben put
azen? hi / ffor whãne yet cam
en to gydre: wyp outẽ ony de
lay i ye dai sungye · y sat
for domelmã · & commãdide ye
mã to be brouyt / & whãne his
accuseris stoodẽ: yet sedẽ no
cause · of wyche pingis y had
de suspicion of yuel: but yet
haddeu azens hi sũ questiõis
of her vayn worshipyng: &
of oon ihũ deed · whõ poul af
fermyde to lyue / & y doutide
of such manẽ questiõ: & sede
wheyp̃ he wolde go to ierusalẽ · &

were to be demyd of yese pingis,
but for paul appelide pt he shuld
be kept to ye knowinge of ye em
perour: y commaundide hi to be
kept · til y sende hi to ye emper
our. & Agrippa seide to festus
y my self wolde here ye mã: &
he seide · to morowe yl shalt he
re hi/ & on ye tod dai whanne
Agrippa & berouyce cameẽ wt
greet desire/ & entrideẽ in to ye
audiaterie wip tribunes & ye pri
cipal mẽ of ye citee: whanne
festus badd · paul was brouyt/
& festus seide/ king agrippa &
alle mẽ pt be wt us: ye seen ys
mã of which al ye multitude
of iewis prieede me at ierusalem/ &
at heere & dede/ pt he shuld lyue
no lenger/ but y found pt he
hadde doon no ping worpi of
deye/ & y deme to sende him to
ye emperour: for he appelide
his pig/ of which mã: y have
not certeine what pig y shal
write to ye lord · for which pig
y brouyte hi to you · & most to
ye king Agrippa: pt whanne
ayeng is made y have what y
shal write/ for it is leyd to me if
out reson: to sende a prisoner mã
& not to signifie ye cause of hi
and Agrippa seide to
paul/ it is suffered to
yee: to speke for pi

pou

self pane paul held fay ye hoo
ud: & began to yelde reson of alle
pingis i which y am acusid of
ye iewis/ pt king Agrippa y gef
se me blessid at yee: whanne y
shal defende me pis daie mo
ost for pt knowest alle pingis
pt ben at among iewis: custo
mes & questions for which ping
y beseche: here me patiently
ffor alle iewis pt bifor knewe
me for fro ye biginning knowe
my lif fro yongye · pt fro ye
biginning was i my folk in
ierusalem · if yei wold bere wit
nesing: pt bi ye moost certeyn
secte of oure religion · y lyuyde
a farisee & now for ye hope of
reprouinccion pt is maad to
oure fadris of god: y stoonde
suget i doom · i which hope
oure twelue lynagis seruyng
nyst & dere hopen to come of
which hope · sir king y am
acusid of ye iewis/ what
vnbileeful ping is demed at
you: if god reisip deed mẽ/ &
sopely y gesse pt y ouyte do ma
ny contrarie pingis ayens ye na
me of ihũ nazarene/ which pig
also y dide i ierusalem & y enclose
many of seyntis i prison: whã
ne y hadde take power of ye
princis of prestis/ & whanne yei be
ren slayn: y brouyte ye sentẽce

and in alle synagogis ofte y
punysshide hē: & cōstreynede
to blasfeme: & more y was
wood azeyn hem: & pursuede
i to alien citees/ in which pe
while y weente to damask wt
power & suffrynge of prestis of
pris: at mydday pe were y
sawe fir kyng pt fro heuene lyst
shynede aboute me passynge pe
shynyng of pe sunne. & aboute
hē pt weren̄ to gider wip me/ &
whanne we alle hadden̄ fallen doun
i to pe erpe: y herde a voys se
yng to me i ebrew tonge/ saul
saul what pursuest pū me/ & y
seide who art pū lord. & pe lord
seide/ y am ihū whō pū pursu
est but rise up & stoond on pi
feet. for wip to pis pryng y ap
peride to pee: pt y ordeyne pee
mynystre & witnesse of po pyng
is pt pou hast seyn. & of po in
which y schal shewe to pee/
& y schal delyuer pee fro puplis
& folkis to which now y send
pee. to opene pe yen of hem:
pt ben cōuertid fro derknesse
to lyst. & fro power of satha
nas to god: pt pei take remissi
oun of synnis. & part among se
yntis bi feyp pat is in me. wher
for kyng agrippa. y was
not vnbileueful to pe heuenly
visoun/ but y tolde to hē pt bē
at damask first & at ierusalem & in
al pe cōtre of iude & to hepene
me: pt pei schuldē do penaunce.
& be cōuertid to god: & do wayp
werkis of penaunce/ for pis
cause iewis tolden̄ me: whanne
y was i pe tēple. to slen me/ but
y was holpyn bi pe help of
god & to pis day: & stonde wit
nessynge to lesse & to more/ & y
seie no pyng out̄ pane whiche
pingis pe profetis & moises spa
ken pat schuldē come. if crist is to
suffre. if he is pe firste of ye
ayenrisyng of deed men. pt schal
shewe lyst to pe puple & to he
pene men/ whanne he spak pese
pingis. & seide resoun: festus
seide wip greet voys/ poul pū
maddest/ many lettris tur
nē pee to woodnesse/ & poul
seide/ y madde not pū beoste
festus: but y spek out pe wor
dis of trewpe & of sobernesse
for also pe kyng to whō y spek
stedfastly: woot of pese pingis
for y deme pt no pyng of pese
his hid fro hī/ for nei ī a cor
ner: was out of pese pingis
don/ bileuest pū kyng agrippa
to profetis/ y woot pt pou
bileuest. & agrippa seide to
poul/ in litil pyng pou conseilist
me to be made a cristen man.
& poul seide/ y desire a-ventis

god hope in him And in greet
not oonely yee but alle yese pt
hereu to dane to be maad sich as
y am: ont takin yese boondis
& pe king roos up & pe pfidet
& beronyce: & yei pat sate myt
to hem & whanne yei weren a
way yei spaken to gidre & seiden
pat pis man hap not doon ony
ping worpi deep: nep boondis
& agrippa seide to festus, pis
man mizte be delyuered: if he ha
dde not appelid to pe emperour

But as it was demyd
hym to sayle i to ytalie:
yei bitoken poul wip
opir keperis to a centurion
by name iulius of pe cipeup
of augustis of pe emperour
& we wenten up i to pe ship
of adrymetis & biginiten to
seile: & were hom aboute pe
places of asie. wiple aristark
of macedonye pessalonycen
dwellide mile wip us, & in
pe day suynge we camen to
sydon, & iulius pretide cur
tesly poul: & suffride to go to
freendis & do his nedis, and
whanne we remouede fro
pence: we vndirsailedon to a
pre. for pt wyndis weren
contrarie, & we seiledon in pe
see of silicie & panfilie: and
camen to lystris pt is lycie, &

pere pe centurion found a ship
of alexandrie sailynge i to ytalie:
& puttide us on it to it, & whanne
i many dayes we seiledon slowly.
& vnepe camen azens gridon. for
pe wynde lettide us: we seiledon
to crete besidis salmona, and
vnepe we seiledon besidis & camen
i to a place pt is cleped of good
hauene. to whom pe cite tessala
was nyh, & whanne myche tyme
was passid. & whanne fastyng
yane was not sikir. for pat
fastyng was passid: poul co
fortide hem & seide to hem. men
y se pt seilyng bigynnep to be
wip wrong & myche harm.
not only of charge & of pe ship.
but also of oure lyues, but pe
centurion bileyde more to pe
gouernour. & to pe lord of pe ship
yan to pese pingis pt weren
seid of poul, & whanne pe hauene
was not able to dwelle in
wynt: fist many ordeyneden
counsel to seile fro pence if on
ony maner yei myzten come to
fenice: to dwelle i wynt at
pe hauene of crete which bi
holdip to affrik. & to chaui. &
whanne pe soup bleew: yei gesse
den hem to holde purpos, &
whanne yei hadde remoued
fro assou: yei seiledon to crete.
& not after myche pe wynd

nformyk pat is clepid nathcest:
was agens it / & whanne pe schip
was ramplid · & mygte not en
forse agens pe wynd · whanne
pe schip was yoinid to pe bloywm
gis of pe wynd, we were bocid
wip cours i to an yle pat is cle
pid cauda: & vnepe we mygten
gete alitil boot / & whanne pid
was takid up pei vsedid helpis:
gridynge to gidre pe schip and
dredden left pei schuldid falle i
to sondy placis & whanne pe
vessel was vndir fot: so pei w
eren bocid / & for we weri pro
uen wip strong tempest: pe
day fiyynge pei madid casting
out / & pe pridde daie: wip her
hondis pei castidid awey pe
instrumentis of pe schip / and
whanne pe sunne nep pe sterris
weri seid bi many daies · &
tempest not alitil neyide: now
al pe hope of oure helpe was
doon awey / & whanne mycle
fastynge hadde be: panne paul
stood i pe mydil of hem & seide
a men it bihofte whanne ye hor
den me not to have take awey
pe schipe fro crete: & gete pis
wrongis & castyng out & now
y counseile you to be of good con
fort: for lost of no personne of
you schal be outtakid of pe schi
pe / for an angel of god · wh

os y am and to whom y serui:
stood nyg to me i pis nyst & seide:
paul dreede pi' nouyt: it bihoueb
pee to stoonde bifore pe emperoun
& lo god hab yoinid to pee · alle pat
be in pe schip wip pee / for which
pung ye mi be ye of good comfort /
for y bileue to my god: pat so
it schal be as it is seid to me / &
it bihoueb us to come i to sum
ile, but afterward pat i pe four
teupe daie pe nyst cam on us
sailynge i pe hony see: aboute
mydnyst pe schipmen suppolidid
sum mitre to apere to hem / & perfect
ten doun aplomet: & foundon tw
enti pafis of depnesse / & after
alitil · pei weri departid fro
pem / & foundid fifteu pafis / &
pei dredden left we schuldon
have falle i to sharp placis:
& fro pe lafte party of pe schip
pei sentid foure ankeris & desi
ridid pat pe day hadde be come:
& whanne pe schipmen sought
to fle fro pe schip · whanne pei
hadid sent alitil boot into
pe see vndir colour as pei schul
dem bigynne to strecche forp pe an
keris fro pe fauire part of pe
schip: paul seide to pe centurie
& to pe knyzts but pese dwelli
i pe schip: ye mown not be saf
faf / panne knyzts kittiden
awey pe cordis of pe litil

y pie you to take mete for

boot: and suffriden it to falle a
wey. & whanne pe day was come
poul prede alle men to take mete
& seide; pe fourteupe day pis
day ye abiden & dwelle fastynge.
& take no thing wherfore your
helpe: for of noon of you pe he
er of pe heed shal perisshe. &
whanne he hadde seid pese pi
nigis: poul took breed & did
thanking to god i pe sight of
alle men. & whanne he hadde
broken: he bigan to eete. & alle
were made of bet comfort;
& yei token mete. & we were
alle men i pe ship: two hundred
senety & sixe. & yei were fill
id with mete: & disharginden
pe ship & casten whete in to
pe see. & whanne pe day was
come: yei knewe no londe.
& yei bihelden an hawene pat
hadde a wat bank: & to wh
ich yei pouzte if yei muzte to
bryngen up pe ship. & whanne
yei hadden take up pe ankeris:
yei bitoken hem to pe see. & slaki
den to gidir pe ioynturis of
gouernayls & wip a litil seil lift
up: bi blowyng of pe wynd
yei weiten to pe bank. & wha
nne we felden in to a place of gr
auel gon al aboute wip pe see.
yei hurtiden pe ship. & whanne
pe fourpe part was fastynd
it dyuide vnmouable: and pe
laste part was broken of stregpe
of pe see. & counsel of pe knyzts
was: to sle men pat were i warde
left oup shulde aschape: whanne
he hadde aspied out but pe
centurien wolde kepe poul: &
forbeed it to be don he comaun
dide hem pat mizte swyme:
to go i to pe see & aschape. & go
out to pe lond. & yei bare sinne
oy on boordis sinne on pe pig
pat were of pe ship. & so it was
don. pat alle men aschapide to pe lond

nd whanne we hadden
aschapid pane we kne
wen pat pe ile was
clepid mylitene. & pe hepene
men diden to us not lityl curte
sie. & whanne aker was kynde
lid: yei refreschiden us alle for
pe repu pat cam & pe wolde. but
whanne poul hadde gedirid a
quantite of kittynis of vynes
& leide on pe fier: an edder sip
cam forp fro pe heete & tokie
hi in pe hoond. & whanne pe he
yen men of pe ile sizen pe beest
hangyng i his hoond: yei seiden
to gidir. for pis man is a man
queller. & whanne he schapid
fro pe see: goddis venjaunce lif
fryp hi not to lyne i erpe. but
he shoke awey pe beest i to pe
fier. & hadde noon harm. and

per gessiden pat he shulde be
turned i to swellyng: & sitte
doũ sudenly & die: but whãne
per abidẽ longe & sien pt no thing
of yuel was don i him: per turn
nedẽ hem to gudir & seidẽ pt he
was god: & i po places werẽ ma
neris of pe ꝓuce of pe yle: pu
pliis bi name: which resseyu
ede us bi pre dayes beryngis
& fond us & it befel pt pe fadir
of pupliis lay trauelid with
feueris & bloody flux: to whom
poul entrede: & whãne he had
de ꝓied: & leyd his hoondis on
hi: he helide hi: & whãne pis
ping was don: alle pt i pe yle
hadde sekenesis: camẽ & weren
helid: which also onouride us
i many wurschipis: & putteden
what pingis weren necessarie
to us whãne we shippiden: &
aft pre moneyis we shippidẽ
i a ship of alisandre: pt hadde
wynteryd i pe yle: to whiche is
as an excellent signe of cas
tyng: & whãne we camen to
siracusan: we dwelliden pere
pre dayes: fro pence we seile
dẽ aboute: & camen to regyn:
& aft oo day while pe sowp
bleew: i pe seconde day we ca
mẽ to puteoles: wher whãne
we fondẽ brepren: we weren
ꝓied to dwelle pe aweriis hẽ
seneue dayes and so we camen
to rome & fro pence whãne bre
pren hadden herd: per camen
to us to pe chepynge of appiis
& to pre tauernes: & whãne
poul hadde sepn hem: he dide
yankyngis to god & tok trust
& whãne we camẽ to rome:
it was suffrid to poul to dwel
le bi hi self: with a knyst kepp
ynge hi: & aft pe prydde dayes he
clepide to gideue pe wayestre
of pe iewis: & whãne per camẽ
he seide to hẽ brepren y dide
no ping ayenis pe puple ope
custom of fadris: & y was
bouchi at ierusalem & was bitakai
i to pe hondis of romayns.
& whãne hadde asid of me:
wolde hane delyuerid me.
for pat no cause of deep was
i me: but for iewis ayenstodẽ:
y was constreynyd to appele
to pe emperour not as hayn
ynge ony ping to acuse my
puple: ꝑfor for pis cause y pi
ede to se you & spekе to you for
pe hope of israel: y aunsyd alson
te with pis chayne: & per seiden
to hi: nep we han resseyued
letteris of pee fro iudee: nep
ony of brepren anunyge shewe
wide ep spake ony yuel ping
of pee but we preien to heere
of pee: what pingis you felist

for of pis sect it is known to us:
pt cite where we rehersep it &
whane pei hadde ordeined a
day to hi: many mē cameu to
hi in to pe yn to whiche he ex
poundide witnesseinge pe king
dom of god: & conseilide hē of
ihū of pe lawe of moyses &
profetis fro pe morowe til to
euentyd/ & hi bileuedē to pese
pingis: pat weren seid of poul
hi bileuedē not/ & whane pei
weren not consentynge to gi
dre: pei departiden & poul
seide o word ffor pe hooly goost
spak wel bi ysaie pe profete
to our fadris: & seide go pt
to pis puple: & seie to hē/ wt
eie ze schulē here: & ze schulē
not vndirstonde & ze seynge
schulē se: & ze schulē not biholde
ffor pe herte of pis puple is
gretely fattid & wip eris pei
herdē heuyli & pei closideu to
gidir her izen: left perhaps
time pei se wip izen & wip
eris here & bi herte vndirst
onde & be conuertid & y shele heu
pfor be it knowūn to zou pt
pis helpe of god is sent to he
pen mē: & pei schulē here/ &
whane he hadde seid pese pīgis: iewis went out fro hi
& hadde mychе questiōn ep
mynge among hē self &

he dwellide fiul twep zeer in
his hiird place: & resceiuide
alle pt endridē to hi & preiide
pe kingdom of god & teiziz
pe pingis pt ben of pe lord
ihū crist: wip al trist wt out
forbedīng amen/

The ordre of pe seuene
epistles which ben de
ped mynoulsed: is not so
among pe grekis pat ful
ly schewē pe feip & keiben pe
right order of pe epistles as it
is foūdī i latyn bokis/ ffor
for as mychе as peter is pe
firste i pe order of pe apostlis:
his epistles bē pe firste of hē
i order but as we not longe
sippen correctidē pe euāgelis
tes to pe lift of trewpe: so we
han sette pese pozuz pe help
of god i her owne ordre ffor
pe firste of hē is an epistel of
iames. two of petres: pre
of ioūys & oon of iudee, pe
whiche epistles: zef pei had
ben be treuly turnyd of pe
translatoures i to latyn speche
as pei werē made of pe apos
tlis pei schuldē hane made
no doute to pe rederis: ne

ye variaciõe of wordis schulde
not hane in pũcipio it self
namely i yat place i ye firste
epistle of iohn: wher we ve
den of ye godhed of ye fadir
where we fynden yt ye hap
be grete erro of vntrewe tra
nslatores: fro ye treupe of
ye feip while yei setten i her
translacioũs-oonly ye nam
es of yre kingis: yt is of wa
ter· of blood· & of ye spirit·
& leuey ye wrtnessing of ye
fadir: & of ye sone· & of ye sp̃
rit: in wlyche wrtnessing:
oure cõmũ bileue is most
strengpid/ & it is pued yat ye
is oon substãce of godhed
of ye fader: & of ye sone· &
of ye hooly spirit/ but i ope
epistles how mychе oure tr
nslacioũ dilly from opis:
y leeue to ye prudẽce of ye
rederis/ but you goodis may
de enstodiũ while you enque
rit bisily of me ye treupe
of scripture: you putteſt out
myn eide to be gurnye of ou
myous mẽis/ teep wlyche
seyn yat y am an apeyrer
of hooly sp̃ptures: but y m
sch such a werk drede not ye
cũpe of myn enemyes. ne
y schal not deupen to he: yt
ateu ye treupe of holy sp̃pture

Hunes ye seruãnt of god·
and of oure lord ihũ
cst: to ye twelue kynre
dis yt ben i scateryuge
abrood· heelpe· mych ye
peryn deuez al iope: wha
ne ze fallẽ in to diuse tẽptac
oũs· wetynge yt ye ꝓuynge of
youre feip: wedip pacience/
& pacience hap a parfit werk:
yat ze be parfit & hoole and
faile i no ping & if ony of zou
wedip wisdom: aske he of god
wlyche zyuey to alle mẽ lawgely
& vpbreidip not· & it schal be zo
uẽ to hi but aske he i feip: and
doute no ping/ for he yat doutip:
is lyk to a wawe of ye see· wly
ch is moupid & bori aboute of
wynd/ ꝑfor delle not ye sike
mã: yat he schal take ony pig
of ye lord· a man double in
wile: is vnstable i alle his
weies/ & a meke brop: hane
glorie i his enhaũsing/ and
aryche mã in his lowneſſe/
ffor as ye flour of gras he sch
al passe/ ye sũne rood up wt
heete: & drieide ye gras/ & ye
flour of it fel doũ: & ye fair
neſſe of his chere perischide
& so a riche mã weiewip in
his weies blessid is ye mã

pat suffeyth temptacoun for wh
ane he shal be pued: he sh
al resseyue pe coron of lif-
which god bihite to men pat
louen hi/ no man whane he is
tempted seie: pt he is tempted
of god for whi god is not a
tempere of yuele pingis/ for
he temptip no man/ but ech man
is temptid drawin & trisid of
his owne coueitying/ afterwa
rd coueitying whane it hap
conceyued: bringip forp sinne
but sinne whane it is fulli
gendrip deep perfit nip
moost derwyrpe bretren: ayle
ze erre/ ech good yifte & ech
perfit yifte is from aboue &
comep doun fro pe fadir of
lijtis: aueritis whō is noon
oper chaungyng ne pt oon shA
dowynng of reward for wil
fully he bigat us bi pe word
of treupe: pat we be abigynn
ing of his creature/ wite ze my
bretren moost loued/ be ech man
swift to here/ but slow to spe
ke & slow to wrappe/ for pe
wrappe of man: worchip not pe
rightwisnesse of god/ for whych
ping caste ze awey al vncleane
sse & plente of malice: & in
mysdeuesse resseyue ze pe wo
rd pt is planted/ pt may saue
youre soulis/ but be ze doeris

of pe word/ and not heeris
onely: disceyuynge youre silf/ for
if ony man is an heeris of pe
word & not a doeris: pis shal
be liked to a man pt biholdip
pe cheer of his birpe in a mir
rour/ for he biheld hi silf &
went awey: & anoon he for
yat which he was/ but he pat
biholdip i pe laue of perfit
perfit fredom & dwellip in it/
& is not made a forzeteful he
reere/ but a doere of werk:
pis shal be blessid i his dede/
& if ony man gessip hi silf
to be religious/ & refreynep
not his tigre/ but disceyuep his
herte: pe religioun of hi is veyn/
a clene religioun & an vnwemmed:
aueritis god & pe fadir is pis
to visite fadirless & modirless
children & widewis i her tri
bulacioun: & to kepe hym silf:
vndefoulid fro pis world

Dy bretren ayle zeyane
pe feyp of oure lord
ihu crist of glorie in
acceptacoun of persones/ for
if a man pt hap a goldun ryng
& in a feire cloping comep in
youre cungregacoun & a pore man
entrip i a foul cloping & if
ze biholden i to hi pat is cloped
with clere cloping & if ze seie
to hi: sitte pou here wel/ but

to ye pace man ye seen: stonde
yon pere · or sitte vndur ye sto
ol of my feet; whey ye deme
not auctrys yon silf: & be ma
ad domelime of wicked yoni
tis: here ye my moost dere
wayne bryden · whey god chest
not pace me ī yis world: in
dye ī feip · & eirs of ye kyngdō
p̄ god bihizte to me pat lone
hi: but ye hay despised ye pace
mā · whey viche me oppressen
not yon bi power: & per dra
wen yon to domes: wheyer
per blasfeme not ye good na
me pt is clepid to help on yon
nepeles if ye perfourme ye
kingis lawe · bi scripturis · pt
shalt lone pi neybore as pi
silf: ye doen wel: but if ye ta
ken persones: ye wachen sy
ne · & be reprivd of ye lawe ·
as trespassevis · & who onere
kepip al ye lawe · but offen
dip ī oon: he is maad gilty
of alle · for he pat seide yon
shalt do no leacherie: seide
also yon shalt not sle: pt if
yon doist not letchevie · but
yon sleest: you art maad tre
spassour of ye lawe · pus
spekie ye & pus do ye: as bigy
nynge to be demyd bi ye la
we of fredom. for wiln dom
wip out mercy: is to hi pat

don no mercy · but mercy aboue re
sip doom · my bryden what
shal it profite · if ony man se
ie pat he hay feip: but he hay
not ye werkis. whey feip shal
mowe sauie hi; & if abrojier
eyer sist be nakid: & hau nede
of ech daies lyflode; & if ony
of yon seie to hē · go ye in pees ·
be ye warmed hoot & be ye filid
but if ye yiue not to hē po py
ngis pat be necessarie to body:
what shal it profite; so also
feip if it hay not werkis: is
deed ī it silf · but sumā shal
seie: p̄ hast feip: & p̄ hane wer
kis shewe pou to me pi feip
wip out werkis: & p̄ shal she
we to yee my feip of werkis
pou bileuest pt o god is: pou
doist wel · & deuelis bileuen:
& tremblen · but wolt pou wi
te pou vepu mā: pat feip wt
out werkis is void: wheyer
abraham oure fadir was not
iustified of werkis: offeryngē
ysaac his sone on pe auter ī
pfax pou seest · pat feip wrouyte
wip his werkis: & his feip
was filid of werkis: & pe
scripture was filid: seiynge
abraham bileuede to god: &
it was arettid to hi to rizthy
snesse · & he was clepid pe
freend of god · ye seen pt aman

is iustified of werkis: and not
of feyth onely/ in lyk maner and
wherew also saab ye hooze was
not iustified of werkis. & resc
seyuede ye messangeris. & se
ten hem out vi another were:/ for
as ye body wip out spirit is deed:
so also feyp wp out werkis is deed

Y brepren wyte ye be ma
no many maistis: we
tynge pat ze taken pe
more doom: for alle we offen
den i many pingis. if any man
offendip not i word: pis is a
perfit man for also he may lede
about al pe body wip a bridil.
for if we putten bridis in to
horsis mouptis. for to consete
to us: & we ledē about al pe
body of hem. & lo shippis wip
alle per be grete. & be drepnī
of stronge wyndis: zit per be
bacī a boute of a litil gouernal
le: where pe meuyng of pe gou
nour wole/ so also pe tunge is
but a litil mebre: & reisep gre
te pingis. lo hou litil fier bre
nep a ful grete wode/ & oure
tunge is fier: pe vniuersite of
wickidnesse/ pe tunge is ordep
ned i oure mebris. which de
fouley al pe body/ & it is enfla
mmed of helle: & enflammey
pe wheel of oure birpe/ & alle
pe kynde of beestis & of fowlis
and of serpentis and of oyere
is chastisid. & po be maad tame
of mankynd/ but no man may
chastise pe tunge/ for it is an vn
pesible yuel & ful of deedlp ve
nym/ i it we blessen god pe fa
dir: & in it we cursen men pat
ben maad to pe likenesse of
god. of pe same mouy passip
forp blessyng & cursyng. my
brepren it bihouey not pat pese
pingis be don so. whey a welle
of pe same hoole bryngip forp
swete & salt wat/ my brepren whe
per a fige tre may make gre
pis. ey a vyne figis:/ so ney salt
wat/ may make swete wat/
who is wis & taught a mong
you:/ schewe ze of good lyuyng
his wordis i mydernesse of
his wisdom/ pat if ze han bitte
ernye. & stryuyngis be i zoure
hertis: wyte ze hane glorie &
be lieris against pe treuye. for
pis wisdom is not fro aboue
comynge doun: but erpely. and
beestly. & feendly. ffor where
is enuye & strif: pe is vnstedfast
nesse. & al schrewid werk. but
wisdom pat is fro aboue. first
it is chast. afterward pesible.
mylde. able to be conseilid. to
sentynge to good pingis. ful
of mercy & of goode fruytis.
demynge wip out feynyng

& ye fruyte of rightwisnesse is
sowen i peese to me yt make pees

Wherof ben batels and
chesthes among yow?
wheyr not of yowre ow
neytes: yt fighten i yowre me
bres? ye coueyte & ye han not
ye slen & ye han envye: & ye m
oun not gete ye chide & make
batel: & ye han not for ye asken
not ye asken & ye resseyue not
for yt ye asken yuele: as ye the
wen oppenly i yowre coueytes
amowtrewis. wite not ye yt
ye frenship of pis world is
envye to god? for who ever
wole be frend of pis world:
is made ye enemy of god?
wheyr ye gessen yt ye scripture
seyth vayn? ye spirit yt dwel
lyth i you coueyth to envye?
but he yeuyth ye more grace?
for which thing he seyth. god
withstondyth prowde men: but
to meke men he yeuyth grace?
for be ye subget to god. but
withstonde ye ye deuel: and he
shal fle fro you? nerye ye to
god: & he shal nerye to you?
ye synneris clense ye hondis:
& ye double i soule purge ye
ye hertis? be ye wrechis and
wepe ye? yowre lesyng be
turned & to wepyng. & ioye
i to sorowe of herte? be ye me

kid in ye syght of ye lord: and he
shal enhanse yow. my breyr
ryn ye backbite ech ope. he yat
backbityth his brop. eyer yat
demeth his broper: backbityth
ye lawe. & demeth ye lawe?
& if you demest ye lawe? but
adomesman. but ou is ma
kere of ye lawe & iuge: yat
may lese & delyne? & who art
you yt demest yi neyzbore?
so now ye yt seyen. to day eyer
to morowe we shulē go in to
yilke citee: & ye we shulē dw
elle a yeer & we shulē make
marchandise & we shulē ma
ke wynyng: wheche wite not
what is to you i ye morowe?
for what is yowre lyf? a smoke
apperyge at a lyttel: & afterward
it shal be wasted? for yt ye
sey. if ye lord wole. & if we
lyue: we shulē do pis thing
eyer yt thing? & now ye make
fulont ioye i yowre pride? ey
ch ioye is wicked? for
it is syne to hi yat kan do
good: and doyth not

Do now ye riche men:
weye ye yellynge in
yowre wrechidnesse
yat shulē come to you? yowre
richesis be rotin. & yowre clo
pis be etin of mowthis. yowre
gold & siluer hey rusted: & ye rust

yt art not adoer of ye lawe.

of hem shal be to yon in to witnessing. & shal ete youre
fleshis as fier: ye han treed
word to yon wo a yye for pe laste
daies: lo pe hyre of youre wer
kis mēn pat repiden youre feeldis.
which is fraudid of yon: cep
& pe cri of hē hap entrid: i to
pe eeris of pe lord of oostis.
ye han eten on pe erpe: & i your
lechereries ye han nourshid
youre hertis: in pe day of sle
ying ye brouhtē & slowē ye rigt
mān: & he azenstood not yon.
pifor bresren be ye pacient til
to pe comyng of pe lord lo
an erpetiler abidip pi profit
fruyt of pe erpe: pacently
suffryng til he resseyue redy
& ripe fruyt: & be ye pacient
& confirme ye youre hertis:
for pe comyng of pe lord sh
al neize. bresren nyle ye be
sorewful ech to opir: pat ye be
not demed lo pe iuge stondip
nyj bifor pe yate ¶ bresren
take ye ensample of yuel goy
ng out & of long abidyng &
travel & of pacience: pe pro
fetis pat spakē to yon i pe na
me of pe lord lo we blessen
hē pat suffridē ye herdē pe suf
frīng ep pacience of iob. &
ye sheen pe ende of pe lord:
for pe lord is mercyful & doyng

mercy. bifore alle pingis my
bresren nyle ye swere. neyer
bi heuene neyp bi erpe: neyer
bi what oū op oop but be yo
ure word yie yie. nay nay: pat
ye fallen not vnder doom. &
if ony of yon is sorewful: pie
he wip pacient soule. & sere he
a salm: if ony of yon is sik:
lede he yn pis of pe chiche
& pie per for hi. And anoynte
wip oyle in pe name of pe
lord: & pe preier of feip shal
saue pe sik man. & pe lord shal
make hi lizt. & if he be i sinn:
per shulē be forgoūn to hym
pifor knowlechie ye ech to opir
youre sinn. & pye ye ech for
opir: pat ye be saued. for pe cō
tynuel pyer of a iust mān: is
mych wap. elle was a deeply
mān lik us. & in pyer he piede
pat it shulde not reyne on pe
erpe. & it reynede not pre ye
eris & sixe monepis. & eft
soone he piede: & heuene yaf
reyn & pe erpe yaf hys fruyt
& bresren if ony of yon erryp
fro treuye. & ony conuiti hym
he oblip to wite. pat he pat
makip a sinnere to be turned
fro pe errour of his wei.
shal saue pe soule of hym
fro deep. & hylep pe multitu
de of synnes ¶ Here ouerlep

Petre apostle of ihū
cst · to ye chosē inē
to ye comelīgis of
stōpīng abrood · of
pōte of galathie · of capadoce
of asie & of bitynye · bi ye bifor
knowīng of god ye fadir · i hā
lowīng of spirit · bi obedīce
& sprynkīng of ye blood of
ihū cst: grace & pees be mul
tiplied to zou bleſſid be god
& ye fadir of oure lord ihū
cst: which bi his grete merci
begat us azen · to lyvynge
hope bi ye azenrisīng of ihū
cst fro deep / i to enitage vnco
rruptible: & vndefoulid & pat
shal not fade pat is kept in
heuenes for zou pt i ye vertu
of god ben kept bi ye feip: i
to heelpe & is redy to be shew
id i ye laste tyme · i which
ye shulē make ioye · pouz it
bihoueb now a litil to be sor
i dyuīse tēptacōū / pt ye pre
vyng of zoure feip be mycle
more preciouse pan gold · pt is
prued by fier / & be foūdū in
to hovīng & glorie & honour.
i ye reuelacōū of ihū cst · wh
om whānne ze han not seyn:
ze louen / i to whom also now
ze not seynge: bileuē / but ze
pat bileuen shulen haue ioye
& gladnesse pt may not be told
out / & ze shulē be glorified &
hafe po ende of youre feip · ye
helpe of youre soulis / of which
helpe profetis souztē & enser
chedē: pat profeciedē of ye grē
to comynge i zou · & souztē which
ed what tim̄ tyme ye spirit
of cst signifiede i hem: & bifor
telde po passiōis pat be i cst ·
& ye late glorīes / to whiche it
was shewid · for not to hē silf ·
but to zou pei ministridē po
yngis pat now ben teld to zou
bi hē pat preichedē to zou bi ye ho
ly goost sent fro heuene · i to
whō angelis desiren to biholde ·
for which pyng be ze girid ye le
endis of youre soule · sobre · per
fit · & hope ze i to ye like grē pt
is profrid to zou bi ye shewy
nge of ihū cst / as sonnes of obe
dīence · not makīng lyc to ye for
me desiris of youre vnkūnyng
nesse / but lyk hi pt hap clepid
zou hooly: pt also ze silf be hooly
i all lyvynge for it is writtū / ze
shulē be hooly: for y am hooly ·
& if ze i warnly depen hi fadir ·
which demey wip outē acep
cōū of persones bi ye werk
of ech mā: lyne ze i drede i ye
tyme of zoure pilgrymage
wityngis pat not be corrupcible

gold or siluer ye ben bought agen
of youre vayn lyuynge of fadir
is tradicion: but by pe precouse
blood as of pe lombe vndefoul
ed & vnspotted crist ihū/ pat was
ordeynd before pe makyng of
pe world: but he is shewed in
pe laste tymes for you pt by hī
ben feythful ī god/ pat yeldide
hī fro deep: & yaf to hī glorifi
ng glorie: pt oure feyp & hope
were ī god/ & makīge ye clyst
youre soulis ī obedience of
charite: ī loue of bryperhod
of symple herte loue ye to gi
dere more busily & be ye bornē
agen: not of corrupticble seed
but vncorrupticble by pe lord
word of lyuynge god & dwel
lynge ī to wip outē ende, for
ech fleysshly is hey: & al pe glo
rie of it is flour of hey/ pe
hey drieede up: & his flour
feldde doū but pe word of pe
lord dwellyp wip outē ende, &
pis is pe word: pt is pched to you

Therfor putte ye awey al
malice & al gile & feynp
ngis & envyes & alle bac
bitynges as now bornē
yonge childrē resonable
wiy out gile conceyte ye my
lk: pt in it ye wexe ī to helpe
if nepeles ye han tasted pat
pe lord is swete & neize ye to

him pat is a lyuynge stoon &
reprued of mē: but chosī of
god & onoured & ye sil a quyk
stones be ye aboue bildid
ī to spiritual houses & an
holi pesthood: to offre spīual
sacrifices acceptable to god
by ihū crist/ for which ping pe
scripture seyp lo y shal sette
ī syon pe hieste wall stoon
chosū & precouse, & he pt shal
bileue ī hym: shal not be
confoundid/ pfor to you pat
bileuen but to me pt bileuē
not: pe stoon whō pe bilde
ris repuyd pis is made
ī to pe hed of pe cornē/ & pe
stoon of hurtyng & stoon
of slaūdre: to hem pt offē
den to pe word nep bileuē
it ī which pei be set but
ye ben a chosū kyn a kyngly
pesthood holi folc a ryple of
purchasing: pat ye telle pe
vertues of hī pat clypide
you fro derknessis ī to his
wondirful lyst/ whiche sū
tyme were not a ryple of
god: but now ye ben pe pu
ple of god/ whiche hadden
not mercy: but now ye han
mercy/ most dere y biseche
you as comelyngis and pil
grymis to abstenye you fro
fleyshly desiris pat fizten

agens ye soule/ and haue
ye youre cõsciõs good· and
ng herere me· pat i pat ping
pt per backbite of you as of
mylaeers: per beholde you
of good werkes & glorifie
god i pe day of visitacion
pe ye suget to eche creature
for god/ep to pe king as to
hi pat is hizer i state/eper
to duykes: as to pike pt be
sent of hi to pe venjance
of mylaeers & to pe prisyg
of good me/ for so is pe wil
of god: pat ye do wel & ma
ke pe vnkunynguesse of vn
prudent men to be doinb
as fre me & not as hauyge
fredom pe keryng of malic
e· but as pe seruantes of
god· onone ye alle me· loue
ye bretyhod· drede ye god· on
onre ye pe king· seruantes
be ye sugetes i al drede to lar
dis· not onely to goode & to
mylde but also to trpuantes
for pis grace: it for conscien
ce of god· ony ma suffrep
heynesses & suffrep vnrust
ly· for what grace is it: if
ye synè & ben buffetes and
suffre· but if wye ye doen
wel & suffren paciently:
pis is grace aueptes god
for to pis ping ye ben cleped

for also cst suffrede for us and
lefte ensample to you: pat ye
folowe pe steppes of hi which
dide not sinne: nep gile was
foundn in his mouth & whane
he was cursed· he cursede not
whane he suffrede: he menac
asside not but he brtook hi
silf to hi pat demede hym
vnrustly: & he hi silf bar
oure synes in his body on a
tre: pat we be deed to synes &
lyue to rizwisnesse· bi whos
wan wonde ye be heelid·
for ye were as sheep erryge:
but ye ben now turned to
pe shepherde and bishop
of youre soules

and wynmen be per
suget to her holebo
ndis pat if ony ma
bileue not to pe word: bi pe
conscien of wynmen· per
ben wonn wipout word· &
beholde ye i drede youre hooly
conscien of whiche per be
not wip out fay empoys
ouryng of heere· eper do
ynge aboute of gold· eper
ouryng of clopyng: but
pilke pat is pe hid man of
herte i vncorrupcion and
of mylde spirit· whiche is riche
i pe sight of god· for so sinyne
hooly wynne hoppynge in god

ouercomeden hem silf: And weren
suget to her owne hosebondis
as sare obeiede to abraham:
& depide hi lord, of whom ye
ben doughtris wel doyngye. &
not dredyngye any perturba
cion. Also me dwelle to gide
ye & bi kiepyng yme ye ouerco
to pe wommen? feeble as to
pe more feble & as to eiren
eirnis of grace & of lif: pat
youre pieris beperis be not
letid & keip alle of oon wil
le, i pyes be ye edje suffringe
wip ope. louies of brip̄hed.
merciful. mylde meke: not
zeldinge yuel for yuel. nep
cursing for cursing: but a
zenwardi blessinge. for i pis
ping ye ben depid pat ye welde
blessing bi eritage, for he pat
wole lone lif & se goode dai
es: cōstreyne his tunge fro yuel
& his lippis pat pei speke not
gile & bowe he fro yuel & do
good: seeke he pees & perfitly
sue it. for pe iyē of pe lord bē
on iust men: & his eriē on pe
pieris of he. but pe cheer of
of pe lord is on me pat don
yuels, & who is it pt shal a
noye you: if ye ben sueris &
louperis of goodnesse, but
also if ye suffrē any ping for
rightwisnesse: ye ben blessid:

but drede ye not pe drede of
hē: pat ye be not disturbliē,
but hallewe ye pe lord cri in
youre hertis. & eri more be ye
redy to satisfaccion to ech man
pat axpyge you reson of pat
feip & hope pat is i you. but
with mildernesse & drede: ha
uynge good conscience, pat
i pt ping pat pei backiten of
you: pei ben confondid. whi
che chaleugen falsly ye wise
good conuersacion i crist. for it is
betir pat ye do wel & suffre
if pe wille of god wole: pan
doynge yuele. for also crist
oncis diede for oure sinnis, pe
iust for vnrist: pat he shulde
offre to god us made deed
i flesshi. but made quyk in
spirit. for which ping he cri
i spirit & also to hē pat were
closid to gidere i prison: pchide
which were sum tyme vnbi
leueful whanne pei abiidē
pe paciencie of god i pe dayes
of noe, whanne pe schip was
made: i which fewe pt is
to seie eyte soulis were ma
de safe bi water, & so baptis
of lyk fasone makip us safe
not pe puttyng awey of pe
filpis of flesshi but pe axyng
of a good conscience in god
bi pe azenrisyng of oure

lord ihū cꝛist · pat is in pe rigthe
lf of god · & swolewip deep: pt
we shuldē be made eirs of
o lastinge lif · he yede in to
heuene: & angelis & powers
& vtues be made subgetis to hī
Therfor for cꝛist suffride in
flesh: be ye also armed
bi pe same penkyng for
he pat suffride ī flesh:
cessid fro sinn pat pat
is left now ī flesh: lyue
not now to pe desiris of m
en/ but to pe wille of heuene
mē to be endid: wiche wal
kiden ī letcheries · & lustis
ī mych drynkyng of wyn
ī vnmesurable etyngis &
drynkyngis & vnleueful
worschippyng of mawmetis
ī which pingis yei now yei
ben astonyd · ī which ping
yei wondre for ye rēnen not
to gidere ī to pe same ping
cōfusiōn of letcherie & blas
feme/ & yei schulē zive resōn
to hī: pt is redy to demie pe
quyke & pe deed/ forwhi for
pis ping it is prichid also to
deed mē: pat yei be demed
bi men ī flesh & pt yei lyue
bi god ī spirit · for pe ende
of alle pingis schal neize/
pfor be ye prudent: & wake
ye ī preis/ bifore alle ping?

have ye charite ech to oth in yon silf:
algatis lastynge: for charite con
ey pe multitude of synes holde
ye hospitalite to gidere without
grucchyng/ ech man as he hap
resseyued grace · ministrige it
ī to ech oper: as goode dispen
deris of pe manyfold grace of
god/ if ony man spekip: speke
he as pe wordis of god/ if ony
man ministrip: as of pe vertu
which god ministrip · pt god
be onorid ī alle pingis bp
ihū cꝛist oure lord/ to whom is
glorie & lordschip ī to worldis
of worldis amē ¶ moost de
re breren · wyte ye go ī pilgry
mage ī fermour pt is made
to yon to tēptacōn: as if ony
newe ping bifalle to yon · but
comprie ye wip pe passiōnis of cꝛist
& have ye ioye: pat also ye be glad
& have ioye ī pe reuelacōn of
his glorie/ if ye ben disprisid for
pe name of cꝛist: ye schulē be ble
sid/ for pt pat is of pe onour
& of pe glorie & of pe vertu
of god · & pe spirit pat is his:
schal reste on yon but no man
of yon suffre as a man sleere·
eper a peef · eper mawlar · eper
a chastisere of oper mēn? bo
odis · but if as a cꝛistē man:
schame ye not/ but glorie
glorie ye god in pis name/

for tyme is pat doom bigynne
first at us: What ende shal be
of hē pat bileue not to pe gospel:
& if ryght man vnnepe shal be
saued: wher shulē pe vnbeleue
ful mē & pe cynnere appere/ for
& per pat suffren by pe wille
of god: bitaken her soulis in
good deds· to pe feythful ma
ker· of noyst

Therfor I am euene elde
mē· & a witnesse of cristis
passions which also am a
participere of pat glorie· pat
shal be shewed i tyme to
comyng/ besiche ze pe elde
mē pat bē among zou/ fede
ze pe flok of god: pat is among
zou & purueyer ze not as cōstre
yned but fri willyly bi god/
not for lone wynnyng: but wi
llyly/ neyp as hauynge lordsh
ip i pe clergye: but pat ze be
made ensample of pe folk flok
of wylle of soule & wheane pe
prince of shepherdis shal ap
pere· ze shulē resceyue pe cro
un of glorie· pat may neuer
fade/ ¶ also ze yonge men be
ze suget to elde mē/ & alle
shewe ze to gideere meknesse/
for pe lord wystondip proud
men: but he yeuep grace to
meke mē/ pfor be ze meked
vndir· pe myzty hond of god

pat he reyse zou in pe tyme of
visitacion/ & caste ze al zoure
besynesse in to hī: for to hī is
cure of zou/ be ze sobre & wa
ke ze· for zoure aduersarie pe
deuel as a roryng lion gop
aboute· sechinge whō he shal
deuoure· whō agenstonde ze
stronge i pe feip· wityng pat
pe same passion is made to
pilke breyhode of zou pat is
i pe world & god of grace pat
depide zou i to his eternal glorie
zou suffrynge a litil he
shal perfourme & shal cōferme
& shal make sad/ to hī be glorie
and lordship in to worlds of
worldis amē ¶ bi silvan fey
ful brop to zou as I deme/ I
wroot shortly besechinge &
witnessinge pat pis is pe very
grace of god i which ze stōde/
pe chirche pat is gadered in ba
bilone & markus my sone:
gretip zou wel· grete ze wel
to gideere i hooly cos· gre be to
zou alle pat be in crist amē ¶

Simon petre ser
uant & apostle of
ihū crist· to hem pat
han take wip us
pe euene feip i pe rightwisnesse
of oure god & sauyour ihū
crist· gre & pees be fulled to zou:

bi pe knowing of oure lord ihū
cht/ how alle pingis of his god
lich vertu pat ben to lif & pitee
ben youn to us bi pe knowing
of hi pt clepide us for his oun
ne glorie & vertu: bi whō he yaf
to us mooste preciouse biheestis/
pat bi pese pingis ye schulen
be made felowis of goddis
kynde: & fle pe corrupcoun of
pat coueytise pt is i pe world
& bringe ye i al bisynesse: &
ministre ye i youre feip· vor
tu & i vertu kunpng/ i kunyng
abstinence· i abstinence patience/
in patience pitee· i pitee loue of
breprhod/ & in loue of breprhod·
charite/ for if pese ben wip you
& encreesen: pei schulen not make
you voide· nep wipout fruyt
i pe knowing of oure lord ihū
cht/ but to whō pese ben not
redy: he is blind· & gropip
wip his hond· & forgetip pe pur
gyng of his olde trespassis
wherfor bi pen be ye more
bisy: pat bi goode werkis ye
make youre cleping & chesy
ng cteyn/ for ye doynge pese
pingis: schulē not do synne
ony tynne for pus pe entrip
i to eilastinge kingdō of
oure lord & sauyour ihū cht:
schal be ministrid to you
plenteuously/ for which pig

y schal bigynne to monesse you
euermore of pese pingis/ and
y wole pat ye be kunynge &
confermyd i pis present treuyp
for lope y demde mysly as long
as y am i pis tabernacle to
reyse you i monesting and
y am certeyn pt pe puttyng a
wey of my tabernacle is
swift: bi pis pat oure lord
ihū cht hap schewid to me/
but y schal yine bisynesse &
ofte after my deep ye hane
mynde of pese pingis· for
we not suynge vnwise tales
han made knowū to you pe
vertu & pe bifore knowing of
oure lord ihū cht: but we we
ren made biholderis of his
greetnesse· for he took of god
pe fadir honour & glorie· bi
sidie made vois sudū doū to
hī fro pe greet glorie/ pis is
my loyed sone· i whom y ha
ue plesid to me: here ye hym/
& we herden pis vois brouyt
fro heuene: whanne we we
ren wip hī in pe hooly hil/
& we han stadfere word of
profecie: to which ye zniyge
tent dō wel· as to a lanterne
pat yiney lyst i a derk place·
til pe day bigynne to yine lyst·
& pe day sterre springe i youre
hertis· & first vnderstonde

ye pis pingꝰ pat ech profece
of ſcripture is not made bi
propre interpretacion / for pro
fecie was not brouꝫt ouꝫ ty
me bi mans wille: but pe ho
ly men of god inſpired ꝑ
pe hooly goost ſpaken

But also false profet
is were in pe puple
as i zou ſchulle be
maſtris leris · pat ſchulen
bringe in ſectis of perdicion
& pei denyen pilke lord pat
bought hem · & bringe on hi
lif hasty perdicion. & many
ſchulle sue her letcheries: bi
whiche pe wei of treupe
ſchal be blaſfemyd · & pe ſchul
en make marchandie of zou
i coueytiſe bi feyned wordis
to whiche doom nolis a while
ago ceeſſiꝫ not: & pe perdicion
of hi wappiꝫ not for if god
ſparide not angelis ſinnyng
but bitook hi to be turmen
tis & to be drawn doun wip bo
ndis of helle i to helle: to be
kept i to doom & ſparide not
pe firſte world · but kept noe
pe eiꝫte man pe bifaadere
of riꝫtwiſnelle: & brouꝫte in
pe ſweet flood to pe world of
vnfeiꝫful men & he drooſ i to
poudre pe citees of men of
ſodom · & of men of gomor &
damnyde bi turnyng vpſedoun
& putte hem pe enſample of hem
pat weren to doynge pingis. &
delyuerde pe iuſt loth oppreſſid
of pe wrong & of pe letcherous
conuſacion of unſid men for in
ſiꝫt & heryng he was iuſt &
dwellide among hem pat fro day
to day pur mentis wip wicked
werkis iuſt ſoule / for pe lord
kan delyuere pite iuſt men fro
temptacion: & kepe wicked men
i to pe day of doome to be tur
mentis / but maiſtre hem pat walkin
after pe fleiſch i coueytinge
of vndeanneſſe: & diſpiſen lordſ
hippyng & ben boold pleſinge
hem ſelf: & dreden not to bringe
i ſectis blaſfemynge. where
angelis wyane per bi mace in
ſtrengpe & vertu: beren not pat
was pe execrable doom agen
hem but peſe ben as vnreſon
able beſtis kyndely i to takin
& in to deep: blaſfemynge i peſe
pingis pat pei knowin not &
ſchulen periſſhe i her corrupcion:
& reſeyue pe hire of vnriꝫtw
ſnelle & pei geſſen delices of
deſoulyng & of wenne: to be
likynge of day flowynge i
her feſtis wip delices doynge
letcherie wip zou: & hau zeu
ful of adowlte & vnceſſinge
trespaſ · diſceyuynge vnſtidfaſt

sonlis· And hau ye herte effec-
tiuli to conueytise, ye sonnis of
cursing pat forsaken ye rijt
weie: & erriden sujuge ye
weie of balaam of bosor wh-
ich louede ye hijre of wicke-
nesse, but he hadde repuyg-
of his woodnesse, adonij bees
vnder zok pat spak wip vois
of mn· pat forbed pe vnwisdo
of pe profete. These be well
is wipout water· & mystis ory
un wip wijnd lung wydis: to
whiche pe pickenesse of dark-
nessis is reserued· & pei speke
pide of vanite: & disse-
deseris of flesch of lecher-
ie: he pat schape aftil wyd-
lyuē in errour, & bihoten fre
dom to he: whanne pei ben ser
uantis of corrupcion. For
of whō oni mn is ouercome
of hi also he is seruant. For
if pei forsaken pe vncleenessis
of pe world· bi pe knowing
of oure lord & sauyour iesu crist·
& eft loine be wrappid in pese
& ben ouercomen: pe laattere pin
gis be made to he worse pan
pe formere· but it was bettre to
he to not knowe pe weie of rijt
wisnesse: pan to turne azen
aftir pe knowing fro pe holy
mandement pat was bitaki
to hem. For pilke vp proverbe

bifelde to hem· pe hound turnede
azen to his castyng· And a sowe
is wasshe i wallewyng i fenne
O ye moost derewrp bre-
ren· y write to you
pis seconde epistle· in
whiche y stire youre clere soule
in monestyng to sidere: pat
ye be mynudefil of po wordis·
pat y bifor seide of pe hooly
profetis: & of pe mandemen-
tis of pe hooly apostlis of pe
lord & sauyour, first witte ye
pis ping pat i pe laste dayes
disseyueris schulē come in dis-
ceit: goynge aft' her owne ca
uetingis· seyinge· where is
pe biheest or pe comyng of hi
for sipen pe fadris dieden: al
le pingis lasten fro pe biginn
of creature, but it is hid fro
hem willynge pis ping: pat
heuenis were bifore· and pe
erpe of wat· was stondynge
bi wat bi godis word· bi wh-
ich pat pilke world deuliid pānne
bi wat perisshide, but po he
uenis pat now ben· & erpe pe
ben kept bi pe same word &
ben reserued to fier i to pe day
of doom & perdicion of wicke
mē. but ye moost dere pis o
ning be not hid to you· pat o
day aueniis god: is as a pou
synde zeeris & a pousynde

zeriñ ben as o day pe lord tarri
ey not his biheest as sum gesse:
but he doip paciently for zou &
wole not pt ony men perisshe-
but pat alle turne azen to peni
tence for pe day of pe lord schal
come as a peef: i which heue
ned wip grete bire schulē pas
se & elemētis schulē be disolued
bi heete: & pe erpe & alle pe wer
kis pat ben i it: schulē be bre
nt, pfor whānne alle pese pingis
schulē be dissolued what manī
māe bihoueip it zou to be in holy
lyuyngis & preies abidinge and
hizpinge i pe comynge of pe day
of oure lord ihū cist cist: bi whō
heueniis brēnynge schulē be
dissolued: & elemētis schulen
fale bi brēnyng of fier also
we abidē bi hise biheestis ne
we heueniis & newe erpe: in
which rigtwisnesse dwellip,
for which ping ze moost dere
abidynge pese pingis be ze bi
sie: to be foūdū to hī in pees
vnspotid & vndefoulid, and
deme ze long abidyng of our
lord ihū cist: zoure heelpe, as
also oure moost dere broper
paul wroot to zou: bi wisdō
zoū to hī as i. And in alle ep
istlis he spekip in hē of pese
pingis i which be sūme hard
pingis to vndirstonde which
vnwise and vnstable men dep
ten as also pei don ope scrip
turis to her owne perdicoū,
pfore ze bretpen bifore wityng
kepe zou silf: lest ze be disceyu
ed bi erroure of vnwise mē
& falle awey, fro zoure owne
stadnesse, but wexe ze in pe
grace & pe knowyng of oure
lord ihū cist & oure sauyour
to hī be glorie now & in to pe
day of eūlastyngnesse amen.

¶ That ping pat was fro
pe bigynyng: which we
herden which we saien
wip oure izen; which we
bihelden & oure hondis
tourchidē of pe word of
lif: & pe lif is schewid &
we saien & we witnessen
and tellē to zou pe eūlastyng
lif. pat was amongis pe fadir
& apperide to us pfor we tellē
to zou pat ping pat we saien
& herden: pat also ze haue fe
lowschipe wip us & oure felo
wschipe be wip pe fadir and
wip his sone ihū cist, & we
writē pis ping to zou: pat
ze haue ioye. & pt zoure ioye
be ful, & pis is pe telling pt
we herden of hī & tellen to

ȝon: þat god is lyȝt · & þ̃ be no
derknesse in hym / if we seien
þat we han felowschip with
hym · & we wandren̄ in derknesse.
we lien & don not treuꝑe /
but if we walken in lyȝt · as
also he is in lyȝt: we han felow
schip to gidere / & þe blood of
his sone: clensiꝑ us
fro al sinne / if we seien þ̃ we
han no sinne: we disceyuen̄ us
silf · & treuꝑe is not in us / if
we knowlechen oure sinnes:
he is feiꝑful & iust · þat he for
giue to us oure sinnes · & clen
se us fro alle wicknesse &
if we seien we han not sin
ned: we maken hym aliere
& his word is not in us

My litil sonys I write
to ȝou þese thingis:
þat ȝe sinne not
but if any man sinneꝑ: we
han an auocat aliens þe
fadir iesu crist · & he is þe forȝi
nenesse for oure sinnes / and
not onely for oure sinnis: but
also for þe sinnis of al þe wor
ld / & in this thing we witen̄ þ̃
we knowen hym: if we kepen̄
his comandements / þ̃ he
he þat seiꝑ þat he knowiꝑ
god · & kepiꝑ not hise comā
dements: is aliere & treu
ꝑe is not in him / but þe charī
rite of god is perfit verily in him:
þat kepiꝑ his word / in this thing
we witen̄ þat we ben̄ in him:
if we lien̄ perfit in him / he þat
seiꝑ þ̃ he dwelliꝑ in him / he
oweꝑ for to walke as he walk
de · moost dere bretheren̄ I write
to ȝon not a newe comandement:
but þe olde comandement þ̃ ȝe
haddin̄ fro þe bigynnyng / þe olde
comandement: is þe word þ̃ ȝe
herden / eftsoone I write
to ȝou a newe comandement:
þat is treuꝑe boꝑe in him and in
ȝou: for derknesse is passid
& verily lyȝt schyneꝑ now / he þat
seiꝑ þat he is in lyȝt · & hateꝑ his
broþer: is in derknesse yet · he þ̃t
loueꝑ his broþer: dwelleꝑ in lyȝt
& stumbling is not in him / but
he þat hateꝑ his broþer is in
derknesse & wandreꝑ in derk
nesse & woot not whider he
goiꝑ: for derknesse han
blyndid his eien̄ I write to ȝou
litil sonys I write to ȝou: þat ȝoure
sinnis ben̄ forȝoiuen̄ to ȝou for
his name / fadris I write
to ȝou · for ȝe han knowen̄ hym
þat is fro þe bigynnyng / ȝong
men I write to ȝou · for ȝe
han ouercomen̄ þe wicked I
write to ȝou ȝonge children̄
for ȝe han knowen̄ þe fadir /
I write to ȝou breþren̄: for ȝe

han knowe him pat is fro pe
bigynnyng. I write to zou zou
ge me: for ze be strouge. & pe
word of god dwellip i zou: &
ze han ouercome pe wicked ny
lo ze lone pe world: ne po pin
gis pat be in pe world. if ony
man lonep pe world: pe cha
rite of pe fadir is not in hi
for al ping pat is i pe world.
is coueytise of flesch & coue
ytise of izen & pride of lif
which is not of pe fadir:
but it is of pe world. And
pe world schal passe: & pe co
neytise of it. but he pat doip
pe wille of god: dwellip wip
ontē onde. nip litil sones pe
laste ouir is. & as ze han herd
pt antēcrist comep. nowe many
antēcristis ben made. wherfor
we witen pat it is pe laste
ouir. pei wentē forp fro us:
but pei weren not of us. for
if pei hadde be of us: pei
hadde dwelte wip us/ but pei
be knowin: pt pei be not of
us. but ze han anointyng
of pe hooly goost: & knowin
alle pingis: I write not to
zou. as to me pat knowen
not treupe: but as to me pt
knowen it/ & for ech leesyng
is not of treupe/ who is a
liere: but pis pat deniep:
pat crist ihū is not cristis. pis is
antēcrist: pat deniep pe fadir
& pe sone: so ech pat deniep
pe sone: hap not pe fadir but
he pat knowlechip pe sone:
hap also pe fadir. pat ping
pat ze herdē at pe bigynnyng:
dwelle it i zou. for if pat pig
dwellip i zou. which ze herdē
at pe bigynnyng. ze schulē dwe
lle i pe sone & in pe fadir. And
pis is pe bihoeste: pat he bih
izte to us. euerlastinge lif. I
wroot pese pingis to zou of
hem pat disceyuē zou. And
pt anointing which ze resse
pieuē of hi: dwelle in zou
& ze han not nede. pt ony man
techie zou: but as his anoin
ting techip zou of alle ping
& it is treuwe: & is not leesing
& as he tauzte zou: dwelle ze
in hi. & now ze litle sones dwelle
ze in hi: pat whanne he schal ap
pere. we hauе a trist & be not
confundid of hi in his comyng.
if ze witē. pat he is rist: wite
ze pat also ech pat doip rizth
wisnesse. is born of him.
Lo ze what manne cha
rite pe fadir zaf to
us: pat we be nam
ed pe sones of god & ben his
sones/ for pis ping pe world
knowe not us: for it knew

not hym: moost dere bryden
now we be ye sones of god: &
yt it apperide not what we
shulē be/ we witen yat wha
ne he shal appere: we shulē
be like hī· for we shulē se hym
as he is/ & ech mā yat doip sy
ne: doip also wickednesse· &
syne is wickednesse/ & ye witē
yt he apperide to do awey syn
nes: & syne is not in hī/ ech m
an yat dwellip in hī· syney
not/ & ech yat syney: seep not
hī· nep knew hī· litil sones:
no mā disceyue you/ he yat do
ip rightwisnesse: is rift· as al
so he is rift/ he yat doip syne·
is of ye deuel· for ye deuel sy
ney fro ye bigynnyng/ in pis
ying ye sone of god apperide·
yat he vndo ye werkis of ye
deuel ech mā yat is born of
god: doip not not syne/ for ye
seed of god dwellip in him:
& he may not do syne· for he
is born of god/ in pis ying ye
sones of god be knowin: & ye
sonis of ye feend/ ech mā yat
is not rift: is not of god/ &
he yat louep not his broper·
for pis is ye telling yat ye her
deiat ye bigynnyng: yat ye
loue ech ope/ not as cayin yt
was of ye yiele: & slow his
brop/ & for what ying slow his
he hym/ for his werkis were yiele:
& his brops rift. Brydren nyle
ye wondre: if ye wil hatip you/
we witē yat we be translatid
fro deep to lif· for we louen
brydren/ he yat louep not· dwel
lip i deep/ ech mā yat hatip his
brop: is a mānslere/ & ye witē
yt ech mānslere hap not eiual
tynge lif dwellynge i hym/
in pis ying we han knowe ye
charite of god· for he putide
his lif for us: & we owen to
putte oure lyues for oure bri
dren/ he yat hap ye catel of pis
world· & seep yt his brop hap
nede & closip his entrapis
fro hī: hou dwellip ye charite
of god in hī/ my litle sones·
loue we not i word nep i tunge:
but i werk & trewpe/ i pis pig
we knowē· yt we be of trewpe· &
i his sīt we monestē oure her
tis/ for if oure herte repnep
us: god is more pan oure her
te & knowip alle yingis/ mo
ost dere bryden if oure herte
repnep not us: we han trust
to god/ & what eiē we shulē
axe: we shulē resceyue of
hī· for we kepē his comandē
dementis: & we don pe yingis
yt pou plesant bifor hī/ and
pis is ye comandement of god·
yat we bileue i ye name of

his sone sent & pat we lyue
ech op: as he zaf heeste to us.
& he pat kepip his comandem
entis dwellip in hi- & he in hi/
& in pis ping we witē pat he
dwellip i us: bi pe spirit pat
on he zaf to us

Most dere bribren nyle
ze bileue to ech spirit:
but prue ze spirits
if pei ben of god for many
false prophetis: wentē out in
to pe world/ in pis ping pe spi
rit of god is knowū/ ech spi
rit pat knowlechip pat ihū
crist hap come i flesch: is of
god/ & ech spirit pat fordoip
ihū: is not of god/ & pis is
antichrist. of whom ze herden
pat he comip/ & rist now he
is i pe world/ ze litle sones bē
of god. & ze han ouercome him/
for he pat is i zou is more: pā
he pat is i pe world/ pei ben
of pe world: perfor pei spekē
of pe world. & pe world herip
hē/ we bē of god/ he pat kno
wip god: herip us/ he pat is
not of god: herip not us/ in
pis ping: we knowen pe spi
rit of treupe and pe spirit of
errour. Most dere bribre
loue we to gidere: for chari
te is of god: & ech pat louep
his brop: is born of god. &
knowip god. he pat loue[illegible]
knowip not god for god is
charite. in pis ping pe chari
te of god apperide i us. for god sente
his oon bigetē sone i to pe world
to: pat we lyue bi hi. in pis
ping is charite. not as we hab
den loued god: but for he first
loude us. & sente his sone fay
nenesse for our sinnis. If ze no
ste dere bribren if god loude
us: we oweu to loue ech oper
no man sip eū god. if we loueu
to gidere: god dwellip i us. &
pe charite of hi is perfit i us/
in pis ping we knowē pat we
dwellen in hi & he i us: for of
his spirit he zaf to us/ & we
sawen & witnessen: pat pe fa
dir sente his sone sauyour of
pe world. who eū knowlechip
pt ihc is pe sone of god. god
dwellip in hi & he i god/ & we
han knowū: & bileuē to pe cha
rite pat god hap i us. god is
charite/ & he pat dwellip in
charite: dwellip i god & god
in hi/ i pis ping is pe perfit
charite of god wip us: pat
we hauе trust i pe day of doom
for as he is: also we bē i pis
world/ drede is not i charite:
but parfit charite puttip out
drede/ for drede hap pepne/
but he pat dredip: is not per

fit in charite ꝑ for loue we god.
for he loued us bifore · if ony
man seip pat ꝑ loue god · & hatip
his brop̃: he is aliere for he pat
loueip not his brop̃ which he se
ep: hou mip he loue god which
he seep not? & we hau pis maun
ndement of god: pat he ꝑ loueip
god loue also his broper

Ech man pat bileueip
pat iesu is crist: is born
of god / & ech man pat
loueip hi ꝑ gendride: loueip hi
pat is born of hi / in pis ping
we knowe · pat we loue ꝑ chil
dren of god: whan we loueu
god · & dou his mandementis /
for pis is pe charite of god: ꝑ
we kepe his mandementis / &
his mandementis be not heuy
for al ping ꝑ is born of god:
ouercomeip pe world / & pis is pe
victorie ꝑ ouercomeip pe world:
oure feip / & who is he pat ou
comeip pe world: but he ꝑ bi
leueip · ꝑ iesu is pe sone of god /
pis is iesu crist pat cam bi wat
& blood / not i wat only: but
i wat & blood / & pe spirit is he
pat witnesseip: ꝑ crist is treu
pe for pre be pat zuen witnes
sing i heuene / pe fadir pe so
ne & pe hooly goost: & pese pre
ben oon: & pre be pat zuen
witnessing i erpe / pe spirit
wat & blood: and pese pre
ben oon / if we resseiuen pe wit
nessing of men: pe witnessing
of god is more / for pis is pe
witnessing of god · ꝑ is more:
for he witnesside of his sone he
pat bileueip i pe sone of god: hap
pe witnessing of god in hi. he
pat bileueip not to pe sone: ma
kip hi aliere for he bileueip not
in pe witnessing · pat god wit
nesside of his sone / & pis is pe
witnessing · for god zaf to zou
eiplastinge lif · & pis lif is in
his sone / he pat hap pe sone
of god: hap also lif / he pat hap
not pe sone of god: hap not
lif ¶ I write to zou pese pin
gis: pat ye wite pat ye hau eiꝑ
lastinge lif · whiche bileuen
i pe name of godis sone / and
pis is pe trust which we hau
to god · pat what eiꝑ ping we
aseen after his wille: he schal
here us / & we witen pat he
heeryp us: what eiꝑ ping we
aseen / we witen pat we hau
pe asyngis: whiche we aseen
of hi / he pat woot pat his bro
per syneip · a syne not to deep:
asse he & lif schal be zouen to
hi · ꝑ syneip not to deep / ꝑ is
a syne to deep: not for it ꝑ seie
pat ony man ꝑ pe / ech wicked
esse is syne: & ꝑ is syne to deep /

we witen pat ech man pat is
borñ of god: synep not but
pe generacion of god kepip hi:
& pe wicked toucheth hi not we
witē pat we bē of god: And al
pe world is set i pnel & we wi
ten pt pe sone of god cam i fle
shh & zaf to us wit: pat he
knowe vp god: & onlastyng
be i pe verp sone of hi/ pis
is vr god: & onlastynge lif
my litle sones keepe ze zou
re mammetis ¶

The eldere man to pe
diosñ lady & to hir
children: Whiche y
lone in treupe & not y alo
ne: but also alle mē pat kno
wen treupe for pe treupe
pat dwellip i zou: & wt zou
shal be wip ouē ende gce
be wip zou mcy & pees of
god pe fadir & of ihū crist
pe sone of pe fadir i treu
pe & charite ¶ y ioyede ful
mychе for y found of pi son
es goynge i treupe: as we
resceyuedē mandement of
pe fadir & now y prie pee
lady not as writynge a ne
we mandemet to pee: but
pat pt we hadde fro pe bigy
nyng pat we lone ech oper.
And pis is charite: pat we walke
after his mandemētis/ for pis
is pe commandement: pat as ze
herdē at pe bygynyng walke
ze i hym for many disceyuer
is wentē out i to pe world:
which knoulechē not pt ihū
crist hap come i flesh/ pis is
a disceyuere & antecrist/ se ze zou
silf: left ze lesen pe pingis
pat ze han wrouht pat ze res
seyue full mede/ wityngo pt
eche man pt goip bifore and
dwellip not i pe teching of crist:
hap not god/ he pat dwellip i
pe teching/ hap bope pe sone
& pe fadir/ if ouy man comep
to zou & brynguip not pis te
chinge/ nyle ze resceyue hi in
to hous/ ne sei ze to hi heil
for he pat seip to him heil/
comynicp with hise pnel wer
kis/ lo y bifore seyde to zou:
pat ze be not confoundid in
pe day of oure lord ihū crist/
y hane mo pingis to write
to zou And y wolde not by
perchemyn and inke/ for
y hope pat y shal come to
zou And spesse mouth to mo
uth: pat zoure iope be ful/
pe sones of pi chosñ sister
greten pee wel/ pe grace of
god be wt pee amen ¶

[illegible] elde man to gayus
[illegible] moost dere broꝑ. whom
[illegible] y love i treuye moost de
[illegible]re broꝑ of alle pingis y
[illegible] make ꝓier · pat you entre
[illegible] & fare welefull: as pi sou
[illegible]le doip welefull y rapede
greetly · for bripen camen &
bar ē witnessing to pi treu
ye: as you walkist i treuye
y have not more grace of
pese pingis than pat here pat
my sones walke i treuye moost
dere broꝑ you doist feyfully:
what eꝫ you wordist i bray
en & pt i to pilgrimpis whi
che zeldren witnessing to pi
charite in ye sijt of ye chirche
which you leddist forp · & do
ist wel warpily to god: for pei
wenten fory for his name:
& token no ping of heyene in
en ꝑ for we oweu to resseyue
siche: pat we be eueue wor
cheris of treuye: y hadde
write peraventure to ye chir
che: but pis diotrepes pat
louep to bere ꝑmacie in he
resseyuep not us · for pis ping
if y schal come: y schal mone
de his werkis which he do
ip chidynge azeins us wip
euel wordis / & as if pese pi
ngis sufficien not to hi: nep

he resseyuey bripen & forbodip
hem pat resseyuen · & puttip
out of ye chirche/ moost dere
broꝑ ople you sue euel ping:
but pat pt is good ping/ he pt
doip wel: is of god/ he pat do
ip euel: seep not god/ witne
ssing is zoldē to demetrie
of alle men: & of treuye it self
but also we bere witnessing
& pt knowist pat our witne
ssing is treue: y hadde nis
ip pingis to write to ye: but
y wolde not write to yee by
enke & pēne: for y hope soone
to se yee · & we schule speke n
ony to mony yees to yee:
freendis greete ze yee wel
greete pt wel freendis by name

[illegible]

[illegible]idas ye seruant of ihū
[illegible]ist & broꝑ of iames to ye
[illegible] se pat ben i god ye fadir
[illegible]ed to hem pt ben depid
& kept of ihū ist: mey & pees
& charite be fillid to zou moo
ost dere bripen y doynge al
bisynesse to write to zou of
youre comyn heelpe · hadde
nede to write to zou · & pye
to stryue strongly for ye fey
pat is onys takū to seyntis
for sūme vnkempt mē priely

entrideu pat si tynne weren
bifore wrtti i to pis doom and
enturtie pe grace of oure god
i to letthere-e deuyen hi pat
is onely alord-oure lord ihu
crist, but y wole monesie you
ouys pat wite alle pingis / pt
thi stuyde his puple fro pe
lond of egipt: e pe sewide ty
me lofte heu pat bileueden
not / e he reseruyde vndur
derknesse angels pat kepte
not her pulhod-but forsoke
her hous: i to pe doom of pe
grete god i to eilastynge bo
ndis as sodom e gomore and
pe nyz coostrid citees pat i lyk-in
ni diden fornicacion-e zeden
aftir oy flesh: e be ma
d ensaumple suffeynge pey
ne of eilastynge fier / in lyk
man also pese pat defouleu
pe flesshe-e despise lordship
e blasfeme manieste-whanne
mychel archangel-despitide
wry pe deuel e strooof of mo
ses body: he wyd not hav
dp to bryuge i doom of blas
femye / but sede: pe lord co
mandide to pee / but pes me
blasfeme: what eu pingis
pei knowen not for what eu
pingis pei knowen kyndely
as doube beestis: in pese
pei ben corrupt

Wo to hem pat wenten
pe were of cayn and
pat be shed out in
errour of balaam for mede e
perishiden i pe azeusteynge
of chore pese ben i her metis
feestinge to gidere to filpe-wip
out drede feding hem silf pese
ben clouds wipout wat: pt be
bern aboute of pe wyndis / her
uest trees wipout fruyt: twy
es deed-drawn up bi pe roote /
wawis of pe woode see foum
uge out her abusions erryuge
stervis: to whiche pe tempest
of derknesses is kept wipout
ende / but euych pe sentence fro
adam proficiede of pese: e sedy
lo pe lord comey wip hise hooly
pousandis: to do doom azeus
alle men / e to repue alle vnce
ipful men of alle pe werkis
of pe wickidnesse of he: bi whu
che pei diden wickidli / e of alle
pe harde wordis: pat wickid
men sinneris han spoke azeu?
god / pese be grucheris ful of
pleyntis wandrige aft her
desiris: e pe mouy of he spekip
pde worschippynge persoones bi
cause of wynnyng / e ze mooste be
re bretheu be mynndeful of pe wor
dis which be bifoseid of apos
tis of oure lord ihu crist / which
seiden to zou-pat i pe laste ty

mes per shulen come galowis·
wandrige aft' hem owne desiris·
not i pitee pese ben which depar
ten hē silf: beesiy mē not hauy
nge spirit / but ye moste dere
bi pon· Abouе bilde yon silf·on
youre moost hooly feip·& pie ye
i pe hooly goost·& kepe yon silf
i pe loue of god· & abide ye pe
mey of oure lord iesu crist to
lif euerlastynge / & repne ye pese
mē pt ben demed: but sam
ye hē·& take ye hē fro pe fier /
& do ye mey to oper mē i pe dre
de of god / & hate ye also pilke
defoulid coote which is flesh
ely / but to hi pt is mysti· to
kepe yon wip out spne· And
to ordeyne bifore pe sist of his
glorie yon vnwitnid in ful our
ioye· i pe comyng of oure lord
iesu crist· to god aloone our· saui
our· bi iesu crist oure lord: be glorie
& magnifiyng empire & power
bifore alle worldis and now &
in to alle worldis of worldis
amen ¶ Here

Hile men pat wollen·ly
ue melcolp i crist·as pe
apostel seip: suffrē per
secucion aft' pt pou come pt mey
zest to pe seruyse of god: stand
yon i rightwisnesse & i drede·&
make redy pi soule to tēptacōn

for temptacoū is a maistrie lif: ou
e pe erpe but pt feiptful mē fayle
not i them: pe lord ordeynep hem &
coferme yep seyynge · y am wip yon
vnto pe ende of pe world: & litil
flock·wyle ye drede / pifie god pe fa
dir seyng pe tribulacōns·which
hooly chirche was to suffre: pt
was foriscid of pe apostlis on crist
pe sonne / disposid wip pe loue and
pe hooly goost to shewen hem·
pat me dredde nē pe lasse·& al pe
cunte shewed it crist in his manhod:
& crist to soon bi an angel· & soon /
to holy chirche·of which reuela
cōn soon made pis book / wherfore
pis book is seyd apocalips: pat
is to seye reuelacōn for here
it is cōtenyd pat god shewed
to soon: & soon to holy chirche
yon grete pingis holy chirche
suffred in pe firste tyme: &
now suffrep & shal suffre in
pe laste tymes of anicrist / whi
me tribulacōn shal be so greet:
pat yē it mowe be· per pt bey
chosī·ben mened / & which me
edis shie shal receyne for pese
tribulacōns·now & tyme to co
me: pat medis pt bep bihote·
make hem glad who pe tribula
cōns pt ben teld makep afered
yfor pis book among ope scrip
tures of pe newe testament:
is clepid bi pe name of pfeere·

And it is more excellent than profe
tis for as ye newe testament is
worthier than ye olde: & ye gospel
than ye lawe: so this profecie pas
sey ye profecies of ye olde testa
ment. for it shewep manifes
tis pat bey wolly apparty fulfil
lid of crist & of holy churche. or
ellis for to oy is oon man pro
fecie: but to pis is pre mann
whicche gere to godin. pat is
of pat p^t is passid. & of pat
p^t is present. & of pat pat is to
come & to conferme ye auc
torite of it. p^ conney ye auctho
rite of hi pat sendip. & of hi
pat berep. & of hi pat receyu
ney he pat sendep is ye father:
he pat berep is ye angel. he
p^t receyuey oon but wha
ne pese pingis be shewed to
oon i visioun. & per be pre kyn
des of visiouns. it is to seen.
vndur whiche kynde pis be
conteynd: for si visioun is bo
dily: as whanne we seey ony
ping with bodily yen. si is
spiral or ymaginarie: as wh
anne we seen sleping or ellis
wakinge. we biholde ye yma
ges of pinges bi whicche si
oy ping is signefied. as far
as slepinge siz certis of axu:
& mopies wakinge siz ye bun
shi breue: an oy visioun is of
vnderstondinge. as whanne pann
reuelacoun of ye hooly goost:
ponz vndurstondinge of ponzt.
ye wincepiné ye treu ye of mysty
ies. as oon sanct po pingis: p^t
bey conteynd i pis book. for not
onely he sanz i spirit ye figures:
but also he vnderstode i ponzt.
ye pingis pat were signified
in hem. oon sanz & wroot in ye
ile of patmos: whanne he
was exiled of domycian ye
mooste wicked prince: & amuse
compelliid hi to write. for wh
le he was holden in out tanye
rye of domycian i ye ile of pa
thmos: i ye churches pat he
hadde gouerned p^ were sprongen
many vices & dyuise heresies.
for p^ were sume heretikes ye
pat seydē: pat crist was not
to fore marie. for as muche
as he was i tyme bern of hure:
whicche heretikes oon in ye
bigynnyng of his gospel. vnder
nymey & seyp: in ye bigynnyng
was ye lone: & in pis book wh
anne he seyp: y am alpha &
oo. p^t is ye bigynnyng & ye ende
sume also seide pat holy chur
che shulde ende: to fore ye ende
of ye world. for charge of tribu
lacouns. & p^t it shulde not vn
derfonge hor her trauayle:
euilastinge meede: p^fore oon

Wyllynge to distroye ye errou
rys of yese: showey yat cst
was bygynnyng & ende wherfore
yhave sey to fore me was no god
tourned. & afte me ȝ shal not
be & yt holy churche yerny ever
yse of tribulacions: shal not be
ended but shal profite: & for
he receyue an enlastynge mce
de. now writey to ye seuene ch
urches of Asye: & to her seuene
bisshopes of ye forseid pungis
enformynge & techynge bi he
al ye gedal holy churche: & so
ye mat of iesu i pis werk is:
specialy of ye churche of Asye. &
also of al holy churche yhat
sche shal suffre i pis present ty
me to come. & his entent is to
stire to patience: yhache is to
be kept for ye trauale is short:
& ye meede grete. ye manner of
his tretynge is thus lich: firste
he sette bifore a prologe and a
salutacoun: yeher he makep ye
heerers beynge. & takyng
yel tente: & yhane he hap set
to it to fore. he coney to ye tell
yng but to fore his telling he
shewep: yat cst is en wipoute
bygynnyng & wip oute ende. re
hersynge hi yat speki: y am
alpha & oo. bygynnyng & ende
afterward he coney to his telly
ng. & departip it i to seuene

visions and yhane yei ben end
ed: pis book is ended he sey to
fore ye prologe and sey: ye apo
calips of ihu cst, vnderstonde
yat pis is as it is i oper: ye vi
sioun of ysaie. & also ye parables
of salamon ¶

pocalips of ihu cst
which god yaf to hi
to make open to his
seruantis: yhache
pungis it behoney to be done
soone. & he signifiede sendynge
by his angel to his seruant iohn
which bar witnessyng to ye
word of god: & witnessing of
ihu cst i pese pungis yhat en
pungis he say blessid is he yat
redip & he yat herip ye words
of pis profecie. & keepip ye pung
yat ben written i it for ye true
is nyj. iohn to seuene churches
yat ben i Asie: grace & peese to
you. of hi yat is. & yat was.
& yt is to comynge & of ye seu
ene spiritis yat ben i ye sigt
of his trone & of ihu cst yat
is feythful witnesse: ye firste
begetin of deed men. & prince of
kyngis of ye erye yhache lo
ved us & washyde us fro
our synnis i his blood: & made
us a kyngdom & prestis to god

And to his sudw̄ to hym be glorie
& empire: f̄ to worlds of world
dis amen ¶ lo he comes with
clowds · & eyn ye shall se hi · And
yet yat prickedē him · & alle ye
kynredis of ye erpe: shulen
bewele hē silf on hi · yhe amē
y am alfa & oo · ye bigynnyng &
ye ende seyth ye lord god: pat is
& pat was · And pat is to com
ynge almyghty ¶ I iohn your
broper & partener i tribulacion
& kyngdom & pacience i ihū
cristi: was i an yle pat is depid
patmos · for ye word of god · &
for ye witnessing of ihū · I was
i spirit i ye lordis day · And I
herde bihynde me a grete vo
ys as of a trūpe seyngē to me
write pou i a book pat pingis
pat pou seest · & sende to ye se
uene chirchis pat ben i asie ·
to efesus · to smyrna · And to
pergamy · & to tiatira & to sar
dis & to philadelfia · & to lodi
cia & I turnede pat I shulde
se ye vois pat spak with me ·
& I turnede & I say seuene ca
ndilstikis of gold · & in ye mydd
il of ye seuene goldū candil
stikis: one lyk to ye sone of
man clopid with a long gar
ment · & gird at ye tetis with
a goldū girdil & ye heed of
hi & his heeris · weren white ·
as white wolle · And as snow & ye
eyen of hi as flaiyme of fier ·
& his feet lyk to latū as in a
bernynge chymenei · & ye vois
of hi: as ye vois of many wa
tris · & he hadde i his rithhōd
seuene sterris: & a swerd sharp
on eū eip side went out of his
mouth & his face: as ye sunne
shynep i his ōtu · & whanne I
hadde seyn hi: I felde doū at his
feet as deed · & he putide his right
hond on me: & seide nyle pou
drede I am ye firste · & ye laste ·
& I am alyne & I was deed · & lo
I am liyngē i to worlds of
worldis; & I haue ye keyes of
deep & of helle ¶ for write pou
whiche pingis pou hast seyn:
& whiche ben · & whiche it bihō
uep to be don after yese pingis
ye sacrament of ye seuene ster
ris · which pou sezest in my right
hond: & ye seuene goldū candil
stikis · ye seuene sterris: ben
angels of seuene chirchis & &
ye seuene candilstikis: ben
seuen chirchis

¶ and to ye angel of ye
chirche of efesus · write
ye pou yese pingis seyth
he pat holdip ye seuene ster
is i his rithhond: which walk
eth i ye mydd of ye seuene
goldū candilstikis I woot

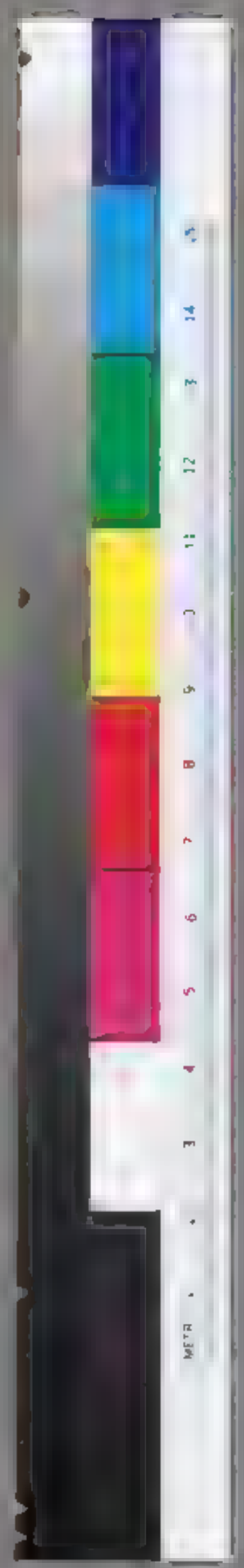
yt werkis and trauel· and yt
patience: & yat yon maist not
suffre yuel men· and yon hast a
sted hem yat seien yt yei ben
apostlis & ben not: & yon hast
foundn hem liers· & yon hast
patience: & yt hast suffrid for
my name· & faildist not· but
y haue azen? yee a felwe pin
gis: yat yon hast left yi firste
charite· yfor be yon mydefil·
fro whēn? yt hast falle: & do
penance· & do ye firste werk
is· o? ellis: y come soone to
yee· & y shal move yi candil
stike fro his place: but yon do
penance; but yon hast yis go
od ping· yat yon hatedist ye
deds of nycholaitis ye whi
che also y hate; he yt hap eer
is here he· what ye spirit se
ip to ye chirchis; to hi yt oriw
ney y shal zive to ete of ye
tre of lif: yat is in ye para
dis of my god ¶ and to ye
angel of ye chirche of smyr
na write yt; yese pingis seip
ye firste & ye laste: yt was de
ed & liuey· y woot yi tribula
cōn· & yi pouit: but yon art ri
che· & yt art blasfeemyd of hē
yat seien· yat yei bē iewis &
ben not: but bē ye synagoge
of sathanas; drede yon no
ping of yese pingis whiche yt

shalt suffre· lo ye deuel shal
sende sum of zon i to yson· yt
ze be tempid; & ze shulē haue
tribulacōn: ten dayes; be yon
feythful to ye deep· & y shal zive
to yee a crown of lif· he yat
hap eris here he: what ye spi
rit seip to ye chirchis; he yat
ouercomey: shal not be hurt
of ye seconde dey; & to ye an
gel of ye chirche of pergam?:
write yon yese pingis seip he:
yat hap ye swerd sharp on
ech syde; y woot where yon
dwellist: where ye seete of
sathanas is; & yon holdist my
name & denyedist not my feyp
& i yo dayes was antipas my
feythful witnesse yat was sla
yn at zon: where sathanas
dwellip; but y haue azens yee
a felwe pingis: for yon hast ye
nē holdinge ye teching of ba
laam· which taught balaac:
for to sende standing biffor ye
sun? of israel· to ete of sacrifices
of ydols & to do fornicacōn; so
also yon hast nē holdinge ye te
ching of nycholaytrū· also yon do
penance· if ony ping lelle y
shal come soone to yee; & y shal
fyte wip hē: wyt ye swerd of
my mouy; he yat hap eris here
he: what ye spirit seip to ye
chirchis; to hi yat ouercomey: y

shal zive a angel mete hid: and
y shal zive to hi a white stoon.
& in ye stoon a nelwe name
wrytin: which no man knowip:
but he y takip ¶ And to ye
angel of ye chirche of tyatira.
write you: pese pingis seip ye
sone of god. pat hap iyen as
flawme of fier. & his feet
like latoun: y knowe pi werk
is & seip & charite. & pi servyse
& pi pacience: & pi lasse werk
is mo pan ye forme: but y
have ayens pee a fewe pingis:
for pou suffrist ye wouman
iesebel which seip pt she is a
prophete: to teche & disceyve my
seruantis: to do letcherie: &
to ete of pingis offrid to ydolis:
& y zaf to hir time. pt she
shulde do penance: and she
wolde not do penance of her
fornicacion: & lo y sende hir
& to aued: & pei pat don letche
rie wip hir. shulen be in moost
tribulacion: but pei doon pen
ance of her werkis: and y
shal sle her sonis in to dep:
& alle chirchis shulen wite:
pat y am serchyng reynes
& hertis: & y shal zive to ech
man of zou after his werkis
& y sei to zou & to ope pt be
at tatire. who eu hap not
pis teching. & pat knowen
not pe hizness of sathanas.
how pei seien y shal not sende
on zou anoy charge: nevertheless
holde ze pt pat ze han: til y co
me: & to hi pat shal ouercome.
& pat shal kepe til to pe ende
my werkis: y shal zive power
on folkis. & he shal gouerne hem
in an yrn zerde: & pei shulen
be broken to gidere: as a vessel
of a potte: as also y resceyuede
of my fadir: & y shal zive to
hi a maryne sterre: he pat
hap eris here he: what pe
spirit seip to pe chirchis

And to pe angel of pe
chirche of sardis:
write pou: pese pin
gis seip he pt hap pe seuene
spiritis of god: & pe seuene
spiritis sterris. y woot pi
werkis. for pou hast name
pt pou lyuest: & pt art
deed: be pou waking: and
conferme pou ope pingis
pat weren to dyynge: for y
fynde not pi werkis fulle
bifor my god. pfor hane pt
i myynde how pt resceyuedist
& herdist: & kepe & do pena
nce: pfore if pou wake not:
y shal come as a pyzf peef
to pee: & pou shalt not wi
te a what our y shal come
to pee: but pou hast a fewe

nauies in sardis: whiche
han not defouled her clothis
& pei shulē walke wip me ī
white clothis: for pei ben
worpi/ he pat ouercomey: shal
be cloped pus wip white clo
pis/ & p shal not do awey
his name fro pe book of li
f: & p shal knowledche his
name bifor my fadir· And
bifor hise angelis ¶ he p^t
hap eriz here he: what pe
spirit seip to pe chirches
¶ & to pe aungel of pe chirche
of filadelfie: write pou/ pe
se pingis seip pe hoolp and
trewe· pat hap pe keie of
dauip/ whiche openey: & no
mā closip/ he closip: & no mā
openip/ p woot pi werkis
& lo p zaf bifor pee a doze ope
nyd: which no mā may clo
se for p^t hast a litil vertu: and
hast kept my word· & denp
ed not my name lo p shal
zine to pee of pe synagoge
of sathanas: whiche seien
pat pei be iewis & ben not:
but lien/ lo p shal make he:
pat pei come & worshipe bi
for pi feet/ & pei shulē wite·
pat p loued pee· for p^u kept
ist pe word of my patience
& p shal kepe pee fro pe our
of tēptacoū· p^t is to comp
ne in to al pe world to tempte
mē p^t dwellen i erpe/ lo p
come soone: holde p^u pat pou
hast: pat no mā take pi coronī
& hi pat shal ē ouercome: p
shal make a pilere in pe tēple
of my god· & he shal no ma
ore go out/ & p shal write
on hi pe name of my god·
& pe name of pe citee of my
god/ of pe newe ierusalē pat
comey doū fro heuene of
my god· & my newe name/
he pat hap eriz here he· wh
at pe spirit seip to pe chir
chis ¶ And to pe aungel of
pe chirche of laodice: write
pou/ pese pingis seip amē
pe feipful witnesse & trewe:
which is bigynyng of goo
dis creature/ p woot pi wer
kis· for ney pou art cold ney
pou art hoot/ p wolde pat
p^u wer cold ē hoot/ but for
pou art lew· & ney cold ney
hoot/ p shal bigynne to caste
pee out of my mouy/ for p^u
seist p^t p am riche & ful of go
ods: & p haue nede of no
ping/ & pou woost not pat p^u
art a wreche· & wrechetinl
& pore & blynde & naked/ p coū
sele pee to bie of me brent
gold & pried: p^t pou be mā
ad riche/ & be cloped wip



doris: pat pe confusion of pi
unrighteousnesse be not seene, and
thoughte pu iseu wip scolleric:
pat pou se, p repentest & chast
ise: whom p loue. Ifor sire p'
goode me: & do penance. lo p sto
de at pe door: & knocke. if oup
man herip mp voice: & openep
pe gate to me. p schal entre to
hi. & soupe wip hi. & he wip
me. p schal gyue to hi pat schal
ouercome: to sitte wip me i mp
trone. as also p ouercam: & sat
wip mp fadir i his trone. he
pat hap eris here he: what
pe spirit seip to pe chirches.

Thir pese pingis p say:
& lo a doore was opened
in heuen: & pe firste vo
is pat p herde: was as of a
trupe spekinge wip me. & sei
de: stie p' up. hidiur: & p schal
sheuie to pee. whidre pingis
it behouep to be don soone af
& pese pingis. anoon p was i
spirit: & lo a seete was sett i
heuene: & vpon pe seete oon
sittyng. & he pat satt. was
like pe sizt of a stoon iaspis &
to sardyn. & arcyuboue was
i cuipas of pe seete: like pe sizt
of smaragdyn. & in pe cuipas
of pe seete: were foure and
twenti siniale seetis. & aboue
pe trones foure & twenti el
dere men sittynge hild aboue
wip white cloris: & i pe heedis
of hē goldin coronis. & lettis &
voices & pidrynges came out
of pe trone. & seuene lampis
brennynge bifore pe trone: wh
che ben pe seuene spiritis of
god. & bifor pe seete as a see
of glas like a cristal. And i
pe mydist of pe seete & in pe cui
as of pe seete: foure beestis ful
of iseu bifore & bihynde. & pe
firste beeste like aliōn. & pe sec
onde beeste: like a calf. & pe pri
de beeste: hauynge a face as of
a man. & pe fourpe beeste: like
an egle. & pe foure beestis had
ē. eiy of hē sixe wyngis. &
aboute & wip ynne pei were
ful of iseu. & pei hadē not reste
day & nyst seiynge. hooly hooly
hooly. pe lord god almyght. pt
was & pt is. & pt is to comynge
& whanne pe foure beestis gaue
glorie & onour & blessyng to
hi pat sat on pe trone. pat liu
ep i to worldis of worldis:
pe foure & twenty eldre men
felden doun bifor hi pat sat i
pe trone. & worschipiden hi
pt liuep i to worldis of worldis
& pei caasten her coronis bifor pe
trone: & seiden. you lord oure
god art worpi to take glorie
& onour & vertu: for you ma

dist of nouht alle puingis & for
pi wille po weren: and ben
made of nouht

And I say i pe rightiond
of pe sitte on pe tro
ne: a book writtin wit
hinne & without: & seelid with
seuene seelis, & I say a strong
angel: preynge with a greet
vois, who is worpi to opene
pe book: & to vndon pe seelis
of it & noon i heuene· neip
erpe· neip vnder erpe wiyte
opene pe book: neip biholde it
& I wepte mijche: for noon
was foridn worpi to opene
pe book neip to se it, & oon of
pe eldre men seide to me· wepe
pou not· lo a lion of pe lynna
ge of iuda· pe roote of dauip:
hap ouercomen to opene pe bo
ok· & to vndon pe seuene seelis
of it· & I say & lo i pe mijddil
of pe trone· & of pe foure be
stis· & in pe mijddil of pe el
dre men a lomb stondynge as
slayn· pat hadde seuene hor
nes & seuen izen: which ben
seuene spiritis of god· sent
i to al pe erpe, & he cam and
took of pe rijthond of pe sit
tere i pe trone: pe book, &
whanne he hadde opened pe
book: pe foure bestis· & pe
foure & twenti eldere men·
felden doun bifore pe lomb &
hadden eij of hem harpis· &
goldin violis· ful of odoris:
which ben pe prieris of seyn
tis, & pei sungen a newe song·
& seiden· lord oure & god pou
art worpi to take pe book:
& to opene pe seelis of it· for
pou were slayn· & ayenbou
tist us to god i pi blood: of
eij lynage & trige & puple &
nacioun: & madist us a kiyng
dom & prestis to oure god· and
we schulen regne on erpe, &
I say & herde pe vois of many
angels al aboute pe trone:
& of pe beestis & of pe eldre
men, & pe noumbre of hem was
was pousynd of pousynd:
seyynge with a greete vois·
pe lomb pat was slayn is
worpi to take vertu & godhed
& wisdom & strengpe & onour
& glorie & blessing: & eij cre
ature pat is i heuene· & pat is
on erpe & vndir erpe, & pe
see: & whiche pingis ben in it
I herde alle seyynge to hi pat
sit i pe trone: & to pe lomb
blessyng & onour & glorie &
power i to worldis of worldis
& pe foure beestis seide amen,
& pe foure & twenti eldere men
felden doun on hem faces: and
worschipiden hi pat lyuep in

to worldis of worldis

And I sawe that the lombe
hadde opened oon of
the seuene seelis: & I herde
oon of the foure beestis seyn
inge as a voys of thunder come
& se: & I sawe. & lo a white hors:
& he that sat on hym hadde bow
ve & a crown was yoouen to
to him & he went out conquer
inge that he shulde conquere
& whanne he hadde opened
the seconde seel: I herde the
seconde beestee seyinge: com
e you & se. And anoyr reed
hors went out: & it was
yoouen to hym that sat on hym:
that he shulde take pees
fro the erpe: & that men sle to
gideere hem silf. & a greet sw
erd was yoouen to hym. And
whanne he hadde opened
the thridde seel: I herde the
thridde beeste seyinge come
you & se: And lo a blak hors:
& he that sat on hym hadde ba
lance in his hond: & I herde
as a voys in the mydil of the
foure beestis: seyinge: a
bulbire of whete for a peny:
& thre bulbris of barly for
a peny: and hurte thou not
wyn ne oyle ¶ And whan
ne he hadde opened the
fourthe seel: I herde a voys
of the foure beestis: seyinge
come thou & se: & I sawe a pale hors:
& the name was deeth to hym
that sat on hym: & helle suede
hym: & power was yoouen to
hym on the foure partis of
the erpe: for to sle with swerd
& with hungir & with deeth & wi
beestis of the erpe. And whan
ne he hadde opened the fyfte
seel: I sawe vndir the auter the
soulis of men slayn for the wo
rd of god & for the witnesseyn
ng that thei hadden & thei cri
eden with greet voys: And
seiden how long thou lord that
art hooly & trewe doneste
not: & vengest not oure blo
od of them dwellen in the erpe: &
white stolis for ech soule a
stole were yoouen to hem & it
was seid to hem that thei shulden
reste yet a litil tyme: til the
noombre of her felowis and
of her bretheren ben fulfilled:
that ben to be slayn as also
thei & I sawe whanne he hadde
opened the sixte seel. & lo a
greet erpe mouyng was
made: & the sunne was made
blak as a sak of heyre & al
the moone was made as
blood: & the sterris of heue
ne felden doun on the erpe: as
a fige tree sendiy his vnripe

figus: whane it is mouyd
of a greet wynd/ & heuene
wente awey as a book wlap
pid in: & alle mitepis & ilis
were mouyd fro her place,
& kynges of pe erpe & princis &
chiuiles & riche & stronge· and
ech bond man & fre man· hid
den hem i denys & stoonys
of hillis: & pei seien to hillis
& to stoonys falle ze on vs &
hide ze us fro pe face of hi p
sittip on pe trone: & fro pe
wrappe of pe lomb· for pe
greet day of her wrappe co
mep: & who schal mowe stōde

Ffter pese pingis p
say foure angels sto
ndynge on pe foure
corneris of pe erpe holdynge
foure wyndis of pe erpe: pt
pei blewen not on ony tre/
& p say anopir angel stynge
fro pe risynge of pe sunne:
pat hadde asignc of pe lyv
ynge god & he cried wip agre
et voys to pe foure angels·
to whiche it was youn· to
nope pe erpe & pe see· & seid
ynple ze nope pe erpe· & see
nep trees: til we marken
pe seruantis of oure god i
pe forehedis of he/ And p
herde pe noumbre of me pt
were marked· an hundrid
pousynde and foure & fourty
pousynde marked: of eiip
lynage of pe sonnes of israel
of pe lynage of iuda: twelue
pousynde marked of pe lyna
ge of ruben: twelue pousynde
marked/ of pe lynage of gad:
twelue pousynde marked/ of
pe lynage of aser: twelue
pousynd marked/ of pe lyna
ge of neptalip: twelue pou
synd marked/ of pe lynage
of manasse· twelue pousynde
marked of pe lynage of sy
meon: twelue pousynd mar
ked/ of pe lynage of leuy:
twelue pousynd marked/ of
pe lynage of ysachar: twel
ue pousynde marked/ of pe
lynage of zabulon: twelue
pousynde marked of pe lynage
of ioseph: twelue pousynde
marked/ of pe lynage of
benyamyn: twelue pousynde
marked ¶ After pese pingis
p say a greet puple: whom
no man myzte nombre· of
alle folkis & lynagis & pu
plis & langagis stondynge
bifor pe trone· i pe sizt of pe
lomb/ & pei were clopid wt
white stolis: & palmes we
re in pe houndis of he/ and
pei crieden wip greet voys:
& seiden/ heelpe to oure god

pat sitip on pe trone: & to
pe lomb & alle aŭgels stode
abouite pe trone & pe eldre m
en & pe foure beestis & pei
felden doŭ in pe sizt of pe e
ne on her faces: & wasship
de god & seide amē blessing
& dereuesse & wisdom and
doing of pankyngis & hon
our & vtu & strengpe to oure
god ī to worldis of worldis
amē/ and oon of pe seniori
is answerde: & seide to me
who ben pese pat be cloyd
wip white stoolis: & fro whē
nis camē pei; & I seide to hi
mp lord pu woost: & he seide to
me pese ben pei pat camē
fro greet tribulacoū: & wassh
iden her stoolis & maden hē
white ī pe blood of pe lomb
pifor pei ben bifor pe trone
of god: & seruen to hi day &
nyst ī his tēple & he pat sitip
ī pe trone: dweilip on hem
pei schulē no maze hūgir ne
per purste: ne pe sune schal fal
le on hē ne ony heete/ for pe
lomb pat is in pe mydoul of
pe trone: schal gouerne hē
and schal lede forp hem to
pe wellis of watris of lif
and god schal wipe awey
ech teer: fro pe eizen of hē

and whanne he hadde
operipd pe seueupe
seel· silence was ma
d in heuene as half an hour
& I sip seuene aŭgels stondy
nge ī pe sizt of god: & seuen
trūpis weren zoniū to hē and
an oper aŭgel cam & stood bifor
pe aut: & hadde a goldū censer
& ministip encenses worē zoniū
to hi: pat he schulde zyue of pe
prieris of alle seyntis on pe
goldū aut. pat is bifor pe trone
of god & pe smoke of encēsis
of pe prieris of pe hoolp mem
stiede up: fro pe aŭgels hand
bifor god & pe angel took pe
censer: & fillide it of pe fier
of pe aut. & castide ī to pe erpe
& pūdris & voices & lettyngis
weren made: & a greet erpe
mouyng & pe seuē aŭgels
pat hadden seuene trūpis: m
adē hem redy pat pei schulden
trūpe & pe firste aŭgel trū
pide: & hail was made & fier
meynd to gidere ī blood. & it
was sent ī to pe erpe: & pe
pridde part of pe erp was
brent: & pe pridde part of
trees was brent. & al pe
green gras was brent: & pe
seconde aŭgel trūpide: & as
a greet hil brēnynge wip
fier was cast ī to pe see: &

ye pridde part of ye see was
made blood: & ye pridde part
of creature was deed pt had
deu lynes & ye see: & ye pridde
part of shippis perishide
And ye pridde angel trum
pide: & a great stere brennynge
as a mid brond felde fro heu
ene: & it felde i to ye pridde
part of floodis: & in to ye we
lis of watris: & ye name of
ye stere is seid wormod & ye
pridde part of watris was
made i to wormod: & many
mē were deed of ye watris
for po were made bittir. &
ye fourye angel trumpide: &
ye pridde part of ye sunne
was smytū: & ye pridde part
of ye moone: & ye pridde pa
rt of stris: so yat ye pridde
part of hē was derkid: & ye
pridde part of ye day shyni
de not & also of ye nyzt &
I say & herde ye voys of an
egle flyyng bi ye mydil of
heuene: & seyynge wo wo wo: to meu
yat dwellē in erpe: of ye oyr
voices of yre angels: yat
shulen trumpe after
And ye fyrye angel
trumpide & I say yat
a stere hadde falle doū
fro heuene i to erpe: & ye keie
of ye pit of depnesse was
zoūn to it & it openyde ye pit
of depnesse: & a smoke of ye
pit stiede up as ye smoke of
a great furnaū: & ye sunne
was derkid & ye air of ye smo
ke of ye pit & locustis wōte
out of ye smoke of ye pit i to
erpe: & power was zoūn to
hō as scorpiōis of ye erpe han
power: & it was comaūdid
to hē: pt yei shuldē not hurte
ye gras of erpe neyr ony
greene thing neyr ony tre but
onely mē: pt han not ye signe
of god i her forheedis & it was
zoūn to hē pt yei shuldē not
sle hē: but pt yei shulden be
turmētid fyue moneyis & ye
turmenting of a scorpiōn
whanne he smyty a mā & in
yo dayes mē shulē seke dep:
& yei shulē not fynde it & yei
shulē desire to dye: & dep shal
fle fro hē & ye likenesse of
locustis: bē like hoosis made
redy i to batel & on ye heedis
of hē as crowns like gold: & ye
faces of hē as ye faces of mē
& yei hadde heeris as heeris
of wymmen: & ye teep of heu
were as teep of lionis: & yei
hadde haburiōns: as yrn ha
burions: & ye voys of her
wengis: as ye voys of charis

of many horses rennynge to
batel & per hadde tailis lik
scorpions: & prickis weren
i pe tailis of he & pe mypt of
he was to nove me fyue mo
neys; & per hadde on heu
kyng pe angel of depnesse.
to whō pe name bi ebreis
is Abadon; but bi greek
Apollion & bi latyn he hay
name exterminans pt is ado
struere; o wo is pastid: & lo
yit come aftir two woos. aft
yese plagis also pe sixte ang
el trumpide & y herde a vois
fro four corneris of pe gol
dn aut pt is bifor pe yē of
god & seide to pe sixte angel
pt hadde a trumpe; vnbynde
pt foure angels pt be bowndn
i pe greet flood eufrates; &
pe foure angels were vnbo
nden: whiche were redi i to
our & day & monepe & yeer
to sle pe pridde part of me
& pe nombre of pe oost of ho
rse me was twenti pousynd
de siyis ten pousynde; y her
de pe nombre of he; & so y
say horses i vision; & per pt
sitten on he: hadde firy hab
ricons & of iacynct. And of
brymstoon & pe heedis of
pe horses were as heedis
of lions: & fier & smoke and
brymston comynge of pe m
oup of he; of pese pre plagis:
pe pridde part of me was sla
yn. of pe fiere & of pe smoke
& of pe brymston pat came
out of pe mouy of he. for pe
power of pe horses is i pe m
ouy of he: & in pe tailis of he
for pe tailis of he ben lik to
serpentis. hauynge heedis:
& in he per noyen. & pe tho
me pt were not slayn i pese
plages. ney diden penance
of pe werkis of her handis:
pt per worschipide not deuelis
& symylacris of gold & of
siluer & of bras. & of stoon and
of tre. whiche ney mown se:
ney here. ney wandre. And
diden not penance of her m
urdeyngis: ney of her wicke
craftis ney of her fornycacoun
ney of her pefts. were slayn.
And y say anoper stronge
angel comynge doun
fro heuene cloyd wit
a clowde: & pe reyn bowe on his
heed & pe face of hi was as
pe sunne: & pe feet of hi as a
piler of fier; & he hadde i his
hand a litil book opened & he
sette his rizt foot on pe see:
& pe left foot on pe erpe; & he
criede with a greet vois: as
a lion whanne he roryp and

whanne he hadde cried · pe seu
ene pundris spaken her voices
& whanne pe seuen pundris ha
dden spoke her voices · y was
to writyngе · & y herde a vo
ice fro heuene · seyynge · mar
ke pou what pingis pe seuē
pundris spaken · & aqie pou
write hē · & pe angel whom y
sey stondynge above pe see
& above pe erpe · lift up his
hond to heuē · & swoor bi hym
pat liuey ī to waldis of wor
lois · pat made of nouht heu
ene & po pingis whiche ben
ī it · & pe erpe · & po pingis
p̄ bē in it · & pe see · & po ping
is pat bē in it · pat tyme sh
all no more be · but ī pe dayes
of pe voys of pe seuēpe ang
el whanne he shal bigynne to
trūpe · pe mystie of god shal
be endid · as he p̄eched bi hise
seruantis prophetis · & y her
de a voys fro heuē · eftsoone
spekynge wip me & seyynge ·
go pou & take pe book pat is
operyd fro pe hond of pe
angel pat stondip above pe
see · & on pe lond · & y weente
to pe angel & seide to hī · pat
he shulde ȝyue me pe book
& he seide to me · take pe bo
ok & deuoure it · & it shal ma
ke pi wombe to be bitter ·
but in pi mouth it shal be swe
te as hony · & y took pe book of
pe angels hond & deuourede it ·
& it was ī my mouth as swete
hony · & whanne y hadde deuo
urede it · my wombe was bit
tē · & he seide to me · it behoueb
pee eftsoone to profecie to heye
ne mē · & to puplis & lengagis
& to many kyngis ·

And a reed lyk a yerde
was ȝouē to me · & it
was seid to me · rise
pou & mete pe temple of gold
& pe auē · & mē pat worschipē
ī it · but caste pou out pe ca
ȝerd pat is wip out pe tēple
& mete not it · for it is ȝouē
to heyene mē · & pei shulen
defoule pe hooly citee · vi fort
y monepis & twelue · & y shal
ȝyue to my tweyn witnessis ·
& pei shulē profesie a pousād
dayes two hundred & sixty · &
shulē be clopid wip sackis · pese
ben tweyne olyues · & tweyn
candilstickis · & pei stondē in
pe sīt of pe lord of pe erpe ·
& if ony man wole anoye hē ·
fier shal go out of pe mouth
of hē & shal deuoure her ene
mies · & if ony wole hurte hē ·
pus it behoueb hī to be slayn ·
pese han power to close heue
ne · pt it reyne not ī pe dayes

of her prophesie and perisshen
power on waters to turne hē
i to blood & to smyte ye erye
wip eiry plage: & as ofte as
yei wolē & wilnne yei shulē
ende hey witnessing: ye beste
yat stiep up fro depnesse shal
make batel ayeinst hem & shal
ouercome hē: & shal slē hē & ye
bodies of hē shulē lygge in ye
stretis of ye greete citee yat
is clepid goostly sodom and
egipt: where ye lord of hem
was crucified: & sinne of lyu
ages & of puplis & of langa
gis & of hepene mē: shulen
se ye bodies of hē iii yere da
ies & an half: & yei shulē not
suffre ye bodies of hē: to be
put i biriels & mē enhabity
nge ye erye shulē haue joye
on hē & yei shulē make my
rie: & shulē sende yiftis to gi
dere: for pese tiwei profetis
turmentiden hem yat dwell
en on ye erye: & aftē yre dai
es & an half: ye spirit of lif
of god entride i to hem & yei
stoden on her feet: & greet dr
eed felde on hē yat sawen hem/
& yei herden a greet voys fro
heuē: seyinge to hē come up
hidir/ & yei stieden i to heuē
i a cloude: & ye enemyes of
hē sawen hem & in yat our a
greete erye moving was ma
ad: & ye tenye part of ye citee
felde doū & ye names of men
seuene poustynde weren slayn
i ye erye moving: & ye toper
weren feirt i drede & yaue glorie
to god of heuene ye seconde
wo is gon: & lo ye prudde wo
shal come soone & ye seuenye
aingel trumpide: & greete voices
weren made i heuene & seiden/
ye reiynne of pis world is ma
ad our lordis & of cristis sone
& he shal regne i to worldis of
worldis amē/ & ye foure and
twenty eldre mē yat siten in
her seetis i ye siyt of ye lord:
feldē on her faces & worshipi
den god & seidē we don yanck
yngis to yee lord god almyyti
which art & which were and
which art to comynge: which
hast takū yi grete vtu & hast
regned & folkis ben wrooy
& yi wrappe cam & tynie of
dede mē to be demyd & to zelde
mede to yi seruantis & profe
tis & haleiwis & dredyuge yi
name to smale & to grete & to
distrie hē yt corūpridē ye erye
and ye temple of god
i heuene was opend.
& ye arke of his testa
ment was seyn i his temple
& leytyngis were made: and

voices & thoris and erpe noise
ing & grete hail & agrete fire
apperide i heuē a wōman clop
id with pe sune · & pe moone vnd
ur her feet · & in pe heed of hir
a coron of twelue sterris · and
she hadde i pe wombe · & she
cried travell pinge of child : &
is turmented · pt she here child
& anop fire was seyn i heue
ne · & lo agrete reed dragon pt
hadde seuene heedis & ten hor
nes : & in pe heedis of hi seue
ne diademes : & pe tail of hi
drow pe pridde part of stere
is of heuē : & feiste hē in to pe
erpe · & pe dragon stood bifor
pe wōman pat was to bery
inge chil : pat whānne she had
de bornn child · he shulde deno
ure hir soue : & she bare alu
me child · pat was to reuly
inge alle folkis i air ōn zerde : &
hir sone was vanyshid to god
& to his trone : & pe wōman
flei i to wildirnesse · where
she hap a place maad redy
of god : pat he fede hir pere
a pousynde daies two hūdrid
& fifty · & agrete batel was in
and i heuene : & mizchel & his
angels fouchtē with pe dragon
& pe dragon fauht & his ang
elis : & perihadē not mizt · nei
pe place of hē was foūdon
more in heuene : and pilke dra
gon was cast doū · pe grete elde
serpent · pat is clepid pe deuel
& satanas pt disceyuep al pe
world · he was cast doū i to pe
erpe : & hise angels werē sent
with hi · & p herde agrete vois
i heuene : seyinge · now is ma
id helpe & ōur & kingdom of
oure god : & pe power of his cri
st · for pe accuser of oure brethren is
cast doū : which accuside hem
bifor pe sijt of oure god · day &
nyzt : & pei ouercam hi for pe blo
od of pe lomb · & for pe word of
his witnesseyng : & pei loupdē
not her lyues til to dey · p for
ze heuenes be ze glad : & ze pat
dwellē in hē · wo to pe erpe &
to pe see : for pe feend is come doū
to zou · & hap greet wrappe :
witynge pat he hap litil tyme
& aftē pe dragon sap · pat he
was cast doū to pe erpe : he
pursuede pe wōman pat bare
pe knaue child · & twey weingis
of agreet egle werē zouū to pe
wōman : pt she shulde flei in
to desert i to hir place · where
she is fed · in tyme & tymes &
half a tyme : fro pe face of pe
serpent : & pe serpent feiste
out of his mouy after pe wōmā
what as a flood : pat she shulde
make hir to be drawn of pe

flood And ye erye helpide ye
wōmā & ye erye openyde his
mouth. & swoolwe ye flood yat
ye dragoū leute of his mouth
& ye dragoū was wroothe aga
ins ye wōmān: & he weente
to make batel wip op of hir
seed yat keepen ye mandem
ents of god. & haue ye wit
nesing of ihū crist. And he sto
od on ye grauel of ye see

And y say aweste stry
nge up of ye see: ha
ynge seuene heedis
& ten hornes. & on his hornes
ten diademys: & on hise he
edis ye names of blasfemye
& ye beeste which y say: was
like a pard. & hise feet as ye
feet of aber: & his mouth
as ye mouth of aliōū. & ye
dragoū zaf his vtu & greet
power to hī. & y say oon of
hise heedis: as slayn i to dey
& ye wōnde of his dey was
curid: & al erye wōdride af
& ye beeste. & yei worschipi
den ye dragoū: yat zaf pow
er to ye beeste. & yei worschi
pidē ye beeste: & seidē. Who
is like ye beeste: & who schal
mowe fizte wip it. & amonp
spekinge greete pingis and
blasfemyes was zouū to it.
& power was zouū to it: to
do two and fourty monepis.
& it openyde his mouth in to
blasfemyes to god: to blaspe
me his name. & his taberna
cle. & heu yat dwellen i heue
ne. & it was zouū to hī to ma
ke batel wip seyntis. & to ouer
me hē & power was zouū to
hī: i to ech lynage & puple &
language & nīg folk & alle mē
worschipidē it. yat dwellen
i erye: whos names bē not
writtū in ye book of lif of ye
lomb yat was slayn fro ye
bigynnyng of ye world. if oup
mā hap eris: here he. he yat
ledip i to captifte: schal go i to
captifte. he yat sleep wip swe
rd: it behoueip hī to be slayn
wip swerd. pis is ye pacience
& ye feip of seyntis. & y sap
another beeste stryinge up fro
ye erye. & it hadde two horn
es lik ye lomb. & it spak as
ye dragoū. & dide al ye power
of ye formie beeste: i his sist
& it made ye erye. & men
dwellynge i it: to worschipe
ye first beeste. whos wōnde
of dey was curid. & it dide
greet signes: yat also it ma
de fier to come doū fro he
uene i to erye. i ye sist of alle
mē. & it disceyuey men yat
dwellē in erye: for signes

whiche ben youn to it to do in pe
lyst of pe beeste/ seynge to men
dwellynge i erpe: pat pei make
an ymage of pe beeste pat hap
pe wounde of swerd & lyuede/
& it was youn to hi: pt he shul
de yine spirit to pe ymage of
pe beeste/ & pat pe ymage of
pe beeste speke, & he shal ma
ke pt who eche honourd not
pe ymage of pe beeste: be sla
yn & he shal make alle smale
& greete & riche & pore & fre
me & bond me: to haue a ma
rect in her rizthond ep i her
faiheds/ pat no man mip bie
ep sille: but pei han pe caracter
er eyir pe name of pe beeste
ep pe noumbre of his name/
here pe he wisdom/ he pat
hap vndirstondynge: acounte
pe noumbre of pe beeste: for
it is pe noumbre of man: & his
noumbre is sixe hundrid sixty
and sixe

And y sap: & lo a lomb
stood on pe mount of
syon/ & mip hi an hū
drid pousynde & foure & four
ty pousynde hauynge his na
me: & pe name of his fadir
writtn in her faiheds/ and y
herde a vois fro heuene as
pe vois of many watris:
& as pe vois of a greete pun-
ryd pe vois which y heerde:
was as of many harperis
harpynge i her harpis/ & pei
siigen as a newe song bifor
pe seete of god: & bifor pe four
beestis & seniouris/ & no man
mizte leue pe song: but pei
an hundride pousynde & four
& fourty pousynde pat ben
bouht fro pe erpe/ pese it ben
pat bē not defoulid mip wip
men/ ffor pei bē virgynis/ pese
sueu pe lomb: whidir euere
he shal go/ pese bē bouht of
alle men pe firste fruytis to
god & to pe lomb: & in pe mouy
of hē leesing is not foundī/
for pei ben wipout wem: bifor
pe trone of god. And y sap
anoy angel flynge bi pe mid
dil of heueue hauynge an
euerlastinge gospel: pat he shi
lde pche to men sittynge on
erpe/ & on ech folk & lynage
& language & puple: & seide wi
a greete vois/ drede ze pe lord:
& zine ze to hi onour for pe hour
of his doom comep/ & worschipe
ze hi pat made heuen & erpe:
pe see & alle pingis pt be i hē
& pe wellis of watris & anoy
angel fliede seynge/ pilke
greete babilonye feldon feldon:
which zaf drynke to alle fol
kis of pe wynu of wrappe

of her fornication And the pri
nce angel answerde: & seide
with a grete voice / If any man
worshipe the beeste & the ima
ge of it · & takip the ayrect in
his forhed ep̃ i his hond: he
shal drynke of the wyn of
godis wrappe pat is meynd
with clere wyn: & the aupe of
his wrappe, & shal be turm
entid with fier & brymstou in
the sijt of hooly angelis: and
bifor the sijt of the lomb & the
smoke of her turmẽtis: shal
stie vp i to the worldis of world
is nep̃ ben hym reste day &
nyjt: whiche worschipiñ the
beeste & his ymage · & if any
mañ take the ayrect of his na
me here is patience of seyn
tis: whiche kepẽ the mañde
mentis of god and the feip
of ihũ · And I herde a voice
fro heuene: seyinge to me /
write p̃ · blessid bẽ deed mẽ:
pt dien i the lord fro hẽnforp
now the spirit seip: pt ben rest
te of her traueilis for the wer
kis of hẽ suen hẽ & I say &
lo a white cloude: & aboue the
cloupe sittere lijk the sone
of mañ hauynge i his heed
a golden crown: & in his hond
a sharp sikil / & anop angel
weente out of the tẽple: and
cried with grete voice to hym pt
sat on the cloude / sende pi sikil
& repe: for the our tiney pt it
be repiñ · for the corn of the erpe
is ripe & he pat sat on the clou
de: sente his sikil i to the erpe ·
& rap the erpe ¶ And anoper
angel weente out of the temple
pt is i heuẽ: & he also hadde
a sharp sikil · & anop angel
weente out fro the aut: pt hadde
power on fier & wat / & he cri
ede with a greet voice · to hym
pt hadde the sharp sikil: & seide
sende pi sharp sikil: & kitte a
way the clustris of the vynezerd
of the erpe · for the grapis of it
ben ripe & the angel sente his
sikil i to the erpe · & gadernde gra
pis of the vynezerd of the erpe:
& sente i to the greet lake of god
is wrappe & the lake was tred
dyn with out the citee: & the blo
od weente out of the lake til to
the bridelis of horsis · in fiure
ynis a thousynde & sixe hũdrid
And I sap anop signe
in heuene greet and
wondirful: seuene
angelis hauynge seuene the
laste vẽgañcis for the wrappe
of god is endid i hẽ & I sap as
a glasiñ see meynd with fier:
& hẽ pat ouercam the beeste and
his ymage & the nombre of

his name stondynge above
pe glasij see· haungye pe harpes
of god & syngynge pe song of
moyses pe seruant of god· &
pe song of pe lamb & seiden
gyete & wonderful bē pi wer
kis lord god almyzti: pi weies
bē iust & trewe lord kyng of
worldis· lord who shal not dr
ede pee: & magnifie pi name:
for p' aloone art holi· for al
le folkis shulē come & worship
pe i pi sizt: for pi domes bē ope
ne & aft' pese pingis p say: &
lo pe tēple of pe tabernacle of
witnessing was opened i he
ne & seuene angels hauynge
seuene plagis: wentē out of
pe tēple· & were clopid wip a
stoon clene & white: & weren bi
fore gird wip goldin girdis a
boute pe breestis· & oon pe fou
re beestis· zaf to pe seuene an
gels: seuene goldin violis full
of pe wrappe of god· p' lyu
ep i to worldis of worldis· &
pe tēple was fillid wip smoke
of pe magestie of god: & of pe
vertu of hi· & no man mizte en
tre i to pe tēple: til pe seuene
plagis of seuene angels were
¶ And y herde a ¶ Seiyng
gyeet voys fro heue
ne: seiynge to pe seu
ene angels· go ze & shede out
pe seuen violis of goddis wrappe.
i to erpe & pe firste angel wēt
& shedde out his viol i to pe erpe
& a wolde fers & worst was
made on alle pat hadde pe ouert
of pe beeste: & on hē pat worship
pidē pe beeste & his ymage· &
pe seconde angel shedde out
his viol i to pe see: & pe blood
was made as of a deed ping
& ech man lyuynge: was deed
i pe see ¶ And pe pridde angel
shedde out his viol on pe flo
odis· & on pe wellis of watris·
& seide· iust art p' lord: p' art
& p' weere hooly: p' demest pese
pingis· for pei shedden out pe
blood of haleuis & profetis:
& p' hast zouen to hē blood to
drynke· for pei bē worpi· And
p herde anop seiynge· zis lord
god almyzti: trewe & iust ben
pi domes ¶ And pe fourpe an
gel shedde out his viol i to pe
sunne: & it was zouen to hym to
turmēte men wip heete & fier
& men weren wrip greet hoo
te: & blasfemyden pe name of
god hauynge power on pese
plagis· neb pei didē penance:
p' pei shulden zyue glorie to
hym ¶ And pe fifte angel sh
edde out his viol: on pe seete
of pe beeste· & his kingdom
was made derk· & pei eeten

to gidere her kingis for batel
& per blasfemydē god of heue
ne for barewis of her wond
is & per diden not penitēce of
her werkis / & ye sixte angel
shedde out his viol · i pat ilke
greet flood eufrates · & drie
de ye wat of it : pat wore we
re made redy to kyngis fro
ye lifte risyng / & p fai ye vn
clene spirits in ye mouth of
froggis go out of ye mouth
of ye dragon · & of ye mouth
of ye beeste · & of ye mouth of
ye fals profete / for per bein
spirits of deuelis : makinge
signes / & per goon forth to kin
gis of al erpe : to gadere hē
i to batel to ye greet day of
almyzty god lo y come as a
nyzt peef / blessid is he pat
wakip & kepip his clopis : y^t
he wandre not naked · & pat
per se not ye filthed of him /
& he shal gadre hē in to a pla
ce : pat is clepid i ebreu hev
magedon / & ye seuenye ang
el shedde out his viol i to ye
air : & a greet vois went out
of heuene fro ye trone · and
seide / it is don / & leptingis
weren made · & voices & pūde
is / & a greet erpe mouing
was made : whiche in mā
neie was · sijen mē weren

on erpe · siche erpe mouing
so greet / & ye greet citee was
made i to fyve parties : & ye
citees of hepeue mē feldon
doū / & greete babilon cam i
to mynde bifor god : to zīne to
it ye cupe of wyn of ye ing
nacion of his wrappe / & ech
ile fley awey : & hillis bē not
foūdū / & greet hail as a talēt :
cam doū fro heueue i to mē
& mē blasfemydē god for ye
plage of hail : for it was ma
made ful greet

And oon of ye seuene
angels cam · y^t hadde
seuene viols : & spak
with me & seide / come y^t · y shi
al shewe to pee ye dampna
cion of ye greet hore · pat sit
tip on many watris · with wh
iche · kingis of erpe diden for
maccion / & pei y^t dwellē i ye
erpe bē made drunkū of ye
wyn of his lecherie / & he to
ok me i to desert i spirit / & y
sip a wōman sittynge on a
reed beeste ful of names of
blasfemye : hauynge seuene
heedis & ten hornes / & ye wō
man was enuyroūd with pur
pur & reed · & adorid w^t gold ·
& preciouse stoon & peerlis · ha
uynge a goldū cupe i his hond
ful of abhoumynacions · and

vncleanesse of her fornicacoun
& auaine writhi in pe fashed
of hir: mysse/ babilon pe gre
eet modir of fornicaciuns: &
of abhominaciouns of erpe/ &
I say a wōman drinkū of pe blo
od of seyntis: & of pe blood
of martris of ihū/ & whanne
I say him: I wondrede wip
greet wondrynge/ & pe aing
el seide to me/ wip wondrist
ou: I shal seye to pee pe sacra
ment of pe wōman· & of pe be
este pat berip hir: pt hap sen
eue heedis & ten hornes/ pe
beeste which pou sezest: was
& is not/ & shie shal stie fro de
pnesse: & shie shal go i to per
ishing· & inē dwellynge i erpe
shulē wondre: whos names
bē not writū i pe book of lif
fro pe makyng of pe world
seynge pe beeste pt was: & is
not/ & yis is pe wytt: who pt
hap wisdom· pe seuene heed
is bē seuene hillis: on whiche
pe wōman sitip/ & kingis se
uene bē· fyue han feld doū:
oon is· & anop comey not yit
& whanne he shal come· it bih
ouey him to dwelle a short tym
e & pe beeste pt was & is not·
& shie is pe eijte: & is of pe
seuene & shal go i to perisship
ng· & pe ten hornes: whiche
you hast seyn: ben ten kingis·
pat yit han not take kyngdō/
but pei shulē take power as
kingis: oon our after pe beeste
pese han a counseil: & shulē bitake
her vtu & power to pe beeste·
pese shulē fiste wip pe lamb:
& pe lamb shal ouercome hē· for
he is lord & lordis· & king of ky
ngis/ & pei pat be wip him: ben
clepid chosin & feyfful/ & he seide
to me: pe watris whiche you
hast seyn· where pe hoore sit
tip: ben puplis & folkis & lang
agis/ & pe ten hornes pt you
hast seyn i pe beeste: pese shu
len make hir desolat & naked/
& shulē ete pe fleishis of hir
wip fier/ for god zaf i to pe her
tis of hē: pat pei do pt pat is ple
sant to him/ pat pei zive her kyng
dom to pe beeste: til pe wordis
of god be endid/ & pe wōman
whō you hast seyn: is pe greet
cytee pat hap kingdom of ky
ngis of pe erpe

and aft pese pingis I sij
an op angel comynge
doū fro heuene hauy
nge greet power· & pe erpe was
lightned of his glorie/ & he criede
wip strong voiē: & seide greet
babilon felde doū felde doū:
& is made pe habitacoun of de
mylis/ & pe keping of ech vncleane

spirit. And pe kepyng of ech
vnclene fowl & hateful: for
alle folkis drinken of pe wy
ne of fornycacoũ of hir: &
kingis of pe erpe & marchaũ
tis of pe erpe: vide fornicaci
oũ wip hir: & per be made ri
che of pe vertu of delices of hir
& p heide auoyd vois of heuene:
seyynge. wip purple go ze out
of it. & be ze not partenires of
pe trespassis of it: & ze schulē
not resseyue of pe woũdis of
it. for pe synnes of it atanē til
to heuene: & pe lord hadde my
nde of pe wickidnesse of it.
zelde ze to it. as she zeldide to
zou: & double ze double pingis
after her werkis. in pe cupyke
pat she medlide to zou: mpu
ge ze double to hir. as mpche
as she glorifiede hir silf and
was i delices: so mpche tur
ment zine to hir & weilyng.
for i hir herte she seip. p sitte
a queen & p am not a widewe:
& p schal not se weilyng. And
þ for i o day hir woũdes schulē
come. dep & morynyng & hũgir:
& she schal be brent i fier.
for god is strong: pat schal
demne hir. & pe kingis of pe
erpe schulē bewepe & bewaile
hē silf on hir. which diden for
nycacioũ wip hir & lyueden
in delices: whanne per schulen
se pe smoke of pe brēnyng of
it. standyng fer for drede of
pe turmentis of it: & seyynge
wo. wo. wo. pilke greet cite
babilon. & pilke strongē cite:
for i oon oure pi doom comep.
& marchaũtis of pe erpe schulē
weepe on it & mourne: for no mā
schal bie more pe marchaũdise
of hem. pe marchaũdies of gold
& of siluer & of preciouse stoon & of
peerl & of bies & of purpur and
of silk. & cotyn & ech tre sciynt.
& alle vesseis of yuer & alle ves
seis of preciouse stoon. & of bras
& of yrn & of marbil & cinnel.
& amomye & of swete smellyn
ge pingis & oynemētis & encēse
of wyn & of oyle & of flour &
of wheete & of werk beestis &
of schoep & of hors & of cartis
& of seruantis & of lynes of mē
& yuri aspis of pe desire of pi
ne sowl wentē awey fro pee: &
alle fatte pingis & fair dere
pere schuldē fro pee & marchaũ
dis of pese pingis schulē no mo
ore fynde po pingis. pei pat
ben made riche of it: schulen
stonde fer for drede of turmē
tis of it. weepyng & morynge
& seyynge. wo wo pilke greet
cite. pat was clopid wip lyn
& purpur & reed scarlet & was

on gold wiȝ golde and ꝑaunte so
on & margarites: for i don on
so many richesses ben destroyed
& ech gouernour & alle pat sailen
bi schip i to place & marynerys
& pat wordchen i pe see: stoden fer
& crieden seyinge pe place of pe
burynyge of it: seyinge what
is lik pis greet citee/ & pei cast
poudir on her hedis: & criedē
weppinge & mourninge & seyinge
wo wo pilke greet citee i which
alle pat hadden schippis i pe see bē
made riche of prices of it: for
i oon hour it is desolat/ heriene
& hooly apostlis & profetis· m
ake ze glad out iope on it: for
god hap deemed zoure doom of
it & o strong angel took up a
stoon as a greet mylne stoon:
& keste i to pe see· & seide/ i pis
bire pilke greet citee babilo
pn schal be sent: & nolde it sch
al no more be foundē/ & pe vo
is of harpis· & of musis of mu
sik· & syngynge wip pipe and
trumpe: schal no more be herde
i it & ech craftyman· & ech cr
aft: schal no more be foundē
i it/ & pe voys of mylne stoon
schal no more be herd i pee: &
pe lizt of lantrne schal no more
schyne to pee/ & pe voys of pe
holdeyvouds & of pe wyf schal
no more yit be herd i pee· for
pi marchaundis weren pees of
pe erpe for i pi ydis wischeer
aftis· alle folkis erpden: and
pe blood of prophetis & seyntis
is foundū in it· and of alle ure
n pat ben slayn in erpe//

After pese pingis i heer
de· as a greet voys of
many trumpis i heuene:
seyinge alleluya/ heryinge &
glorie & vertu is to oure god· for
trewe & riht ben pe doomes of hi·
which demyde of pe greet hoore
pat destroiide pe erpe i hir lecche
rie/ & veengide pe blood of his
seruantis: of pe hondis of her
& eft pei seiden alleluya & pe
smoke of it stiey up: i to pe world
is of worldis & pe foure &
twenty seniouris· & foure best
is felden down· & worschipiden
god sitting on pe trone· and
seiden amen· alleluya/ & a voys
wente out of pe trone: & seide
alle pe seruantis of oure god
seie ze heryingis to oure god:
& ze pat dreden god· smale &
grete/ & i herde a voys of a gre
te trumpe: as pe voys of many
watris· & as pe voys of grete
yndris seyinge alleluya: for
oure lord god almyzty hap
regned iope we & make we
mirpe: & zyue glorie to hym·
for pe weddyingis of pe lomb

amen: And pe wif of hi was
de redy hir silf/ & it is youi
to hir: pat she kyde hir wip
white bissyn shynynge/ for
whi bissyn is iustifiyngis
of seyntis/ & he seide to me/
write pou· blessid be pei pat
ben clepid to pe soper of wed
dyngis of pe lomb/ & he seide
to me/ pese wordis of god
be treowe/ & y felde doun bifor
his feet: to worschip pe hym
& he seide to me/ se pou pat
pou do not· y am a seruant
wip yee & of pi bridren: hauy
nge pe witnessyng of ihū/
worschipe p̄ god/ for pe wit
nessyng of ihū is spirit of
profesie/ & y say heuene ope
nyd: & lo a white hors/ & he
p̄t sat on hi was clepid feyt
ful & sopfast· & wip riztwis
nesse he demep & fiztip/ & pe
izen of hi were as flawme
of fiev: & i his heed many
diademys/ & he hadde a na
me writū· which no mā kn
eis: but he/ & he was cloyd
i a cloy sprenyt wip blood: &
pe name of hi was clepid pe
sone of god/ & pe oostis p̄t be
i heuene: sueden hi on white
horsis· cloyd wip bissyn wh
ite & cleue/ & a sword sharp
on ech side cam fary of his
mouy: p̄t wip it he smyte folwis
& he shal reule hē wip an pri
zerde· & he tredip pe p̄ flour of
wyn of strong veniance of pe
wrappe of almyzti god/ & he
hap writ in his clop & in pe
heme: kyngis of kingis and
lord of lordis ¶ And y say an
angel stondynge i pe sunne: & he
criede wip greet vois/ & seide
to alle briddis p̄t flowen vi pe
mydil of heuene/ come ze & be
ze gaderid to pe greet soper of
god: p̄t ze ete pe flesh of king
is· & flesh of tribunes· & flesh
of stronge men & flesh of horsis
& of po p̄t sittip on hē· & pe flesh
of alle fre men & bound men: & of
smale & of grete & y say pe beeste
& pe kingis of pe erpe· & pe oost
is of hē gaderid: to make batel
wip hi p̄t sat on pe hors & wip
his oost/ & pe beeste was taki:
& wip hir pe false profete· pat
made signes bifore hir/ in whi
che he disseyuede hem pat to
ken pe caracter of pe beeste: and
pat worschipiden pe ymage
of it/ pese tweyne weren sent
quyke: i to pe pool of fiev bre
nynge wip brimston/ & pe oye
were slayn wip pe swerd of
hi p̄t sat on pe hors· p̄t comep
fary of pe mouy of hi & alle bri
ddis weren fillid wip pe flesh
of hem

And I sawe an angel comy
nge down fro heuene·
hauynge the keie of
depnesse: & a greet chayne in
his hond: & he cauzte the dragon·
the olde serpent·that is the deu
el & sathanas: & he bound hi a
thousynde zeeris/ & he sente
hi in to depnesse & closide on
hi: p^t he disseyue no mare the
folkis· til a thousynde zeeris
be fulfild/ aft^r these thingis it be
hooue hi to be vnbowndi a litil
tyme/ & I say seetis: & ther sato
ns thronis· & doom was zoouen to hem
and the soulis of me beheedid
for the witnessinge of ihu: &
for the word of god· & he that
worshipide not the beeste· ne
ther the image of it: ne-y tolk
the aureet of it i her forheedis·
ne-y in her hoondis/ And ther
lyuedin: & regnedin with crist
a thousynde zeeris· o^y^ of deed
men lyuedin not: til a thousynde
zeeris ben endid· this is the fir
ste azenrisynge· blessid & hoo
lyis he that hap part i the firste
azenrisynge· i these men: the seco
nde dep hap not power. but
ther shulen be prestis of god & of
crist: & ther shulen regne with hi
a thousynde zeeris/ & whanne a
thousynde zeeris shulen be en
did: sathanas shal be vnbou
ndi of his prison/ and he shal go
out & shal disseyue folkis· p^t
be on fowre aueneris of the ere
· gog & magog· & he shal
gadere hem in to batel: whos
noumbre is as the graauel of the
see/ & ther stiedin up· on the brood
nesse of erde: & enyrounnide
the castels of seyntis & the loued
cite/ And fier cam doun of god
fro heuen: & deuoride hem· And
the deuel that disseyuide hem:
was sent i to the pool of fier &
of brymstoon/ where bote the
beeste & false profetis shulen
be turmentid day & nyht: in to
worldis of worldis Amen ¶ &
I say a greet white trone· And
oon sittynge on it: fro whos
sight erde feld & heuene & the place
is not foundin of hem/ And I
say deed men grete & smale
stoondynge i the sight of the trone:
& bookis weren opened· And
deed men weren deemyd of
these thingis that weren writen
i the bookis aft^r the werkis of
hem/ And the see zaf hise deed m
en: that weren i it/ And deth
& helle zauen her deed men:
that weren in hem/ And it was
demyd of ech: aft^r the werkis
of hem/ And helle & deth weren
sent i to a pool of fier/ this
is the seconde deth/ And he that

was not found writen i ye book
of liif. was sent i to ye pool of fier
And y say neiwe heuene
& neiwe erpe. for ye fi
rste heuene & ye firste
erpe weente awey: & ye see is
not noiy: And y toon say ye ho
ly citee ierusalem. comynge doñ
fro heuene made redi of god.
as a wif ourned to hir hosebo
ude ¶ And y herde a greet voiz
fro ye trone: seiynge lo ye tab
ernacle of god is wip men: &
he shal dwelle wip hē. And yei
shulē be his puple: & he god
wip hem shal be her god. And
god shal wipe awey ech teer
fro ye izien of hē. And deyh shal
no more be: neip mourning neip
crying: neip sorowe shal be ouer:
wiche firste thingis weenten
awei. And he seide pat sat up
ye trone; lo y make alle thing
is neiwe; And he seide to me;
write for pese wordis ben
moost feiphul & trewe; And he
seide to me; it is doon; y am
alfa & oo: ye bigynnyng & ende
y shal zive freely of ye welle
of quyk water: to hi pat pirsip;
he pat shal ouercome: shal weelde
pese thingis; And y shal be god
to hi: & he shal be sone to me:
but to feerful mē & vnbileue
ful & aurlid & manquelleris &
fornicatouris. And to wichis &
wasshiperis of goolis & to alle
liereris: ye part of hē shal be
i ye pool brennynge wip fier &
brymstoon: pat is ye seconde
deep ¶ And oon cam of ye seue
ne aingels hauynge viols fulle
of seuene ye laste veniances &
he spak wip me & seide: come
pou & y shal shewe to pee ye
spouselle ye wif of ye lomb
And he took me up i spirit: i to
a greet hil & hiz. And he shewide
to me ye hoolp citee ierusalem comp
nge doñ fro heuene of god. ha
uynge ye clerete of god; And ye
liit of it lijk a preciouse stoon: as
ye stoon iaspis: as cristal. And
it hadde a walle greet & hiz:
hauynge twelue zatis. And in
ye zatis of it twelue aingels &
names writen in: pat ben ye
names of twelue lynagis of
ye sonnes of israel. ffro ye east
pre zatis: & fro ye nort pre za
tis: & fro ye sowp pre zatis: &
fro ye west pre zatis. And ye
wal of ye citee hadde twelue
foundemētis: & in hē ye twelue
names of twelue apostlis &
of ye lomb. And he pat spak
wip me hadde a goldin mesure
of arehed: pat he shulde mete
ye citee & ye zatis of it. And ye
wal. And ye citee was set in

quare · And pe lengpe of it is lo
mpche · as mpche as is pe brede
And he mat pe citee wip pe reyed
yn furlongis twelue pousynd is
And pe heype & pe lengpe & bre
ede of it · ben euene / And he m
at pe wallis of it of an hundrid
& foure & fourty cubitis · by me
sure of mā p̄t is of an Aungel /
And pe bildyng of pe wal p̄ of
was of stoon iaspis · And pe ci
tee it silf was clene gold lik
clene glas / And pe foundement
is of pe wal of pe cite · Wareu
ourned wip al p̄ciouse stoon
pe firste foundemēt · iaspis pe
seconde · saffirus pe pridde ·
calcedonyus / pe fourpe · sma
ragdus pe fifpe · sardonyx /
pe sixte · sardius pe seuenpe ·
crisolitus / pe eyhtpe · berillus
pe nynpe · topazius pe tenpe ·
crisopasius · pe elleuenpe · ia
cynctus / pe twelfpe · amet
istus · And twelue zatis ben
twelue margaritis · bi ech / &
ech zate was of ech margare
te ¶ And pe stretis of pe citee
were clene gold · as of glas
ful shynynge / And y say no
temple of it · for pe lord god
almyzty & pe lomb · is temple
of it · And pe citee hap no nede
of sunne nep moone · pat pei shy
ne i it · for pe clerete of god
shal lyzte it · And pe lomb is pe
lanterne of it · And folkis shulen
walke i lizt of it · & pe kingis
of erpe · shulē bringe her glorie
& onour i to it / And pe zatis of
it shulē not be closid bi day /
And nyzt shal not be pe / And pei
shulē bringe pe glorie & onour
of folkis i to it · nep ony man
defoulid & doynge abhomynacī
oū & leesyng · shal entre i to it
but pei pat ben wrytī · in pe
book of lif · And of pe lomb

And he shewide to me
a flood of quik wat
shynynge as cristal ·
rennynge fay of pe seete of
god & of pe lomb · in pe mydil
of pe street of it · & on ech side
of pe flood · pe tree of lif bryn
ynge fay twelue frutis · zeld
dinge his frut bi ech money ·
And pe leevys of pe tree · ben
to helpe of folkis / And ech cur
sid pung shal no more be but
pe seetis of god & of pe lomb
shulē be i it · And pe seruantis
of hī · shulē serue to hī · And
pei shulē se his face And his
name i her forheedis / And
nyzt shal no more be · & pei
shulē not haue nede to pe lizt
of lanterne · nep to lizt of sunne
for pe lord god shal lizte hem ·
& pei shulē regne i to worldis

of waldis; And he seide to me
pese wordis be most feythful
& treewe; And pe lord god of
spiritis of profetis · sente his
Angel: to shewe hise seruan
tis · What pingis it behoueth
to be don soone And lo y come
swiftly; blessid is he: pt kepip
pe wordis of profecie of pis
book; And y am iohn: pat her
de & say pese pingis And aft
ward pt y hadde herd & sepu-
y felde down · to worshipe bifor
pe feet of pe Aungel pat shew
ide to me pese pingis; And
y seide to me: se pou pat yt
do not; for y am seruant wt
pee & of pi breren profetis
& of hem pt kepe pe wordis
of profecie of pis book · wor
shipe yt god; And he seide to
me Seele pou not pe wordis
of profecie of pis book, for
pe time is nyh he pat noyey:
noie he zit; And he pt is filp
is: wexe foul zit; And rigt
man: be iustified zit And pe
hoolp be halewid zit lo y come
soone · & my mede wip me:
to zelde to eche man aft hise wer
kis · y am Alfa & oo: pe firste
& pe laste · bigynynyng & ende;
blessid be pei pat wasshen
her stolis: pat pe power of
hem be in pe tree of life · And
entre bi pe zatis in to pe citee
for wip outen fayp · hounds &
wicches & vnchastite & man
quellerip · & seruynge to idols
& ech pat louep & makip leesy
ng pis. ¶ · ihc sente my Aungel
to witnesse · to zou pese pingis
in chirchis y am pe roote &
kynde of dauip: & pe shynynge
morewe Steere And pe spirit
& pe spousesse: seiep · come yt
And he pat herip: seie come
pou And he pat pirstip come
And he pat wole: take he fre
ly pe water of lif And y witn
esse to ech man: heryng pe
wordis of profecie of pis bo
ok if ony man shal putte to
pese pingis: god shal putte on
hi: pe veniances writen i pis
book; And if ony man do away
of pe wordis of pe book of pis
profecie: god shal take awey
pe part of hi fro pe book of
lif; And fro pe hooly citee: &
fro pese pingis pat be writen
i pis book; he seip pat verip
witnesseng of pese pingis;
zise Amen · y come soone Amen
come pou lord ihu pe grace
of oure lord ihu crist be wip
zou alle Amen

Hiny dere wife lyne
per · if pou wouldist
for to wite pouh p
wite not · how it is
moost parfit & moost ful vertu
ilwelle for to lowe god of al pe
herte / for to clene to hym wip
al pe wille · wiche is pe moost
soueryn good / forlope for to
lowe soueynest good: is moost
soueryn vertu / he pat loueth
god: is good / if he is good: p
fore also he is blisful / whom
bi how myche man loueth
more bei pugip: bi so mycke
he schal be made bete / mi de
re brop · wip eche dayes pryer
is & hool desir of herte pouh
p he wil vnwarpi p studie for
to hertely pie hym which is
moost soueryn good: pat he
make pe plentenous i pe mo
ost blisful good. but moost de
re brop vnderstonde pou · pt
bi counsel of pe holy ghoste · & bi
pe werk of godis magestie p
art made of nouht Cand of
pe first honour of makyng
vnderstonde p how mycke p
owest to pi maker: while pe
cu lastynge maker zaf auoo
u to pee i pe makyng so mycke
pinlege of digniite / pat bi so
mycke p schuldest lowe hym
more fernetly: bi how mycke
p vnderstoudest pee for to be
made more wonderful Cand
only pis p wip counsel of pe
holy ghoste p art made to eyce
lenthy or worpily of pe maker:
but also pilke maker of nouht
of alle pingis · made pee of
nouht to his pmage & likenesse
wiche pnig he graunte to
none oy of creatures: but to
man aloone · and pis is pe pui
age & likenesse of vnite & tri
te of al mijti god wiche pi
soule hap i rt self / pe firste:
for bi pe pfit of god · pi soule
lpuep & vnderstondip. pe seco
nde: for it is formed to pe pui
age of his soule or maker of
nouht / pe pridde · pouh p he de
ped as man: nepeles p hast
pre dignitees graunted of pe
fadir & of pe sone & of pe holy
goost / pat is to sey · vnderstond
ing · will · & mynde pe wiche
same pnig is signified in pe
gospel pouh it be bi ope wordes
whane it is seid · p schalt lowe
pe lord pi god of al pin herte ·
of al pi soule · & of alle pi streu
gpis · forlope i pese pre · oure
pnep mikil pat is pe soule: ber
ep wonderfuly i oure kynde pe
pmage of oure maker / of pe
wiche · as of more passinge
dignitees of pe soule: we be

commaundid for to lone oure ma
ker · pat as mche as he is vn
derstonden of us: he be loued
and pou pinges pat he coma
ũdide: be per had ĩ mynde e
ner more · it suffiseth not on
ly to us for to vndirstonde
god: but his will be mead
oure ĩ lone But nedĩ pis fi
ffiseth. but wip mynde ĩ will
werk be put to Sopely to
pin yed moost dere proper
grace of gostly vndirstondiñ
pe gratitud: pe wheche lizthe
pi soule ĩ bryngeth to eũ lasty
nge lif as p desire · ffor wip
al pe lone of myn herte p ꝑ
mente ĩ hertely pie god: p' p''
cite streche pee to henẽlp pin
ges · til p'' come to pe hyz cron
ne of eũ lastinge blis · and
bi no counseils of frendes bi
no comentse of worldli desir
es: suffire not pe nobley of
pin ꝑwnt wheche p knowe
pest ĩ pee · for to be changed
fro pe lone of cit · nile pou m
ake derk pi goodnesse wip
wickednesse of oye mẽ but eũ
ywhere as mche as pou ma
ist: appere worpi to be loued
biforе god ĩ al pe puple: pe gr
ace of god ĩ helpinge shal n
ot faile to pee: if will of hooly
amonestinge shal be to pee

not eche mã
p' seip to me
lord lord: but
he p' doip ꝑ c·

no ping hele
pi lone

wheche pe mynde of pi goodn
esse hap parceyued ofte ĩ pe
writinges of god · p bisechе
pouĩ p'' be leewid be p'' redi to
ech werk of god · pitous to pace
mẽ ĩ to like · comfortõ of pe
mourniñg / hampinge cõpassi
oũ to pe mysteses of alle men
large ĩ almesdedis · hampinge
mynde of pe gospel widerse
wip twey mynistres · and on pe
prophet pat seip · breke pi breed
to pe hũgri / and be war sepu
ge biface pe disseccioũ of alm
es: so pat it be solace of hope
pe ziner ĩ pe taker · and so pe
nise not only of pin helpe:
but also of profit ĩ prosperi
te of manye / chese to pee pe
beste conseloures dredinge
god: ĩ loynge trewpe ffor
wyn flatires ofte bi glosinge
cheer disseyne pe soulis of m
en hevinge hem: ĩ sleen bi
pe snares of eũ lastinge dey
for of siche pe prophet seip ·
forsope god stakide abvood pe
bones of hem: pat pleesen to
mẽ / pei ben confondid: for
god hap forsake hem · and pe
postle seip · if p pleside to mẽ:
p were not pe seruant of
cit / eche man plese his nei
boze to edificacioũ: ĩ not to
destruccioũ for eche frend

may not be a counselour to yee
by ye scripture seip: many
frendis be to yee: but oo coun
selour, forsope youz diuelly
ng chauged hane take me
for fro zou i bodi: but neye
les no mane i charite, for
charite pat mai be lefte:
was nene treue perfore
yi moost priuard charite
of freuschipes as mudje as
we mowū: be we iopned to
gidere i pe lord crist. for he se
iip: ze ben my frendis: if ze
wollen do poo pinges whic
he y comaunde to zou. and ef
te he seip to his disciplis. u
ow y shal not sey zou seruā
tis: but my frendis. and
if we wolen pueye pe med
is of gre lastinge luf: bisie
we us wip alle strengpes.
for to keepe his comaudeme
tis. forsope his comaudeme
tis ben greuous to me not
wilpinge: yet ben esy. Ad
he hym silf seip. for my zok
is softe: & my birpen esy: &
eft he seip. on whom shal
y reste: but on pe meke and
restful & dredinge my word
is. forsope pe frendschip of
pe world stondey eip i beneh
ces: eip i omerse honouris.
but pe frendschip of ihū ou
re saupour: is i louynge hym
& oure neyboris. perfore hon
ofte eū we don i goode dedis
pe comaūdemētis of crist: so
ofte we ben depriū pe frendis
of crist. he depep vs eue to his
frendschip: & pe deuel hatynu
ge euuye. sepep forto drenche
us i helle. shū pe saupour lo
uep us: & pe traitour pe deuel
hatep us. perfore leue we not
ye azenbierer: neper sue we pe
robbere. he pat restorey us to
fredom be more deseruey to us.
pan he pat made us antrif and
vnderput us to bondage eue
lene p̄ god bifore pe izen of yyu
herte: pt mapaupe of frendes
ney multitude of pi mepnee.
neper gaderyng of gold & of
siluer. ne litle stones shinyn
ge of gemes. ne plentee of pe
fruyt of vynes: ne pickenesse
of aznes. ne mypre. ne strendy
ng fop of medewes. mow
bryngе oup help to pe soule
goynge out of pi bodi: but
rapper yei mowrnen more. pt
louen hem. pfore pe duy frend
oure lord ihū crist is to be loued;
which iuey to us welsimnesse
now & eulastinge welsimnesse
after. for whi he is seid oure
azenbierere: for he bought us
azen fro antirist of pe deuel

al pis helpip
not i pe day
of dey

And he is seid Saueour: i sauy
inge us fro oure synes / & hel
pere: i helpinge us i auenis
bletees i tribulacoū / And he is
seid defendour: i defendinge
us pat we dwelle vnhurt
among oure enemyes / & he
is seid vptaker: i takinge us
up into euerlastinge tabernacles
Forpe fulfille we pe heestis
of charite & loue we oure lo
yeer aferend & kepe we us
pe nobley of his ymage / bipe
like we eie hou noble & ful
glorious is pis emperour &
oure frend he seiey noon op
ziste of us: but spiritiall zif
te / be we war as muche as
we mowen: left he spiede any
pinge wiche offende his ye
n / And if peraventure as pe
cōdicoū of man? freelte is
wont pe wicked spirit bring
ey i us any spot of illigence:
Anon bi knowlechig & pena
ūce of teeris - hafte we us wi
al studie for to wasche it away
left we dwelle longe: wi oute
visitinge of oure frend / ffor
he is more redy to vesseyte
us: pan he is to lese: if we
oonly tarien not fro day to
day - for to turne azen to hym
ffor sope al mizti god hatey
pese tweyn yueles i alle mey

pat is to sey diligence of turny
ng azen to hi. & dispew of helpe
pese pinges be pei oonly ker fro
oure poupis: & pānne he wole
be ing to oure soulis / p biseche
p̄ we gloryinge of erpely wel
fiinesse trisse we nat p̄ynne:
but do we pankynges to hym
pe wiche lord wiyle he wolde
p̄ we weren resonable meu.
p̄ide us bi meknesse & not
bi pride - to sue hym

Preie wiyat mizt be more
glorie to us or hier honō.
pan forto be freendes of
pilke emperour - wiche is
above alle emperouris - And
bi as muche he is hier bi al
mizthede i vtu: bi so muche
we owen forto be more dilige
nce i rizthwisnesse & i meken
esse - & kepīge of his maūde
mētis ¶ Soyely holynesse
stondey i werkis of rizthwis
esse / And rizthwisnesse is ful
filid on tweyn maūis / pat is -
pat we do not poo pinges p̄
ben forbodī of hi: & also pat
we do po pinges pat ben com
maūdid of hi / after pe prophet
pat seiy - turne p̄ aweyy fro
yuel: & do good / ffor sope alle
pe ordres of hooly bokes ben
writen to oure heelpe - & pis
sowney moost to oure seruis -

and eft & efte redyeuly what
is to be eschewed of ede man
or what thing is to folowe.
In whiche bokis thi worthin
esse wexinge. be it moneste
w̄ the beste wise. for thi hem
oure lord god spekith: & sche
wey to us the desire of pito
us will / knowledche we ate
& thynke we wt what ma
nere honoure his mallage
is to be resseyued / what if
a message come to us fro the
kyng. wher we wolde not a
noon putte ope thi syuesse bi
tynde. & wt a redy will. & wt
al deuocion take the lettere.
& redinge hem we shulden
enforse us to fulfille it: / lo
the kyng of kynges. & lord of
lordis the & oure azenbier:
vouchide saff for to dresse
fro heuene his lettres bi pro
phetis & apostles / not yt he
commide to us any seruyse
that is nedeful to hi silf. but
that he make the thinges kno
wn to us. yt mon profite to
oure helpe & oure glorie / for
if we desiren to haue ony thy
ng i this world: haue we god
wt a redy soule. whiche wol
dey alle thinges & made hem
of nouht / and i hi we han w
hat thinges ede we desiren

wellily & hoolily. but for no m
an hap god. but only he yt is
had of god. be we us silf made
the possession of god. & god wo
le be made the possessour of us
and what may be more welsi
i the world: than is to hi. to whō
his emperour & azenbier is
made vente. & the godhed it silf
deyney to be made his herita
ge / for of hi alle we taken fim
ting. i hi & of hi we lyuen ede /
what thing y pie sufficiey to
a mā: to whom the maker suf
ficey not: / what seiey he more
ou: to whō his azenbier owey
to be al ione & alle thinges alas
how sutely the ike olde bigilour
disseyuey us. & bringey bifiu
nesse bifore the resoū of oure
soule: yt we mon not disprise
the ioies of this world. & the ioies
of enlastinge kyngdom / for whi
it is good to ioie / but wha so
ioiey if yt he ioie not per of
wher of he owey to ioie: it m
ay not be good yt he ioiey: /
an erpely kniht ioiey at the
honoures of this world that shu
len sone perishe / at faire clothis
& shaply. the armes ygon aboute
wry bies / he ioie at the crowne
sett on the hed / and sichе ioie is
not enlastinge: but to perisshi
nge / also a raueynour ioiey:

whane he hap rauysched pynges
pat he desirde a drinkelew mā
seyd: whane he hap fonden oc
casiōn of drynkyng a nowtrer
seyd: whane he hap come to
his delitynge vsl of a rich mānes
bode · a forsworn man seyd:
if he hap geten pe welsinnes
ses of pis world i swerynge
pe wrapful man seyd: if he
hap parfourned his wrap
pe ¶ And my dere bropes
many ope pynges pben: pe
whiche pe mynde of pi good
nesse may āplende. nevyrles
it is good for to seye: but it is
ful greet pnel for to seye of
sidje pynges: & ledynge to dep
of syne, nep per is noon of
alle so hynge & abhōynable
trespasse bifore god: as to
edje of us for to seye in herte
& glade i outwarde signes:
i biyendynge of synes pt be
passid & to ligge longe i hem
pese pynges it ben whiche
we seiden above wipes of pe
world wole pt we seye: pt we
perisshe wip pe lois of pis
world forsoope we owen to for
sake pese seyd as venynnes
of pe deuel: for pei hasten for
to sle not onely pe body: but
also pe soule eināstynge ¶
biseche my bropes p biseche

pat pou hurtle pese arowes of pe
deuel: at pe shoon pat is d̄a · and
take pe shield of feip · i whiche
p̄ maist quenche alle pe fiere
dartis of pe deuel and seye we
of pe goodes of pe lord & of clene
cōscience & of vry cōfessiōn and
wapi penānce · of mourynge
& vp seruynge pe whiche up god
& nat up pe world: worchip eri
lastynge helpe · forsoope pe silke
heynesse pat is up pe world:
pe posse fadedep stedefastly &
seip: nile ze make sorewful pe
hoolp spirit of god i whom ze
ben marked i pe day of azen
biying: but al bitternesse & wrap
pe & indignacion & cryng & blas
fempe be don awey fro zou wt
malice: & be ze benynne to gi
dere · mekil · forzinynge to gide
as god i eft forzaff to zou and
as miche as we mōn: wip bisy
studie a mēde we oure pewes
& haste we to gete vtues of alle
goodes, pt we mōn wynne pe
pitee of god & mcy i coueniable
tyme: & seye we gretly pt may
not be told of pe bisoest of pe
silke kyngdom to comynge pese
ben pe armures pat armen
us azens assaylyng of pe deuel
& pisen & bitaken us i keping
to god, pese ben pe armures
pat confaten oure fantis &

kepeu us noble ye pese arm
ures wt ȳne us · & wiȝ outen us
of goddes ȝifte · pese ben oure
ȳwy richesses · for wiȝ chastite
makep us chaste · & rightwisnes
se makip us rightful · pitee ma
kep us pitous · & meknesse me
ke · mildenesse makep us milde.
& ȳnocence makep ȳnocentis ·
simplenesse makep us sȳple ·
& dēnesse makep deue · & pru
dēce makep prudent · & tempe
rance makep us tēperate · &
charite makep derewoȝpe to
god and to men

Ille ȝes pese gode pr
uges ben of god · and
per ben founned of
gode god · and ȝ̄fore if we wo
len be chi pt pt we owen for
to be · as seynt iou wynt seyn
as he ȝede · but for to dispise
so go we goostly · what is
it forto go as cht ȝede · but for
to dispise vanytee & wellīne
sse of pis world · & not forto
drede to suffere adnisteres
for his name · hope we poo
ȳnges pat he hap bihiȝt · &
sine we whidir he ȝede bifore
pe riwetnesse of pis wreech
id world · departe us not in
our mariage · fro pe loue of cht
ney efenspug of wif · neyer
loue of childre · neyer delitȳg
of gold & chi & of possessiōis ·
sipe seint iou apostle wrytiesliy
fordfidp to us seyngē on pis
wise · ayle ȝe lone pe world neyr
poo ȳnges pat ben i pe world
ayle ȝe lone for al ȳng pat is
i pe world · is concupisce of fle
sshe & concupisce of ȝen · & pde
of pe world · pese ben pat cas
tden out adam & eue fro para
dis of delices · i to pis wreeched
outlawyng · for but pe lone of
god hadde failed fro hem · per
schuldē nede hane bigīne for
to lone pe counsel of pe ȝuel thy
nge serpent · noyr per hadden
bileued to hi · and concupisce of
flesh was fulfilled of hem ·
for per tastiden of pe forbodī
appel, & also pe concupisce of ȝen ·
for per coueitidē for to opene
pe ȝen of hē silf · and concupisce
of pe world was fulfilled ȳ
of hem · for per bileuedē hem
silf for to hane be mad pat
ȳng pat is god · and per fore
pe postle willinge alle us to
be way of pese pre kynnes of
dep · seide al ȳng pat is i pe
world · is concupisce of flesshy
& concupisce of ȝen · & pde of pe
world · and my broper ȝ̄ pt pi
goodnesse mat pe lastier vn
derstonde · hou oure first el
res synneden so grevous a sȳne ·

yet ye grace of our lord ihū cryst
graunte yow for to be war yof
ende / for i hem tweyne. al ma
ulynde was grouwdly or first
dampned sopely yei hadden
not ete of ye forboden tre. if
yei hadden not coueited ney
yei hadden coueited: but if
yei hadde be tempted / ney yei
hadde be tempted: but if yei ha
dden be forsaken of god ney
yei hadde be forsaken of god:
but if yei hadde forsake god
first / ney yei hadde forsake
god: but if yei hadde be pro
uder & so damnably hadden
dispised ye likenesse of god · to
whiche likenesse yei were ma
de: ffor whiche thing ye like
bodies of he drowe dey to he
and aft ye sentence of god yei
ben trowid deed i yat day: i
whiche ye rede of peynful
dying is maad i he · a litel
bifore we leide yes pingis
of ye firste elders · pt we m
oū aslape ye flyding awayr:
& ensample of her dampnyng;
for yong we be bare fleisshly
of adam nevyeles we shule
not sue hi: but we shulen
sue oure lord ihū cryst bi ye whi
che lord we be born ayen bi ba
ptym & i hi we lyuen / what
is it for to sue adam: but for
to be clayn way en lastinge dey
yerouz coueitises & desires of
ye fleesh / & what is it to sue
bleesshly cryst: but for to sle ine
fleesshly coueitises & desires / &
to regne blesshly way hi: ye
whiche hay bouzt us ayen wt
ye prijs of his blood / & yong
we for pt tyme pt we weren
i adam felden doū mhi. now
for pt we han biginne to be i cryst
rise we ayen goostly wt hi. &
but more oū pt y sey al: adam
took awey fro us paradise. &
ihū cryst zaf ye kingdom of heue
nes. & he zaf his owne bodi.
for us synneris · for it was ded
for oure syne: & not for his oy
ne / forlope ech of us shal not
die for synes of alle mē; but
for to dampne alle wicked wer
kes i us · & for to sle pis wreched
world. as amā deed bodily i
sepulcre bachitep no mā ney
is violent to ony mā he falsly
chalengey no mā · ney he oppr
essep ony mā ne he hay not
ouwe to goode mē ney dispi
tously doy shendship to pisel mē
he serney not to lecchevie of
his fleesh: he kendeley not
yirst i hi mouīsunge more &
more · he brēney not i flawme
of hatis · he flatterey not pe
riche mē of pis world he is

* but for his owne what is it for to sue to synne.

not manifyed wry vnrestful cur
rouste. he doy nat his cruse bi
greet nipeme stoudinge ryg to
hi/ he bigon shorne wt gold &
silk or precious mantel: is not
proud of off/ he deinep not i sil
fulness of myzti mē. neper
of fadir & modir/ he is not fo
lid i his soule bi wrongis or
despites/ pde makep not hym
greet: & coueitise of pis wo
rld slepp hi not/ veyn glazie
makep not hi to boosse fouli
gold or silk & alle pe false rich
esses of pis world: enflaym
en not hi to coueityng of he
ye mad wildenesse of wood
nesse drynep not hi/ neper
fatnesse or lone of horsis: no
ney ryzt hi/ and pe fairest
shaw of wymen zeldep not
hi wuertous of lustes/ pe wo
rds of wreathid togelers or
bourdours: mone not hi i to
seizyng/ pe fryynes of pis wor
ld. disconrile not hi/ hardine
sse enhaunsep not hi/ pe ioies
of pis world: delite hi not/
boldenesse makep not hym
wrapful/ wernardnesse m
akep hi not suspicions/ vany
tee makep not hi a iangeler/
yuel wildenesse makep not
hi a stoure/ fleynyng lone of
pis world: makep not hym

mouable & vnstedefast. I have
drawe along i noubre pese pr
uyngis: pt pi fulfiwere prophyede
vndeystode pt a man deed i fleishe.
ney man do pese pruyngis wiche
p have sew/ ney suffire he/ & pt
we be not flowe bi ony siche
pruyngis: but studie we as mydye
as we moū wry godis help for
to make deed oure bodies wt
vices & coueitiges/ & wry pat
we be clopid pt is to sey. be we
made gostly & newe mē. pe
wyrchye is formed aftir god i
rightwisnesse & hoolynesse of
trewpe/ ney delite we i metipo
pilsyngis: ney gladly zine we
oure gere to backbiteres/ ney
bilene we to oure flatteres/
ney be we out of reood: but
ray faire we to a warde hem:
whom we moū/ fleer bi pe wo
rd of pe gospel. bisseful ben pe
feet pt renen to pees. neper
be we lyuynge fleishis in pis
world/ for pe postil seyp/ if ye
shulē lyue aftir pe fleish: ye
shulen die gostly/ he lyuep
aftir pe fleish: pt lyuep aftir
hi silf/ pt is to sey/ he goip
whidir he wil. he slepip wha
ne he wil. & hou longe he wil.
he spekep wht pung he wil.
& eniy what eē & whānne he wil
& where he wil/ & also he pat

he pat lyuep aftir pe fleiſhi:
dwellep whanne he wil & hou
mche he wil · he leuep & is
nourrid vnhoneſtly among
whom he wil · & whanne he wil
at pe laſte he pat lyuep aft pe
fleiſh: ſekep what eet is ſwete
to pe noſe · & what eet is plaſan
diſſyuge & touchyuge · & wht
eet is deſirable/to pe yen · &
ſo what eet is acordinde to his
bodi: he hauntep & ſuep hou he
wil & whanne he wil · for he
wolleb fleiſhli alle pingis bo
pe leueful & vnleueful/he de
lytep hi in moſt faire clopis &
horſes & armures as he wil
& whanne he wil · & ſo he leu
ep not aftir god: but fleiſhly
he delitep hi & fulfilleb pe de
ſiries of his fleiſh as he wil
& whanne he wil ¶ wherfore
moſt dere brop & ſiſt we ow
en fare pie yertily goddis ni
era: pat goſtly delitinge ma
ke leſſe pe fleſhly deſiries/&
pat pitee & ne wrpſtonde pe a
uentes of wrappe/& pacien
ce yefi-eyue yuel willynesse:
& chaſtitee oucome lecherie
& peſiblete do away fool bo
ldernesse/& mesurable ſtille
neſſe: ſtanche harlate and
wangelyng/pat goſtly ſtudie
& wakiges & pieris & alma

dedis: pute out auarouſte ſobre
neſſe: dante drunkenesſe/pat
mylderneſſe be lord to wrappe
& woodneſſe: vnmoue ſadneſſe:
gyue lyfneſſe vnp chaſtite:
ſchyte out lecherie/pe chari
te of god & of neybore/yelep
ne pe concitile of pis wordis
deep mekenesſe: defoule boſt
& pide ffor mekenesſe makep
me like to hooly angelis: and
pide makep denelis of angels
no pat y ſchewe opely
pide is bigynnyng pe
ende & pe cauſe: of alle
ſynes forwhi pide is not onely
ſyne it ſilf: but alſo no ſyne
mypt be · or may be · or ſchal m
owe be wip oute pide/forſope
eny ſyne is noon oper pyng: but
deſpyt of god · in whiche we
deſpiſen his comandement/&
noon oper pyng but pide: wiſe
ley pis to me forſope pide &
concitile is ſo mche ben oon
yuel: pat nep pide mai be foude
wip oute concitile · nep concitile
wip oute pide/ffor whi · of pide
yeriſies ben bronpt forp & dis
cencions · backbytyngis · enpes
wrappis · chidiges · diſhardes.
ſtryuynges · fool hardynesſis
concitinges of wordſhip · he
berynges · ypocriſis · boſt
iangelyng · vaintee · vnreſte

bi pide & conceitise he seip p shal
lite up to heuene

lesyng · flatteryng · & siche ope-
pe wiche it is longe for to non
bre ech bi hi silf / & conceitise ma
kep me glotonis · vnteperanit ·
drinkeleise · desiryng myche ·
raunsynonris · lechoures · spou
se brekers · defoulers of mai
dens · & of kynes wymen · ful
of grete trespassis · & ope vnre
sonable synes · bi wiche pe
deuel is wont to fare to caste
don maistynde / & wip meke
nesse seip / my soule is meked
seerpe ¶ pe deuel seip bi pide
& conceitise · p shal be lik to
pe heest god / & wiche he
was i enemyed to god : bi me
kenesse loweide hi self takin
ge pe fayn fourme of seruant
he p maad obedient to pe dey :
mekide hi silf to pe fadir / pe
deuel seip bi pide & conceitise / p
shal reise up my seege above
pe sterres of god / & seip bi
mekenesse · leerne ze of me /
for p am mylde & meke of her
te / pe deuel conceitous & proud
sekep bi pharao & seip pus /
p knowe not pe lord : and p
shal not delyne israel / & &
seip bi mekenesse · if p shal
seip · pt p knewe not pe fadir :
p shal be sikere lik to you :
but p hane knowe hi & p kepe
his mandementis / pe deuel pr

ond & conceitous seip · flodes ben my
ne & p made hem / & wt mekenesse
seip / p may not of my silf make
ony pryng : but pe fadir dwellinge
in me he doip pe werkis ¶ pe de
uel proud & conceitous seip · Alle
reynes of pe world ben myne
& pe glorie of he · & p yiue hem to
whom p wole / & wyane he was
riche / was maad pore for me /
pt bi poiit / we shulde be zolden
riche / pe deuel proud & conceitous
seip · as euen, pt ben forsaken
ben gederid : so p gaderide al eer
pe & noon was pat mouide a
feper & openide a mouip / & seip
bi mekenesse · p am maad lik
to pe solitarie pelican · p wakide
& am maad as a solitarie sparo
we i pe roof / pe deuel bi pide &
conceitise seip · p hane maad drie
bi pe · step of my feet : alle rynes
of waters / & bi mekenesse seip ·
wiser p may not pie my fadir &
he shal zive to me mo p an twelue
legiones of angelis / And at pe
laste p shal close to greeve pe
deuel · wt grete fallyng bi
pide & conceitise is cast doun to helle ·
& & wt mekenesse is reisid to
heuenes ¶ Fore deere brope
y hane desiryned to pee a feere
lustres of pe deueles gile · & stey
pes of hooly mekenesse : pt y
mowe lizthier teche pi sugertis

hon pei shulen shape pese grieß
& wolen bi mekenesse welde pe
kingdom of heuene; & if we wo
len parfourme pe ayns of ou
re lif & fulli come to eue lasi
tinge blisse. Whanne we first
yuel conuertisse & pe deuelis pre
& wip al mekenesse enforce
we us for to folowe pe steppis
of crist; & if any man seruynge
to an erpely emperour stryu
ep for to obeie to ech comande
ment of hi: hou mychie maie a
man seruynge to pe heuenly
emperour owep to keepe alle
heuenly maudementis my
broy shuie pi soule for to wake
pat no slep of syne make it
heup. An erpely knyzt is redi
& wilful: whidir eu he is se
nt ney he shal mowe be ex
cused bi loue of his wif or
of his children mychie more
a knyzt of crist owep to obeie
wip oute lettyng of pis world
to his emperour pe lord ihu
crist: whiche azenb oujte hi wi
his precious blood. Pe erpely
knyzt goist azens pin enemy
pat may be seie to batel; but
pe enemy vnable to be seie
ceesiep not to fizte azens crist
knyzt ech day. Pou vsynge
bodily armures firy nest to
fizte azens pe body of pin en
emy: but his wrastelyng is
azens pe deuel wip spiritual
armures; pe breast & batel ar
mures on pe hed: but crist is
pe helm of hi; pou clopist pee
wip an habiliman left pou be
woundid; but he is clopid for pe
habiliman wip charite of crist
pe sendest out speres & arowes
azens pin enemy: he studiey
for to dresse mekenesse & hool
hi wordis azens his enemy
pou ablist not away pin ar
mures til pe hane parfourme
pe batel: left pe be woundid
of pin adulsarie: he shal ne
ie be vnarmed: for his ene
my is more fel wis pan pu;
ffrolope pin enemy fizteb for
atyme: but pe enemy of hi
as longe as he is i bodi ceesiep
not fizte wip hi. pin armures
ben trauelous & heup to bere:
but his armures ben soft &
lizte pe reflepnest for erpely
trauel: worldly zifte; but he
shal reflepne for spiritual
trauel: heuenly meede; pou
maiest fair pin armes wip
ouruyng of bies: he takep of
crist wo ornement of vertues
fair nesse of his soule; for he
abidey oule heuenly zift of crist
whiche cistey awey erpely po
wre of pis world. Wo to pe

if we casten awey pe lofte zok of
cristes indiscrete us to bere wh
at eche so grevous is & charges
us to oure soule / and whyle we
sowe pe perel: we falle i to dey
perfaze brop bholde we
who it is pat azenbonzte
us wip his p̃cious blo
od: & what we owen to
hi pat azenbonzte us wt
so gveet mystheef / sip we wt
so gveet will lonen erpelp
fadir & modir pat alrel hym
e suffreden traueli for us:
wher we owen not moze to
lone oure henely fadir pat
for us was fiechid on pe crosse.
forwhi what eni seruyse of
oure fadris & modris was a
boute us: it is pe ordynance
of hi pe wiche made redi to
us bi his purvyance fadris
& modris: bifore pt we were
i pis world bi pe seruyse of
who we weren norisched & he
fillide wip mylle pfaze lone
we moze oure azenbier: pan
alle oye pinges which wip
his owen handis: fourmede
boye us & fadris & modris &
rette we to his name & not to
oure fredyes: alle goodes pt
ben don erpe day meritis us
for hooly writt commandey
us to lone oure fadris & mod
ris as oure owne entrailes:
out take whanne per forbeden us
for to neize to pe seruyse of crist
forsope if per woten forbede us
pt: we be not commanded to bere
hi: for crist is to be loned: above
oure fadris & modris / for fadir
& modir zive not to us poo pin
ges: wiche crist hi silf doip / for
he seip i pe gospel · he pat loney
fadir or modir · or children more
pan me: is not worpi of me:
bi hou miche onp man loney hi
more: bi so miche he shal be
made more at ese & more blis
ful · for he loney us so miche:
pt he vouchide staf for to die
for us · & his handis pat diden
moost vtiles: were pridid wt
nailes for oure azenbiying &
virtouse nee dressidee galle for
mete to to his hony swete mony.
of wiche mony flowide out
ful helful doctrine / and he pat
hurtide no man: was sore betn
and he pt curside no man · suffe
ride for us shenshipes & wan
ynges: he sufferide alle pese
pinges: for to zive to us eulast
inge life & pouz he zive to us
so many benefices: zit he azey
no ping of h no but pat we
lone hi & kepe to hi oure soules
& oure bodies undefouled · pt
he dwelle eche i us: & we perfitly

dwelle in hi/ sopli he ayip not
gold of us · ney silu · ney mant
cis ne pcous clothis · ney bres
for armes · ney fecloris ney siche
op pnges but he speky as silf
he couerty to reste i us pfore
go we to hi: pat we hane ete
lastige life/ hane we i us pe lo
ne of god & of oure neizbore/
for he pat loney his neizebore:
hap fulfilliđ pe lawe · but aze
ward · he pat hatey hi: is a
man fleer/ pe herte of hi pat
loney his broper: is i pesible
nesse · for pe man hatige his
neizbore: is bigon aboute wip
tepest · a nyple man is beny
ngue · zhe pouz he suffre pnel
is: he rettip it for nouzt but
a wicklide man herynge a shr
ewid word of his neizbore: de
mey dispiching/ he pat is ful
of charite: goiy fazy wip pe
sible pwitt & ful deer cheve
aman ful of hawrede: goiy
wratful/ but p" deuewape
brop more not shamdre to
ony man i pi lif/ and do not
pat p^t profitable oonely to pe:
but p^t p^t is plesinge to hi/ and
what eu ping not be don to
pi silf: conerte p" not p^t it co
me to pi neizbore/ if p" seest
hi lynpuge i goode dedis: pou
ke pou god to gidere wip hi·

seiney

is

and sey p" his sope pm/ and if
he suffre ony admonitee: rette
p" his heynesse as pm owne/
& lone p" nesse pi neizbore wip
fayned herte/ for i pese pnges
god is euid to wrayye/ sopli
he pat bidiwey pees: makey
dwellpng redi to dit i pe hous
of his soule/ for dit is pees: &
he wole veste i pees · but i alle
mans · god wlatey alma p^t is
wratful · envyous · bachite
liere & proud/ sopli an envy
ous man is lyk to a ship pat
is prowid wip wawis of pe
see · & is ete i disturblyng as
a ranyshynge woolff he wey
sp wood · he is holden pdeli in
pe wrechidnesses · & he faily
nge at pe laste is drynen to
nouzt · & ete ful of woodnesse
he is mad felowe of feudes
& pesible ma weldey a shar
soule/ he is a place warnid
of mipenpe of angels & he is
fulfillid wip fruyt of mypre
toynge & delitinge i pe lord
alle his pnges lynen i pees · b
dryney awey disord · he lizney
pip pigos of his soule · he shal
serne felowship of angels: & h
shal gete wbouten ende pe kingd
of ever lastinge blisse

I broper p biseche dem
pon not pe heestis of

god fulle of fauling. as he pei
weren made of me: while pei
be springen out of pe welle pat
is oure saiyour. ne[y] oup adri
sitee breke pi sonle. er[y] prospe
rite of pe world fro pe bidding
es of god. & fro charite pat is
i crist ihu oure lord. ffor[wh]i v[er]
tu of pi sonle is: for to lone
god. & for to hate yoe pingee wh
ide god loiey not. sopely ver
tu of pi sonle is. for to sue pa
tience: & for to bowe awey fro
al vnpatience. v[er]tu of pi sonle
is for to kepe chastitee bope
of bodi & of sonle. v[er]tu of pi
sonle is for to dispise veyn glor
ie of pis world. & defende alle
fallynge pingee. & for to chese
wh[ich] p[ou] iqyest i bodi: for pe lo
ue of ihu pat sayenbouyte pee.
v[er]tu of pi sonle is. for to stiche
to mekenesse & white pee. v[er]tu
of pi sonle is. for to forbede p[ou]
bere doii wrayye & woodnesse
v[er]tu of pi sonle is. for to bowe
awei fro al folie: & bielipe pe
wisdom of god. v[er]tu of pi sonle
is. for to sugete al deirtyng of
flesh: & for to reise pi mynde
to crist. p[ou] face p[ou] maist lightli and
fullyth gete pese v[er]tues: if p[ou]
wilt esiyerve cure of wordly
pingee. erpely & fallinge: & ya
dist pitt no pnig bifore pe
lone of crist. ¶ o my broy[er] lone p[ou]
god of al pi mynde: p[ou] in alle pi
dedis p[ou] piese hi. sopely he pat
is coupli[d] i mari[a]ge: hatey to
for to piese his wif. mide unce
aconte agen bonyt wip crist bio
od: owey to piese hir sponse crist
for god hi silf wole not p[ou] he
be loned onely i wedis: but
w[i]t clene herte & mist werkis.
for he is not herer & biholder
of wordis: but of pe herte.
¶ my broy[er] y biseche p[ou] fleisly
lone pitte nede awey hendi
lone fro pee. y biseche pe flow
ynge & ateful swetnesse of
pis world take pee nede. ne
fairnesse of bodi disseyne pee:
lest dey entre i to pi sonle bi wy
indowes of yn yzen. my broy[er]
seie p[ou] to me y biseche. wiat pro
fit is i fairnesse of fleisly. wiey
it drpey not as hey pat sumte
wip heete of somer: & litel & lite
lesey pe firste fairnesse. and
wiane dey schal come y biseche
sey p[ou] to me. hon greet fairnesse
schal dwelle yane i pe bodi yane
schalt p[ou] knowleche p[ou] p[ou] is ve
ni: p[ou] p[ou] lo nedist bifore veyni
wiane p[ou] schalt se al pe bodi
for to wesle & to be turned i to
stynk. where p[ou] schalt not close
pi nose purlis. lest p[ou] suffre mo
oft foul stynk. y biseche pee

wher shal be pāne pe swetnesse
of lecherie & plentenous meth
of feesting / where bē pe wordis
of glosers pat maden merthe
pe herte of pe heerers / wher
re bē pe swete wordis pat led
den pu bitternesse to pe louers
wher is pe vnmesurable le
ryng & foul plei / where ben
pāne pe vnrestreyned & vnpro
ofitable gladnesses / pis is
pe ende of fairnesse & of
fleischli delitingis / & wis pe wo
rld shal passe & his worschip a
how muche ful blissful good is it
& how muche most blisful for
to loue pe shynyng fairnesse
of crist & hi forto shyne to ou
re bresting wt bemes of his
shynyng & for to putte awei
al derkenesse fro us / sine pu
not pe eeris to persepne pe
wordis of backbiters: left pou
amenyne day i pi soule / for to
pe backbite & herer backbiting
is mete of deip to eteip / and pt
p conclude shortly / a backbiter &
wilful herer ben pe deuel i
fuge / p bisechye alhere fro
pine pe snaris of backbitingis:
bi whom pl herers ful many
taken / ase to pe aprudēt her
te of pe lord & a ful wakinge
wrtt: pt pl move wisely deme
pe wordis of backbiters / pat pl
vnknowe not pe sectis differing
& aspies of he & in to pe nettis
of he: wine not pi foot alle
pisi vices shynle be aliene fro
us: whyle crist wole be oure he
ritage / pforze for we bē vnclean
of siche: caste we doū us silf
mekety i pe sizt of oure fadir
& bringe we fay oure spines
pere bitwene us pt he pt is
oure heneli fadir to do hem
awey / and whāne we han
knowlechid pis: mistrie we
not us silf pryngis left as pe
like farisee we go awei dāpni
ed / hāne we mynde of pe like
publican: & so pie we pat we
differne for to hāne forgiuen
esse of trespassis / pe cry of
oure herte knoche at pe eeris
of al mygti god / for i a clene
soule he shal be plesid / in tr
me of pier taste we awey al
malice of herte fro us & for
me to mē spryngis azens us
sotly p is alende of serpent
pe whiche serpent / whāne it
shal bigynne for to go to drinke
watt: bifore it comey to pe welle
it castey out al venym / folowe
pl pis serpent i pis parte of
pe gospel word of oure lord ihū
crist wher he seip / be ye prudēt
as serpētis / and caste pl out al
bitter venym of wrattpe: and

forgive you to pm even seruā
tis pt ye shines be forgiuē to
yee as ye gospel commāndip
forgive ye: & it shal be forgiu
ē to you / give ye: & it shal be
yoven to you what mā you
counsell pt god be merciē
yee: be ye pt ye silf such wt ye sey
mā: & to eche werk what eā
ye shalt bigynne to do: first ā
clepe god & do pānkīgis to yi
mid whānne ye hast fully end
ed pt werk: do ye on ye same
mānere: indeye you god of al
yin herte: & ye shal fynde yi
& whānne ye hast foūdē: leue
not yi pt ye soule be ioyned ī
his loue / my broy stude you
yis ī ye lift: & offre ye clene
yiers to ye lord cist: leste sup
fin poynts of yis world distur
ble yi herte / ney ye mynde be
rāuysshid ī to diuise pīnges / for
hope vipnlie yee to stonde ī
ye sight of god yat beholdep
ye hid pīnges of herte & kno
wep ye pīp pīnges of ye my
nde / ye fare wakynghī & bisily
stonde you wyz ī ye sight of god
ī tyme of yiers: pt you mowe
fle lizthier ye wyz compīnge
tēptacōn of ye feend for if ye
yiele poynts & fonte of yis
world troubleu yin herte &
cōstreniē yee for to do wickidly
ony vileuefil pīng: bicause ye
ris & hooly wakīngis yei shulē
be pīte aiwey as ye soule / for
wyn yiers is a greet warding
of ye soule / be moost clene yiers
alle pīnges pt be profitable to
us bē yoūn of ye lord: & alle
noyful pīnges bē drynē aiwey /
& pt ye dispite not longe of yis:
as ye fleesh is nourshid of fle
ishly metis: so oure yīner mā
pat is ye soule: is nourshed &
fed of goddis speche and of
yiers ¶ I biseche ye pt ye
soule wip goostly metis: pt is
wt feip hope & charite: & ope
vtues: be whiche vndirstōde
you for to loue god & kepe his
heestis / pt whānne ye last
day shal come: aūgels of ye
es vesseyne yee: & deyne yee
fro power of ye feend: & pt ye
disseyne for to fully vse ye eā
pempe of seyntis ī eālastīge
reste: & to welde eālastīge lift
wt alle seyntis / for wyn you
woost moost certeynly pt ye poss
essiōn of ye kīgdom of heue
ne is bihīt to yee: but loke pt
ye be not made straūge yer fro

I biseche my broyer y bise
che ye telle ye to alle pt ben
vndir yee & of god will
ī yin hous fro ye moost to ye
leeste / shewe ye ye loue & ye

swetnesse of heuenli kingdom &
pe vertuesse & drede of helle, &
be ȝ" bisy & wakige of pe helpe
of hē for ȝ" schalt zelde reken
ynge to pe lord for alle pat ben
vndir pee i pin hous. Sherwe
ȝ" bidde. commande. conseile ȝ"
hē pt pei kepe hem silf fro pde-
fro backbiting. fro drunkenesse.
fro lecherie. fro wrathpe. fro
mysswerynge. fro couetise pe
wyche is rote of alle yuelis.
for a couetous man hap his
soule sett to sale, if he schal ly
ue tyme pat he conquere ony
mānys gold or siluer or faire clo
pis. or also if he conquere ony
mānys wyf fair i face: for a
ouȝt he doip man sleynȝ, and
as a mā chargip not to yelde
water i to pe erpe: so it is to
hi for to schede out pe blood of
his neyboure, forsoye ful mā
ny soulis han falle i to perel
of dey: for couetise, and many
mē for pat sinne were stoned
to dey: as pe lord commande,
forsoye saul was maad alie
ne fro god. for couetise, & at
pe laste he was cast out of pe
kingis heynesse: & was slayn
of his enemyes, and of ful
many mo ȝ mȝȝte sey many
pingis: but to a wise man
fewe ben ȝ nowe. ¶ Trewli on

re lord & oure sauyour wolde ha
ne cast awei pe loue of riches
is: fro hertis of pe fariseis,
but for pei were moost couet
ous: pei forsoyden pe helpful
wordis of pe lord, for why pe lo
ue of richesis sufferide not pe
ilke riche mā for to entre: whō
pe lord clepide to pe kingdom of
heuenes but also pe heete of a
mertule breide pe herte of iudas:
pt he betraide pe lord pat is ful
of alle goodis. i to pe hondis of
disprouide mē, forsoye a couete
is mā is like to helle. for helle
schal neue sey: it is ȝnough, hou
many eie it schal deuoure: so
ȝong alle tresouris schulde flo
we i to an auarous mā: he schal
neue be fulfilled ȝ of ¶ Therfore
my broȝ commande alle pat be
i pin hous: forto be war of pis
vice, for it is here pat auaris ȝiue
tiel of his point to redy men:
yan to ȝiue many pingis of vn
rȝtful getyng. eche mā after pt
pt he hap: dresse he fay, for so
mychi god ayry of eche man:
hou mychi pt he yat ȝouȝ to hi
riches pt is getī wiȝ wicedn
esse: is abiourpuable bifore god
and pat ping is plesynge to hi:
pt was rȝtfuly geten, sopeli pei
ben sinnē & mysspynge opere
mēnȝ pingis: wiche feynen

hem for to do almes. And whane
per robben owe me: per feynen
he to do wep to owe. forsope if
per zaneu of her owne trauele.
it shulde be pauefull & accepta
ble to god: and pie ye hem pat in
alle her werkis per do mykely
before god: what ping eke is to
be don of he. for what eke man
doip wep pde: it shal not be pan
kful to god. pat ping pt is don
mekeli: is plesynge to hi. in al
le her werkis be per meke: for
mekenesse is pe heuenesse of ver
tues. nep ony man shal come
to pe kingdom of heuenesse: but
bi mekenesse/ forsope pe trauc
lis of longe tyme & pieris and
almesdedis. fastinges & wakinges
if per shule have an ende wip
pde: he acoutid for nonpt bifore
god/ but a meke man is accept
to god & berip god i hi silf. ¶ u
ow we han alial declarid of
pe pnel of pde: but for me vn
dir pee p fonde pis place nede
ful. pat azens pe fendis arow
es pei lerne for to reise pe shie
ld of mekenesse/ forsope a pro
ude man is hateful to god: & a
meke man is ferdful to pe fend.
a meke man ponz he be foul in
doyng: nepeles he is glaming
wip vtues bifore god/ but a
proude man & fair. ponz he be
seen cleer i beholdinge: ancris
god he is vile yozouz wickide
werkis. and eke his pde & his
vnstableneste is known i war
dis & berynges/ & in cheer & i
goynge/ he counteep hi silf for
to be pfid of me: & he valep hi
silf for to be pdid i goodis to
whom he is alien. he suffeep
not hi silf for to be subject to ony
man/ for eke among his peeres.
he counteep to holde pe dignytee
& for to sue i to maze degree/ &
pat pt he may not gete bi differ
ence: he wole vanysse bi flatee
ryng & backbitinge. and as a shyp
pat is wipoute gouernour wha
no it is prouid wip wanwis:
ryzt so a proud man lizt & vnsta
ble is born aboute bi alle his
dedis/ but a meke man demep
hi silf pe laste/ and he biholdy
nge wip fair cheer: apeeryp
hij bifore god/ and whane he
hap don alle pinges wel: zit
he seip p am an vnprofitable
seruant/ & he witnesseth hym
silf for to have don no ping:
& god puplisshep his werkis.
& brigep he for ni to pe mid
dil/ and makep hise dedis wo
nder ful. & enhaunsip hym and
makep hi cleer/ and i tyme
of his pieris: pat ping pat
he azey. he man gete bifore

god · al oure mekenesse getey
pese pinges & ope lijk to pese
sinerinde god · for it is pe sitting
& pe delitable coniche of oure
lord ihū crist · pat seip · on whō
shal y reste · but on pe meke
man · & restful · & dredinge my
wordis · And efte-lerne ze of
me · he seip · for y am mylde &
meke of herte · y biseche shewe
y' also to pine · & sey to hō · pat
god wip stondep pe proud / & pe
wrappe of mā wordip not pe
vertuisnesse of god / god hym
silf shal wisely deme fornica
ries & knowteris in pe day
of doom / sey y' also of myssy
evige me · A mā mycche swer
inge shal not a shape syne · n
cp vengeance shal go awey
fro his house / bacbiting is for
mycacion of pe soule / pe prop
het seip / pe mā bacbitige pine
is his neiybore · hi y pursuede /
also god hatip distrud / salomō
seip · god hatep sixe pinges · &
his soule wlatep pe seuēpe / &
pis seuēpe is he pt sowep disso
rdes among bretpeu, pese be
mōnis & drinkes of dep to youre
soule · pe prive of oure lord ihū
crist delynie us fro pese · & zive
he hi silf to us for to ete · pat
sewe / y am quik breed pt cā
doū fro heuene / he pt etip
my flesh & drinkep my blood :
hap eūlastige lif & hi silf · but
ech mā bifore pt he resseyue pe
bodi & pe blood of oure lord ihū
crist · prouue hi silf · & aftir pe
biddīg of poul pe postle · lo ete
he pe ilke breed · & drinke of pe
cupe / for he pt etep & drinkep
vnworpili bope pe bodi & blo
od · etip & drinkep dom to hi silf ·
not wisely distrepnyīge pe bodi
of pe lord · forsope whānne we
shulē resseyue hi · we owen
to knowleche bifore-oure syn
nes · & do fruytful penaūce /
& to examyne more curiousli
alle oure dedis / & if we shulē
fele i us noysful synes · anon
haste we us for to warisse hem
awey bi trewe knowleching
& verī penaūce / left we mādad
pe ītour we ydīge pe deuel
wip yīne us perisse / ydīge &
drawynge oure syne fro day
i to day · And if we han poust
our pīng yuele or weiwardly ·
pōf do we penaūce · & swiftely
haste we for to caste it out of
oure herte / nop sey we · pis is
not greet syne pt y pouste in
mīn herte

Alas why we vnwise
vndirstonde not pat
oure poustis be ope
ne i pe sijt of pe lord & pei be

knowen to hi: bifore pei gon
fory i to dede / forlope dauip in
pe fantē serp / god is schrige pe
herte & reynes / & eft he serp
pe lord knowip pe pouht of
mē / & in an op place he serp to
god · p' hast vndirstonde my
pouht fro afer · & p' hast sou
ht my pay & my litel coude · p
biseche suffre we not schrew
ed pouhtis i us · left we charge
hē as leest synes · for he pat
is infirme of pe left pinges:
in litil he falley addōn / charge
we not litil pe biting of a ser
pent · left his venym be spred
it i to oure herties / for pouh
venym be lik of pe serpent:
neyles it is dep to mā / kitte
we awey rotide spredinges
of pauices fro pe feeld of oure
herte · lefte pei fieche i us de
ep rooting / forsoye we wrītē p'
oure herte is pe feel of oure
lord ihū cīst / trie we it wip pe
neilp disciplines · & suffere
we not dauneliis for to be sow
ū i pe feeld of so greet an em
perour but make we it fair
wip alle flowris of vtues for
al mygti god delitey i pese ad
i hooli writt it is red · p. flour
of pe feel & lilie of enene vale
is · p fair-nesse of pe world &
ingrinyte of meke mē / ene and
erie be oure flesch figere to pe
sonle · & as an hand made serue
it to her lady / left we zive vile
neful strengyis to oure body · p'
it ropne batale ajens oure spir
it / but erie be pe flesche figere
p' it obeie to pe heestis of pe spi
rit / nep suffre we pe hand ma
ide for to be made fair · left sche
dispise her lady · but be sche boū
dīn to alle in-commandemētis &
seruisis for as bridelis ben to be
put on horsis · so oure bodies be
to be bridelid wip fastingis and
pierris · for wyt as carris ben
led bi fallīgis doū · if pei slake
pe bridelis · rist so pe sonle wt
pe alle bodi slidey to pe fallīgis
doū of hette · if we wolē not putte
a bridel pei to · p' fore be we goode
& wise carrīs to oure bodi · pat
we moū go be pe rist wey / for
oū mycche of metis yarmē not
oneli oure soulis · but also oure
bodies · & brīgen yn sikenessis ·
pe strengpe of stomak is wonied
for to be broken bi oū mycche
gredinesse of metis & vntēper
ance of drinke · and so habūdance
of blood & coler & fol manip sik
nessis ben gendrid bi largenes
sis of metis / forsoye as pese be
contrarie hope to bodi & to sonle:
so tēperance of fastyng is medi
cyn to eū eip / and pouh we moū

not in al tyme · namely in moost
holy dayes of fastinges · as mychel
as we mow wry godes help: fle
we delices of pe world & plentee
of metis / left our tyme we wur
mentid i flawme: lake a drope
of water & gete not our helping
wlyche ping god turne awey /
fle we drinkenelle: left we rē
ne i to fyne of lecherie / for pe
postil wmanly to nat fille us
oū mesure wip wyn: & wlyche
is lecherie / for god zaf to us
wyn to gladnesse of herte: not
to drinkenelle / & fore drike we
not hou mychel foul lust aryp:
but hou mychel pe feblenesse
of kynde aryp · & fore left we fete
to dey pt ping pt is yomi to medi
cyn: I beseche pee brop gheve
pt to pi fingers i pin hous · pat
many mē bi wyn han don mē
fleynges & fantpacions · neyer
pei forsoken dey it silf / ope mē
bi wyn ben take bi feendis / wey
drinkenelle is op ping · pan a
moost open feende a drinkelew
mā gesley hi silf to do sū good
ping: whane he is ouprowe
bi enemyng deū / porowy drinken
elle of wyn he is armed to wa
ryngis & dispisyngis of neyb
ors & his mynde is changed &
his tunge blaberip / forsoye sich
a mā whane he gesley hi silf to
drike wyn: here drinken of pe
wyn / for wlyche fil many mē bi
wyn: han drawe to gedre moost
feblenelle · nep pei mysté oū aft
gete per vaip helpe / for pei repēte
not pe brēnynge lust of gloto
nye / for as a filthe hafter wip
greet sorwis for to swolowe mete
& sodeynly fynder pe hook wippin
pe sowis: O drinkelew mā resse
puey wrypne hi wyn his enemy:
pat drynep hi as dey to al per
moost vnlewful werk / and so
are sonable mēis takē as an
vnresonable beest / but comande
pt my broy to al pin houshold
meynee & fingers to pee: pt pei
sheuse hē silf sobre / and ete re
se pei not hē silf to pde for abstin
ence: but pt pei do alle pinges
mesurably · vertuely · prouesly
& religiously for crist gheve his
blood not onely for us clerkis:
but also for al mankynde pat be
biforе ordeyned to blisse neyer
pe kingdom of heneue is onely
bihyt to us clerkis: but also to
alle lewid mē pat lepen of al pe
herte crist commandements for
wlyche is a greet cōfusion to lewi
d mē pat leyn pis / what parte
pney it to me forto here & redige
pe bookis of holy scriptures:
to lerne or ofte rēne to pe pestis
or to chirchis of seyntis / whane

y am mane a clerk yet seyn y thy
ll do yoo yinges whyche it bihoo
ey a clerk to do / wh vnderstoon
dy he not yat he wil take enen
part of mete & drike & of alle ye
goods of yis erye / & also ye bis
ls of heuenly kīgdom: & wil not
bere wiy enen trauel yerok of
cīst what pfitey it to sichе men i
oo party to be hie i ye world: &
i an oyer parti to be prowū ado
ū / yu oo parti for to shyne wiy
gold & pcious clothis: & in an oyer
parti to be ourpied wiy wyeedy
dwellis of yis lif i derkenesse
of vices no bisynesse be to yee i
herte. for yon art a persoune of
lewid clothing: for auentis god
is noon out taking of persoon
es / ffor on trik maide heuenly pa
leis is open to lewid mē kepige
goods consideremētis: as it is
to clerkis & nonnes ourued wt
hooli habite / ye while y is not
now iew ne greek. ney yral
ne fre man to be out taken:
but cīst is alle yingis i alle yin
gis / who ein is i ye bodi of hī:
he is greet / y faze lette yon yi
lif i to his hooli bodi: yt yon
be auēture of yat moost noble
hed of al yin herte loue yon
yin hed. yt is cīst: & alle ye m
embris of yt hed hon mai ye
hond be enemy to ye hond / or
ye foot hate ye foot: if oye men
bris ioren to gidere to her torn
mere. & owen to woye i to a par
fit man to encresyng of cīstis
bodi / ech clerk & lewid man yt
is azenbought wiy cīstis pcious
blood ye whyche is dyppid i cīstis
baptym: ordey for to lyue fay
mekeli & to lafte i ye hooli goost
ffor it is nought weep for to ful
were hī lif in wordis to be a
cīsten man: & derye it bi deedis.
ye while he is corrupt i mode
& spirit / of sichе mē cīst very tre
uye hī lif: seyi ye gospel not
ech man yt seip to me lord lord.
shal entre i to ye kigdom of
heuenes: but he yat dory ye
will of my fadir yt is i heue
nes / and i an oy place ye pro
phet i blamyng sichе mē seip
yus / yis purple honoury me
wiy her lippis: but ye herte
of he is fer fro me / for wh if
a mire shal be wel wasch i oo
parti. & i an oy parti be defiled:
it zuey entryng to enemyes
and if a shew shal be made
and wiy vyndigis to gidere &
hane oo board hooli: it shall
ben drenchid bi wawis of wa
ter i to ye deppe / forlope it fear
dip enemis to alle lewid men.
to clerkis & minis al to. forto
hane feip. hope & charite. &

Ter fore hafte we us to be cõ
uerted to penance: & pe lafte
day be ofte turned bifore
oure yen / And whanne we
fhulle lie doũ i oure bed: ftille
we us not to come to pe lift
of day / And pus we fhulle no
oft liftly refrepne oure body
fro vices & pynel conentiges
penke oure herte ofte on heuenly
biheftis / bere we on alle erpel
pingis pt we welden i to chuel
lynges of heuene to mynge:
pt whanne we fhulle be born
pidiũ we may vfe ofte heuenli
goodis / for why we bileue pt
whanne oure bodi fhal be vn
bondiũ fro bondes of feifly if
we han lyned wel & rifti bifo
re god: A noon pe cõpeuye of
Angelis & of alle feyntis fhulle
be ioyned i to oure comyng &
i to oure bidiwyngis And per
fhulle fully lede us: for to wor
fhipe pe very mage if we doũ
po pingis whyle pt we lyuen
i body As yee p feide: pat ben
plefaũt to god / pane pees fhal
be to us al aboute & fouerein fi
kirnefle: nep we fhulle pane
drede more pe fiui dartis of
pe deuel: ne ony kyn enemy
of alle pe pt conentren now to
fmyte oure fouls nep pui
nep fier nep pe foule face of

mekenefle & for to fone god of
al pe herte to make very know
ledyng of oure fynes & to do
worpi penance / ffor pe mooft
mercifil lord forgiuep to men
fleynge to penance / but be
we not fo muche fikir of god
did mep: pt we euereffe fyne
to fyne / nep fey we whyle pe
wex pinge age preynep hanite
we oure lifis: & i pe lafte ty
me i pe eelde do we penance
of oure yuelis / for pe lord is
prowis & mercifil: & he wil not
penke more of oure wicide
werkis / p bifeche pt we pẽke
not pus: for it is foolyn folie
to penke pese pingis / And it
is vnpitous ping onp mã for
to wille to axe fich lieece of
god: pe biginnyng of whyche
ping is to departe us fro god
perfore penke we not fuche
pingis: fip we wite not i wh
at day we fhulle die / for no
man woot pe day of his lifte
passyng / alle me digen not i pey
oolde age: but i dyuile ages m
en passen heues / And i what
maniere dedis ech mã fhal be fo
ũdiũ: i pe Dome he fhal be dem
ed whanne pe fowle fhal passe
out of pe bodi / forsope pe pro
phet i pe fauter seip / lord no m
an i helle fhal knowleche to pee

tourmentour · neÿ hinder no pri
ſt · neÿ our likenesse of flesshe/
ye flesh shal no more be aduſ
rié to ye spirit: neÿ we shulē
drede our perel / but whāne we
shulē caste awey ye henynesse
of flesh: pāne ye hools goost
shal zive to us a duellīge pla
ce i heuēly pīnys / to whō alma
tyfore we haddē mād aduell
ynge wt pāne ye oftage of oure
bodi / and now glad & ioyinge
we shulē abide ye day of doom
to comynge: i whiche doom ye
soulē of alle mē shulē resley
ne merits of her dedē / and
azenward · sinneris & vnpito
us mē: shulē perisse for eū
ture vaney nouris & gredi mē /
pronde mē · & auowtreris · wa
ryful mē & couetous · warā
ts & forswarn men: i veyn pei
shulē most bitterly wepe · and
yet shulē not hane wipontē
ende forzinenesse of her yuelis
alle yet yt shedē ye lustis of
her flesh: shulē be wyhowe i
ful greet mourynge / yet shu
lē be i sorowe of herte & i ene
lastige werlyng: ye whiche is
ryndon to vices & vnskilful de
sires · and whāne alle ye se
shulē be purit i ye fires of yet
le for sinnes & grete trespassiē.
we shulē resseyne eūlastige

mede wip spirit · if we pleien
god wile we ben i pis bodi, per
fore dispite we alle pingis yt be
veyn & fallīge: yt cēt doynge ma
to us · we nai differne to greet
glorie / eūe bowe we awey fro
vices: & go we to vertues · neÿ in
perfite wordis come fay of oure
mony / for whi we be for to zelde
resoū for oure yuel wordis: yet
i ye day of doom / neÿ wone we
oure tige to curse our mā: whi
che tige is mād to blesse and
herie god · neÿ hanite we wicude
customes i oure doynge eryevi
oure yonst / for a custom yat
shal be drawū along & cōsev
med: is not cast out wyonten
gret travel / be we litil i malice:
& pavfit mē i wit / in sinne pi
nis zine we us as olde men:
i sinne pinis azinge / for it
longey to a litil child to pleie:
sopeli to a perfit mā it longey
for to werle / for werlyng now.
yetey eūlastige gladnesse after
forlope al pīng yt is out of go
od mesure: makiy dissolucioū
of soule · & sligent auētis ye
commāndemētis of ye lord / neÿ
he mai litli azenclepe to unpu
de his trespassiē: & so ye forze
ty yo pinges yt shulde stire
in to penance / & so litil & litil:
ye failley fro alle goodis //

cõpmicoñ of herte shall not hane
ony entree pere: where vnrecha
rable viaes & yuel aduentures sh
uld be hauntid; but where teeris
shuld be: pere goostly fiere is
kyndeld pat lizttiep pe pinytees
of soule; no lone of pe world de
parte us fro pe lone of crist: but
alle oure poynts go to pe mee
dis of pe citree pt is conyge-
& penke pei of heneli pnigis
pis is pi glorie pis is pi per fec
coñ of rewyng of pi strift he
is stil perfit not wlyche is per
fist sage: but wlyche is parfit
i witt; nep childis age aroiey
ony man: if pt he be parfit in
soule; nep olde age shal pro
fite: if pt he be litil i witt for
wh dauip whanne he was ach
ild hadde a sad soule: & pfore he
was resid i to a kyng: & said
whanne he was i olde age for
he hadde i hi wertwardnesse:
was cast out of pe kings heyn
esse; ffor pe oure lord & salmour
was crucified of eldre me: & he
son i to ierusalem was heried
to grove of litil children; ffor a
tree if it be vnfruytous of ma
ny zeeris: is kut doñ; lopeli if
it shal be neye & fruytous it
is tilid: pt it bringe forp more
plentiouslier fruyt; pfore y set
te pese lunellis: pat nep zonge
ne olde man i pin hous: hane
crist of his helpe over of his wer
kis; but he pat iopey: rote he i
pe lord; but hanite pt pe cipeny
of parfit me: & turne pou not
awey pin eere fro pe wordis
of he: & delite pi soule i her coñ
sel; for pe wordis of me drediñ
pe lord: ben wordis of lif; and
helpe of soule to he pt gladly
here & take trut to he; as pe
sune rising drynep awey
mist: so pe techyng of hooli m
en maiey out derkenesse of on
re witis; p biseche eshewe pt
proude me empous bachtis
liers forswarn me & despise
her owne helpe of soule; wh
che ben deede to ydnes & glade
i her fleisshli instis: pt pei wa
nte goodis iopes; p say not one
li pt pt hane not i pin hous con
sich: but also wiper ede pt shalt
here siche me to be eshewe he
no houeliynesse be to pee wip
siche manie men; nep wole pt
speke wip he: if pt misiff not
wip pe nicy of god azen clepe he
fro her eeroun; ffor wh ofte bi
oo subiid shiep: al pe floris de
faiid; & a litil part of galle:
turney greet swetnesse in to
bitternesse; ffor yonz sich man
be seen to pee cleer outward
& noble i habite & bynge forp

to yee fluyte wordis: neveles
if he doy wip yee contrarie in
werkis, his feynyg noiep more
yan ye shiap pleslip of wordis,
falsope anā is proued not of
wordis: but of dedis, rist so
be ꝑ'pued auētis god: & suffre
gladly alle pingis for ye loue
of god ett/ & be not pī inwitt
broki wip fleislyn pingis wly
anne yei comē: nep worldly
pingis ꝑ' be fallige doū ma
ke neiste ye strengye of pi pa
cience, but vay drede ꝑ'godi
yong ꝑ' shalt tarie fro pi pur
pos. And whanne eū ꝑ' shalt
fele yee gitti of spīne: be you
not cōfoūdid to turne to penā
ūce; for he ꝑ' shal do penance
heere: he shal not do penan
ce i ye laste tyme ¶ In alle
pi dedis & pouztis plese ꝑ' to
god: nep studie ꝑ' to plese oth
er mā: but to edificacōū of
soule. And i ech werk pat you
yenkist to do. first peulie on
god/ & examine diligentli if
pat ping ꝑ' ꝑ' penkist is plesy
nge to god. And if it is rijtful
bifore god: pan fourme it/ sopli
if it shal be foūdi cōtrarie:
put it awey fro pi soule. And
do ꝑ' alle pingis bi cōsel and
wisdom: ꝑ' pi werkis & pi pa
pis be dressid after ye will of
ye lord/ in ech pier & biseechyng
pie ꝑ' ye will of ye lord to be ma
id i yee: & not pin owne will/ &
afti ye comandement of ye postil
it bihouey to pie wip oute ceesi
ng & to reise hooli hondis to
god wp oute wrappe & strif

The lord is mīful & iuey iuy
to mē hopinge wpī: ma wee
not nedeful to hī ꝑ' hadde not
oup lyne. Whiche made angeis
and sette bifore archangeis: but
pat we gete mīcī of hī/ he ꝑ' al
mes. but almes was not nede
ful to hī. Whoos ben alle kīgdomis
of heuenes. whiche ordeynede
dominacionis principatis. vtues.
potestatis: but ꝑ' he shulde ma
ke us parteis of ye kīgdom of
heuenes bi oure almesdedis
ye lord is patient & pesible: ꝑ' bi
his patience & his pees. he wolde
reconcilie al ye world to god ꝑ'
was put i wicknesse. & also
be we patient & pesible wip oute
wrappe & strif: if we wollen
fulli come to god/ & to alle men
do we good. ꝑ' sey not onely to
sūme parties. not to oon ar to
tweyne ar pre: but to alle mē.
soply cū suffride not onely for
sepiritis: but also for synful m
en & vnpitouse & gyen trespas
souris he stende on ye crosse: &
bi his passiōū he azenclepide

ns alle to lift not onely to sey
ung god zaf sune & mone &
veyn & alle growynge thin
gis of erpe pat springen i
erpis: but i commune he zaf
he to alle men, wyche mak
ip his sune to spryngge on
goode men & yuele: & veynep
on rist men & vunrist: pfore he
zaf it i commune to alle men:
pt oure good & almesdedis
& oure charite & oure pacie
nce & oure mekenesse be de
lid i commyn to alle men, but
moost to pe houshold meyn
nee of pe feyp: & pid we for
oure enemyes & zelde we
good for yuel, hououre we
pore men: & resseyne we crist
i he: pat seide hi silf. hou lo
nge ze have don to oon of pe
se my leest bripen i my na
me: ze didon to me, and pus
we shuld be sones of god.
& also eiris of god, forloye
enene eiris wip crist, and we
shuld be partyns of his kig
dom: where we shuld ne
ver die & we shuld not we
xe oolde, where mani warn
pacoñ is not neyp ony sorowe
neyp ony yenynesse of yerte
after iope. neyp lyt of sunne
neyp shynyng of mone and
of sterris but oure lord thi
rist shal be lyt & helpe. lyf &
charite. pees & iope, & he sh
al be all good ping to alle m
en biseyngge i hi pere is pe
lond of men lyuynge: pe wyh
che lond pe prophet pisiide i
his long seyngge pus, y bile
ne to se pe goodis of pe lord
i pe lond of men lyuynge, he
signifiep hi silf for to se pe
same heneli meede. & for to
regne wip crist wip oute ende:
where neyp ony nyst nerzeyp
neyp day shal be endid neyp
nyseise shal be seen neyp
coueitise shal appere, but eu
lastinge iope & eulastinge
gladnesse. pese be pe bihyt
pingis of rist men: & pese be
pe bihetiges of he, for pe wy
che hooly men traueliden
& hastide & ceesside not to re
ue i gode werkis. as longe
as pei were i pis world. in
fastiges i almesdedis in
chastite. i cotynence. i longe
abidige. i pacience. i swet
nesse. i wel willynge. in
mych tuel. i pieris i perse
cucions. i hungir & pirst.
i cold & naki dnesse i meny
wakiges for crist loue, &
in alle pingis pei esthewe
den vnprofitable wakiges.
forsope vnprofitable waky

ages ben: whanne our man
shal walke aboute many po
ures & sonle / or to do our co
trarie pryng · or vnleueful /
mē hooly elleswedē sicke walk
ynges / sicke mē despisen pe
world pat now is: pt per no
ñ wyne pe kīgdom to comp
ynge / per token not heere bi
heestis or worechip̄ richessis
of pe world: whiche leden
mē nys vsynge hē doñ to
hellis but per forsakīge pis pre
sent cūree: settīde bifore pe bi
holdīng of her pawnit to heue
ly cree · whos craft man and
maker is god per elleswiden
syne i word · i dede · in pouer · i
sicr · i lenynge lenynge · in se
vyng · i beleuynge wip yeu
i hondis · i feet · i wrappe · in
chidyng · i woodnesse · i disseu
cion i veyn glorie · i pride · i hy
beryng · i couetise · keepynge
awey hē silf fro syne / for per
fastiden to gigedere riues fa
stīgis pat is fastīg of bodi &
of sonle · for per abstepiedē
hem silf fro wrappe & wood
nesse · & fro backbytyng & blas
femye · & fro chidīg & sicke o
pere / for as we sheewiden
bifore pese bē metis bevīge
dep of sonle · pe whiche fedē
it to yiel & sleen bi euerlastīge
deep / and pese ben metis of
bodi & of sonle to gioure glori
ye · mycke sleep · fornicacion
or vnkeuesse · fulnesse & swetn
esse i lustis · & manqueellyng /
pese bē metis of bodi & sonle
to gioure: whiche feden pe bo
di & gveneu & sleen pe sonle /
pānne elleswe we pese metis:
but desire we heuely metis
pat drawen us to heuene &
leden us to godis wisdom
to strong feip i cist · benyngny
te · wel willyng · patience · m
eknesse · godis drēd & gladn
esse / gode wordis & profitable
come fay of oure mouy sten
ed wip godis salt · pat is
wisdom to edifiacion of m
en heerīge. Cete penke we
i mynde pe loue of god & of
neyboure · i whiche hangey
al pe lawe & prophetis. And
pawfourme we hē i werk /
pese bē pe comandementis
of cist: whom he comandīdy
ng for to do / & if we wolen
do hē: we shulē be parteis
of his kīgdom · & we shulē
regne wip hī in blisse / sopeli
if we shulē not do hē: neper
he wole pānne zive to us his
kīgdom / if we denyen hym:
also he wole denye us / if we
bileuē not: he wil dispette

feryful hi silf for ech vnbilen
sful man doy vnferyfully wh
ile it is vice of man. hope to
bilene alle pingis. & to bile
ne no ping wip soiyn studie
& wallige we owen to haue
mire: pt we here not of crist
denie of alle i pe dai of doom
pat ping pt syneris shulē
here. go ze i to eie lastinge
fier, forsope helle is verily
maad redi to pe deuel & not
to alle me. if per don not pe
deuelis werkis, wo to he to
whom pe gnawyng of wor
mes is maad redi & brēnyn
ig of flawme, pirst wonte
gnechig. weping & peting
to gidre wip tey. teeris of
izen. vtiie derkenesis wip
outte lizt. peyne wipouten
ende where is noon honor
or knowyng of neyboze:
but eie dirige sorowe and
weyling where dey is desi
red & it shal not be zouti
where noon honor is of clere
me ne of kyng. ney lord abo
ue seruant. ney modir louey
sone or doyztir. ney sone hon
ouryp fadir where al pinel
& al indignacoū. stynk & bitt
ernesse is plēteuous. iust
me dredē pis & fleddē pese
pingis p pie p biseche & eft

moost dere wop p greetis pie
pat hope we lone & drede god
& flie pese pingis: for eie las
tinge dey is to oure soule. if
we lasten in pese

Forsope pis pingis i pis
world ben worse pan al
pinel. pe soule of alpine
dwellinge alle i spine pat is
bladier pan acrowe & pinele
angelis pat raupsyen it. &
helle whydir it is led forsope
worse pingis pan ben pese
pre: bē per not pe sinne soule
also dredige pe feer of pe do
om pt is to coine. & biholdige
his vott: seiy pus. myn eelde
woundis han wofe rotū & bē
corrupt of pe face of myn vn
wisdom. efte p ben pre i pis
world. & noon bete pan pen
an hooly soule lastige i gode
werkis. pat is brizte paine
pe sinne. & hooli angelis pat
taken it up. & paradis in to
whō it is led & abidige pe blis
se of heuene, per bē not bete
pan pese pingis i pis world
forsope hooly angelis deliten
pe soule wip goostli song as
dauip seip i pe sauter lord blis
ful is he whō p hast chosen
hast takū to: he shal dwelle
i pi tabernacis, we shulen
be fillid wip goodis of pin

hous. pi tẽple is holi wondir
ful i eneuelle ¶ Dere brop̃ pen
he we pese pingis holde we
stedefastli pese i oure pingis.
& he we war of ede sine &
wicednesse i word i dede. in
pought i hondis. i feet i fizt in
herng. & kepinge oure bodi
& oure soule ¶ Hic est oure
lord pat is god & sone of god
man doñ fro heuene i to erpe.
pt he shulde bere us wt hym
fro erpe to heuene for us ꝑ
neris he stede on pe crosse:
pt he wolde delyne us fro to
urmẽt of pe deuel/ he resley
ede peyne of enempes: pat
he wolde delyne us fro euer
lastige peyne he resleyede
dep: pt he wolde delyne us
fro dep he roos ayen fro dede
men: pt we rise ayẽ in soule
& bodi i pe greet dai of doom
pis time while we han tyme wa
che we: & ede studie we for to
do gode werkis & pleesynge to
god to gidere wip godis help
left sudeynli we bifore oure
ed wip pe day of dep: leue sp
ne of penaũce & mon not hy
ide it pe while we bẽ i pis
tyme: it bihouey us for to loue
for i pis tyme pat is after dep
or doom: we shulẽ repe pat
ping pat we shulẽ haue in
euerlastinge lif for pe ende
we here: & here we to gidere
oure herpeus for whidir pe
hed weente bifore: pidir shulẽ
oure mẽbris sue holde we as
it is seid bifore: rizttful feip
certeyn hope. & perfit charite
for pe feip is as oure wit. &
charite as oure helpe feip bi
louey charite worship. & hope
strengper and pouz diuise mẽ
bris han diuise offices: nepeles
if alle mẽbris bẽ holdẽ in
vnyte of charite. pãne per shu
lẽ disseruie for to go after pe
hed/ soopli oure hed is i heue
ne & pe like treuye oure lord
ihũ cist seip pus hi bilf of his
feipful mẽbris if ony man
seruey to me. sue he me: and
where I am. pe also my ser
uant shal be he we war
& bi alle pingis be we war:
left bi ẽuye. hate. & backbiti
wrappe or chidyng: we be
kit awey fro oure hed ihũ
cist & what eũ ping we aron
re neizboris shulẽ suffre for
cristis loue: suffre we it to gi
dere bi desir of charite/ and
what eũ good ping ony over
mũ hay resleyned: hope we
p of. as we hadden resleyn
ed it/ and do we pankis for
hi pat hay resleyned ¶ Io now

as we seide before. Si mã suffi-
ep tribulacoũ or harms of pis
world. or for his grittis is holid
i pslm bi pe commãdemẽt of pe
emperour; or he is maad fro
wrihl bi dey of fadir & modir-
or of frendis. if we also fro
wen for hi: we bẽ pãne ordi
ned i bodi of pe chirche. if
we forowẽ not: pãne bẽ we
knit awei fro pe bodi of cha
rite. pat gadirip to gidere &
amplaneip alle membris of pe
chirche; if god se no to hane
love of an oris falling: and
on he knittip us awei fro pe
bodi; pforo bi hap we forowẽ
not of pe falling of oure neiĝ
ors: for we bẽ knit awei fro
pe bodi; for if we weẽ pere:
wip oute doute we hadden for
owed; dere brop bihold we-
& diligently perceiue we pt
so longe. a mẽbre is fair: hou
longe it is holdẽ to gidre in pe
bodi. sopely if it shal be knit
awey: ney it shal nouse be
for ne ouht fele. for whanne
pe hond or oni mẽbre shal
be knit awey fro pe bodi: yo
nij al pe bodi be departid pan
ne & many parties: pe like ho
nd pat is now departid fro fele
wiship of opre mẽbris felip no
ping. sich is ech ẽstẽ mã: pat
forowey not of an oris harm
or tormente. or also of dey; but
pat is worse. i hap he ioiey of
pese & now for he is alien fro
pe bodi: pforo he holdey not pe
loue of charite i herte; pe wih
che mã. pe apostel comandiy
for to ioie wip me ioiynge. &
wepe wip me wepinge. felige
to gidre pe same ping. And
salomon moost opily amones
tip. pt we hane not ioye of
pe falling of oure bripen. so
pely my brop if we willen
kepe ouey charite & parfit:
studie we for to loue alle mẽ
as us silf; pt for ẽt is oure
hod: we disserue for to be men
bris of hi; pat whanne ẽt oure
glorie shal appere: we moue
disserue to appere wip hi i loye
in aardig of charite. pat is lo
ue of god & of neibore. as vrr
& parfit mẽbris of hi; louyge
alle mẽ as us silf: wt outen
oni ping. gile of malice or en
uye. for loue he seip hi silf i pe
gospel. i pis ping alle mẽ shu
lẽ knowe pt ze bẽ my disciplis:
if ze shulẽ hane loue to gidre
for pe loue of neiĝbore. wach
ip ueiey puel

my dere wacye brop-
ly oure lord & oure
sauyour pat hadde

us sinne · ty voudry saf vi so
greet loue & desir forto loue us
sinceris · pt he witnessip hym
self to suffre pat pingis pt we
suffren: wh̄ lonē we not hī
vi so parfit loue · sip we ben
not wip oute sinne · & mon aze
nis oure sinnes vi charite · pe
while he lonyde us so mycle:
pt also he zaf his owne loue
to dep for us; & sip he zaf so
mycle benygnite & mā to us:
walue we vtuesly · left we le
se pe good pat he zaf to us · &
also left we lese pe sacrement
of oure baptym · i wlyche we
bihizte to forsake pe deuel and
alle his popis & sinnes; & if
we entren i to ony sinne after
oure baptym: mercful lord ha
p zōn to us pe seconde baptym
pt is welle of teers · & ordey
ned to us penance · for oure
freelte; pfore we owen to ku
ndlyche vsip oure sinnes & to
do worpi fruytis of penance
after pe mandement of a pest
diedige god for a pest ouer
first to kime heele his owen
sinnes as a wise & parfit lec
he: & afterward to wipe a
way & heele of menes wom
dis · & not pnpliche; parfitly
sekie we pese · if we mon sy
nde hē · & takie we counsel of
oure helpe vf siche pesis pt
we lese not heuēli heritage.
pe wlyche god hap maad redy
to us fro bigynnyng of pe wor
ld: if we serue hī in rightwis
nesse & hoolynesse & clennesse
of herte · & in charite wip
oute feynyng; & crie wip pe
postil; who shal departe us
fro charite of crist · whether
tribulacion & anguysche · wher
persecucion or hunger · or nu
ed · or ope pinges pat lue
it is seid after; pt ney dey
ner lyf · ney angels · ney
principatis · ney pingis pat
be nowe ne to comynge · ney
ony creature: shal mowe
departe us fro charite of god ·
pat is i crist ihū oure lord · sope
ly it is seid of pe firste chirche ·
pat to hē was oon herte &
oo soule i pe lord & oo will
was to hē & oon vnwill: for
this charite hadde coupled
hē in to oon, but azenward
fleshli me & loues of pis
world · bē departid azens
hē silf & vnioyned monyge
maūdris ech to oper · fruytin
ges · wrappis · chidīges · disse
cōns · mārmelingis · mylsiy
ennges · pestis · vanepnes ·
& alle pinges pat pis world
loney & delitep pinne; ech mā

seruing yus i his herte: y shal
do yat ping yt y walle & may
y shal fille my pouzte & liky
ngis of bodi my counseils he
lpē me· or ye counseils of my
mizti frendes· or of fadir &
moder· gold & siluer is plete
nous to me· seruantis and
hand maidens bē to me· fel
es & many possessions of ys
world· mantels & pcious clo
pis: wiper of y man serue
me: y shal fille my will:
to god wil zine me space of lif
& penance· alas wip dreden
we not yt yat ye gospel dred
filli lowney seruige yus· yu
fool yis nyzt shulē deuels
aze yi soule of yee: whos sij
ulē yo pingis be yāne: ye wy
che yu hast made redy: kno
we we us silf to be mē: & be
we not so proude aziens ye
lord. yt we perfourme oure
yuel willes· & pute so god
bihynde: & left we enforce us
afterward to bowe ye good
will of ye lord: to oure yuel
willes· & be we be neligēt
to amēde oure shrewid will·
at ye will of ye lord eie bey
nge rizteful· but wiper eie it
delitey us: we wolē venge
oure wrōges· seynge on yis
maniere· y wole do maquellig·

to

peruerse· a wowte· fermacioū
& afterward y wil zine myn
azenbiyng to ye lord· wip vndir
stondē we not· while we sinē
so hardily supposige yt god
may be pased wip zifts: yat
yāne mycke more ye terren
hi to wrappe yan to ma· for
god delitey not i gold or siluē·
ney he seki opir ping of us:
yan oure clene soulis to be
pleintō i his sizt· forlope god
loyney not hi silf to ye counse
ils of sinners· but he war·
ney us eie of oure helye: &
zuey holsū counsel· for he hym
silf is counselour of oure helye·
as ye prophet seiy· & his na
me shal be cleyd a wondirful
counselour· & eft it is said of
hi i a psalm: blisful is ye mā
yat went not i ye counsel of
vnpitouse mē· & eft· for wick
idnesse is not in hi· & i hap
yt· yt we gessen to do i alm
es for us· ey of lordshipes
of dede mē· ey of raneynes
of paze mē: is not seen to be
almes· for what almes is it·
yt oon be clopid: & an oy be
vnmistip robbid· & yt oon be
fed vnmisti: & an oy be tow
mētid vnrizti· y dar sey· god
seiey not yese pingis of us
al mizti god hatey yese pīgis

here hi þt seiþ in þe wisset on
þis wise he þt offeriþ sacrifice
þat is almes or sich oþ þing-
of raueyn or of catel of poure
mē: is as he þt sleeþ þe child
f fiht of his fadir; god seiþ in
þ salme þ shal not take þese þy
ngis of zoure hondis: for zo
ure hondis ben ful of blood·
and an oþ prophet seiþ; þe
ved of ned mē: is þe ynē of
poure mē he þt bigileþ hi per
of: is amā sleeþ· forsaiue we
to do vnrizt almes: if we wo
olen do rizteful & goostly alm
es dedis; do we almes dedis
of oure rizteful ꝑtenis· not
of raueynes oþ of multipli
ed frutis of oþ mēn þing
is· eiþ of vncouenable mar
chandisis: left in hap per rē
ne i to þese many sacramen
tis; or also þt is worse· for o
nerise or drūkenesse blood
be shed out· & þe voices of
hē þt ben tourmētis wt mycle
ꝑtiel: crie to god azens us· w
herfore þe wisset seiþ of a rizt
wis mā· þe whiche zaf not
his money to vsure: & took
not zifts vpon ūnocent mē;
And oþe þingis whiche ben
sād bifore i þe same salm m
oū malis amā heuīge vilen
ynge & sprugynge: fat vlis

ul; as also þe same salm cond
uiþ he þat doy þese þingis:
shal not be moued wip oute
ende ¶ And for þe maker of
alle þingis shewep i tellīge
to his resonable creature q
che þingis s link to hē: bilene
we þt þe maker of nauzt lou
eþ þt þing þt he made of no
int; he pursueþ no mā: if þe
mā pursue not hi silf first·
god goy not awey fro oup mā:
but þe man hi silf go first fro hi
& neþ he hateþ þe kynde of ing.
but he hatiþ þe vice þt we han
drawe to gidere; and it profi
teþ not to us· to be azenbouzt
wip ehis blood: & wilfully to
be singerns to þe deuel· þ̄fore
pēke we & azen yeuke we· þat
we bē not wrād ehē mē for er
yely blisfulnesse neþ for rich
essis of þis world neþ we wor
shipe eh onely for þis lif: as
þe poshi seiþ; if we i þis lif
onely hopen i þe lord· we ben
more wrecchid than alle mē;
forlope left we wold lose go
ld: eh tauzte us to despise zift
is proferid to us; left we shul
den drede hūgir: he hi silf fas
tide fourti dayes· left we shu
ldē drede nakidnesse: out tak
en oo wote· he forbede his dis
cipliis to hane an oþ; left we

shulde drede ebulacions: he
suffrede alle pingis left we
shulde drede dep: also hi silf
suffrede it: & whanne he tauz
te us alle pese pingis: not on
eli bi word but also bi ensam
ple he wente bifore: & fore
brene pis swetly i oure her
tis: pe fier of pe hool goost
make pis to brene i us; pat
we sue his steppis: left we de
sire to dwelle stille i pis world
& left we perisse wt pis world
alas hou riche wrecchis be
we: if we wolde not bileue
pis; & if we aziendepe not ou
re soule fro pe loue of pis w
orld: while we moun not hol
de pese en lastingly: and we
be sikir to lese hem; what shu
len we do pt is to werie to us:
if we lesen pe kyngdom of go
d: & sudeynly it be seid to us
a ze lorides of pe world: go ze
azens pe housbonde: pat is
pe dorices mn: & come ze to hi
whō ze wolde not se: for ze hn
put bifynde his heestis; for
ze shulde se pe ilke wondis:
pt he suffrede for zou in his
bodi what shulde we sey pane
weilynge & sorowynge; & what
for oure mytis shulde we ans
were to hi: pe whyle we hev
en ofte & dispise pt pat pe pro

phet seid; what shal y zelde
to pe lord: for alle pingis pt he
hap zoven to me; y shal take
pe cupe of helpe: & y shal yn
clepe pe name of pe lord

Holde we stedfastly pt
pe hope of goode ping
is is not put in pis
world. pouz it seme to be wor
ldly hope which is turned i
to bitternesse & pe world it
silf birly abitur drynkyng
to his lorices; & treupe hi silf
pt is god spekip to hem seyn
ge pus; where is pat ping
pat ze loueden where is pat
ping pt ze heldē for greet a
nip proper wiper oure flesc
his ben ● of pre pt poi trēble
not to gidve; or also oure wit
is hard as fron of adamant.
pat it were nesse or also wa
re not at so grete worchis of
god; wip seyn we not wip pe
prophet who shal zive water
to oure hed & to oure izen a
welle of teris: pt we bribe
pe nizt & day pe wondis son
lis of oure puple; pe izen of
hē faile & weplge pe whiche
biholdē not onely pe dedis of
bodies: but also of soulis of
cristē me; what meanyng is
more conenable what weil
ying may be foūdū more certe

yn: yan wyllane ease mañ mor
ney of ye soule lost. & so he for
owey wt ye pollañ yat slide.
who is maad sisk: & y am not
maad sisk also. who is slanñ
ed: & y am not brent. & oft
ñ am oy place yanwge cõpassi
oñ to lone of neyboris ye seyd
on yis wise, y desiride to be
departed fro cist for my bryper
en. Uerne we i so gret apos
tel of cist to brene wip so gret
charite of god: ye wyte ye
wisse yt ye spariide not to his
owñ sone but yaf hi for us
alle. ye seyd. for us alle: yfo
re no lewide. ne clerkis. no
ne yaloriide vgynes ne wi
dewis owen to dispise ye hel
ye of her owne soulis: ye w
hile it is open knowen yat
ye prise of so gret blod is shy
ed for us. yfore alle we yat
be left on erpe knowe we
oure synes. left we perisse
wip vnpitouse nes: ye wyle
we plesen not soone hi bi va
ry satisfaccioñ. how swet
li pleside ye prophet his wr
ayye yt seide. y knewe my
syne: & y hidde not my vur
ytwisnesse, y seide y shal
telle fey ayens me my vur
ytwisnesse to ye lord, and so
what suede after, and pon

hast forgoven ye vupite of my
herte. god is cũ redi to forgine
oure synes: if we wolẽ not
tarie to turne ayen to hi, for if
we schulle tarie: drede we left
ye brige yn on us his wrayye
for sopeli ye bifore ordeynede
sinne to tourmet: & sopeli to
sinne ye yaf gret benefice, but
neyeles not vnrytfulli ye
ordeynede yis: but i yis hij
doom, for wyl rayni dide fully
manslepyng. & iob noñdrid is
maad goddis frend, & able
abel ynocent was slayn of
his broy, neyeles ney iob su
ffride lengre tourmet. ney
ye yaf place to auenge to for
gine, ney ye forsook poul but
fetrid. wyd ye made strong
bi his grace, ney ye vessey n
ede mañas doynge penañce:
ney ye forsook petre weepy
nge, and so ye pitous & mar
ni lord bi his hij doom depar
tiy vessellis of wra. a if we
perseyne wreachid mañas sñ
tynne aparfit vessel broyt
fulli to dapnacioñ, ye mayte
not bere vtu of ye hoolu gost.
wyom a noon as ye hadde
taken: ye barste, & so ye al
brokñ: was profitable to us
ping, dredige yis be we cõu
tid to god: wyle tyme is, for

ye prophet seip · seke ze ye lord
while tyme is / & be ze nigh
lad: seke ze his face alwey
for tyme is yat we be nigh
clene & if we be brokn & to
oup spine: we hau al mygti fa
urine & comfortin / bilene we
for he is mygti to restore pung
es yt be lost: ye whiche ma
de of nougt alle yese pingis
hole · for he seip hi silf · ze be
i my hond: as ye clay of a po
te i his hond: pfore mek we
us vndir ye hond of al mygti
god: yt he enhaunce us i tyme
of visitying at ye dom · penke
we us to stode alwey i ye sigt
of god: & knowe we wyat
we be · knowe we yt we be
ashe & erpe: while ye wyet
seip azens us on pis manie
wyat art ꝓ proud erpe and
ashe / yt if we knowe not us
silf: verily we wolle enhaun
ce oure hedis · sip god wipstod
dip pronde me: & zifiep grace
to meke me / be ze meke me
confortid seip ye lord zoure
god / be ze confortid yt be of li
til spirit / be ze confortid & my
le ze drede now / lo zoure god
schal zelde dom: he schal come
& make zou safe · ye lord is
nyi: be ze no ping careful · yt
ye vnbleschfulhed of ye world
fere zou not · for if alle holi

me hadde dred pis world
vnblisfulhed: yei schulde not
hane had eulastige blisfulhed
if we schert passynge blisful
hed of pis world is loued here,
ye eulastige blisfulhed is not
foundi after · soyli if eulastige
blisfulhed is sought ye whiche
is not foundi here: go we to
eulastige blisfulhed · where
we hau citizee & oure fadir &
modir · suffre we most pacienli
alle pingis of pis world for
this nature cry pre wyat is it
yt is suffrid of us: azens yt · yt
is bihizt to us · ye postle seip
ye suffringis of pis tyme ben
not enen worpi to ye iope yt
is comynge yt schal be schewid i
us · pfore noon oppressyng fere
us · ne oup wreccidnesse bre
ke oure trist of ye lord · for ye
lord is nyze · oure schepherde
is aboute us · wyat schulle we
drede · & if we drede: crie we
to oure schepherde · yt he here
us · crie we i sorowinge of herte
seiynge pus / y hane erid as
a schep yt hap perischid: lord
azen seke yi seruant / crie we
& seip · lord delyne my soule fro
schend · & my herte · fro ye pow
er of ye hound · schue me fro
ye lions mouy · crie we & seip
fleyng alwey hap perischid
fro me: & noon is yt azeseki

my soule ¶ shal biholde to pe
left half: lo a wolf as pe den
el he rouy· as a lion he gnast
ip: lo a wolf as an hound ber
kep azens me· lord p crede to
pee· p seide· p' art my hope·
my pacion is i pe lond of mē
lyuynge: delyuere p' me fro pe
hondis of my enempes· & of
hē p' pursue me· where oure
good shepeerde p' hap put his
life for his sheep· if we are
to hī· shal suffire us to erre le
ngre: or to be drawe of wil
de & vresonable beestis & to
be wasted: god forbede it but
vapir pe mynti & myne sheep
pleft: he wete to seke o shee
cp p' was lost· nep for he he
rde pe sheep aryge· p' fore he
wete: but bifore it areede he
wete, for pe gospel seip· myn
ti & myne sheep left: he wē
te to seke oo sheep pat hadde
perishid; pe wiche sheep
whane he hadde foridi and
was maad weep & feynt:
he putide it upon his shul
dris & brouzte it azen to pe
folk; pe shepherde vouchide
saaf to bige it azen on his
shuldris: & bi his mizp to a
zenclepe it fro erroure; soye
li for as mypche p' pe lord hap
brouzt azen to pe flok pis
sheep pus put on his owne
shuldris; hou many panly
ngis bē to be don to his mey·
p' so mieje mekide hi silf &
bowide doū to his us he berip
us & repeuniley us· he gou
ney & kepip us we pien gre
ti pe good lord souerynst &
best shepherde p' pe sheep
perisse not fille p' pe office
of pe moost souern shepherde
pline p' pe lion pat ranyshide
pe sheep of pi flok pe lion
be slayn & pe sheep be deliy
ned fro his chekis ffor p'
art pe shepherde of alle shee
cp & oure kīg mypti to trede
sathanas vndir oure feet &
now lord oure shepherde &
oure kyng so many sheep bē
ranyshid ech day of pi flok:
& why art p' so mieje stille
answere why art p' stille so
pi sheep bē ranyshid bi diuise
affrīgis adoū: & pin enempes
pat hatien pee-veiles pey hed
azens pee & p' art stille o lord
god why art p' so longe stille
o pese pnigis pe lord
arey bi pe wyet & seip
p was stile. but p
shal not eū be stille my hond
dop doom p' fore p' lord ihū
oure shepherde & oure kīg:
tilie pi armes & go forp pat

pon fyte azens pe lionis ome
adiuarie whiche cũpassiũ se
lige to deuome us / lord be ꝑ
to us a tow of strengpe fro
pe face of pe enemy we are
ꝑ ꝑ deliuie us for pe world
is sett i wickidnesse lo pueles
wexe grete: & loues of pe ys
old perishen / per blasfemẽ
per wexe woode & per gruc
chen azens pee & not onely
per pien not pi mis: but also
per repne pi doom: who wo
ldny sichs pingis i pe: but
pe Auctour of pisel · pe proud
angel lost · & couetige to lase
alle me lord god delyuie us fro
al pisel: & be oure part wip
edy good, we be delyuied fro
edy pisel: whanne we be depa
rtid fro pe deuel & hise aige
ls, forsope per be hise angels:
pat don his will no part be
to us wip sichs pat don pe de
uels will: but wip hi ꝑ fende
if ony man shal do pe will of
my fadir: he is my brop sis
ir & modir, sopip we be azen
bouzt wip pris of hi: fle we
pe felonship of pueli me · sekc
we goode pigis · deue we to
pe moost louepu good, serue
we to hi · do we his wille: ꝑ
also we be pe angels of god
pe whiche angels pe pyet

pe

ley blesse ye to pe lord · alle his
angels his ministris pat don
his will for pe will of oure
fadir is as pe gospel seip · pat
not oon of hise litle perisse &
pat we perische not & be deliui
ont of pe vist wer: do we a
way pe werkis of derknesse ·
& be we clopid wip armes of
lizt · & pe mysis of nyzt pass
ont · & pe workis of derknesse
pe prynti away pe beni of vry
lizt shyne i oure hertis · pu
pe nyzt do we not pe werkis
of nyzt · pat is werkis of sy
ne: but do we werkis of day
pat is vertues: for we be clepid
goddis sonis nep oure wit
were slowe bi liking of sleep
nep bi vepn fantasies enclose
oure soulis nep veste bowe
don pe ilke bodies pat ben
spriit adon i deep slowpe. bi
heete of pe beddis but i wa
kige · pryngc · fastige · & seruyng
skinnes fyte we azens pe de
uel oure adiuarie: & fele we
greet lizt held pu to oure her
tis / & i pe nyzt do we perfiztly
pe werkis of god, for what
ping owen we to do i pe derk
nyzt of pis world: but to drync
away pe deuel: & brige pu
dit what owen we to do in
vlyndenesse of pis nyzt, but

to suppe malue entuk·pe annif
maker: & to liue pe delpiser/ w
hat owen we to do i pe nyzt:
but to suppe out of oure hertis
pe deuelis derkenessis p^t is sy
ne: & to draue out bi pe roote
pde & brige pa medicinesse/ wh
at owen we to do i nyzt: but to
caste out fro us pe pure of alle
vices: & to resseyne pe welle
of alle goodis/ moost dere bro
per resseyne we hi: p^t we mou
be resseyned of hi/ & se we wly
at goodis we han maad redi
of hi: pat clepip us ech day &
resseyne we his lyzt zok·& his
sofre birpen p^t releuey pe bir
pen of oure synes/ put we a
wey pe werkis of derkenessis.
& be we clopid w^t armes of
lyzt/ forsope what is it to putte
awey werkis of derkenessis:
but to forsake popis of pe deu
el·p^t is pde & his angels· and
what is it us to be clopid wip
armes of lyzt: but to bilene
i to god pe fadir al mypti/ pe
whiche lyzt wep ech man comyng
i to pis world· & p^t seide also·
while ze han lyzt· bilene ze i to
lyzt: p^t ze be pe sones of lyzt/
first nepeces most loued brop·
if p^u wilt distrisse wel & wisely:
deme we & sette we who is pe
deuel or what pig he is ¶ Sopp

li pe deuel is an angel de parti
fro god in pde· wlyche stood u
ot i treupe· & he is a tacher· &
fadir of lesyng· for lesus was
first foundi of hi· as pe moost
sopfast oure lord ihu cri spekep
i pe gospel of ion for he is hed
& ende of lesyng· he disseyned
of hi lif: hatep to disseyneiis
also/ he is maad adiutore of
mankinde· fider of dep· cadeyn
out of pde· roote of malice he
ed of greet trespassis· pure of
alle vices: alle entiser of foule
lustis/ pfare wyane he bisclide
pe sune firste man maad of god·
pat is adam pe fadir of us
alle· as p^u maist ofte vndirstode
bifore: & he say pe sike man ma
ad of slym of erpe to goddis
ymage· ourned w^t chastee·
maad fair w^t temperance/ cip
ssid wip charite· cloped wip
vndedlynesse/ he enemy & en
ypons· p^t an erpeli man hadde
take so mycle vnskilled· pat
he while he was an angel is
knowin to have lost in pde: an
oon pe gredi maisnellere not
wipstodinge p^t zit he hadde en
ype to oure fadir· & volvide vs
& oure fadir & modir sisd of
so greet goodis· & oni p^t kilide
us· for wlyi & i pe first front
pe deuel rolvide us of mistry

goods · pat is to wite chastite
coumfort · patience · mylderuesse
charite · & vndedlynesse / & so he
lefte vs naked & wreched · & lor
et pt we be wlapped i his doris
& be bonden to his lordship / &
of pat bond he bonde to hi silf
al oure generacion · he robbide
us of chastite · & girde us wip
vnchastite / he robbide us of te
mperaunce · & made us vntepe
rauit · he robbide us of charite ·
& clopide us wt malice / he rob
bide us of vndedlynesse · and
beride dep to us · also he wlap
pide us & oure sawle comerus
i pese foulesse & moost stynky
nge clopis · & lefte us half qu
yk / & for pe moost cruel eue
my hap don so wrechedly abo
ute us · pe for he hap don so ·
lo my moost derewarpe broper
to · forsake we pis hawnful
heritage ¶ we ben made fa
dirles & modirles · before pat
pe wrongue afere of so mche
wast heritage come / forsake
we alle pinges pt be hise / & so
if ony wole dispise to forsake
pis heritage i which pe deu
els clopis be · pt is pope and
hise aungels · whanne pe domes
man shal come as pe gospel spe
kip · he beynge dettour shal
be take to pe wrong afere /

for sope pe wrong afer shal do
se pe dettour i to p̄soū / soplī y
sey to you seip pe lord · p̄ shalt
not go pēnes · til p̄ zelde pe lafte
feeping / treuly godis scripture
takep i to kepig to god al man
kynde · as pace & fadirles & mo
dirles & pe scripture seyuge p?
pe pace man is left to pee · p̄
shalt be helpere to pe fadirles
& modirles / and pe scripture sipe
wpnge his aduōcate pe deuel
iopnede to pis sentence / al tobreke
pe arm of pe sp̄ne & of puel
willinge ¶ oure lord ihū cst
be my prowis & mafid · pt he
zive si mer to pis pace & fadir
les & modirles / for he suffrip
a fol aduōtrie & moost feere ·
now also pe fadirles & modir
les fallip i his cause · wherfore
pis aduōtrie hastep to dissepne
hi in stinewid wafris / lord
ihū cst be p̄ a ved defender to
pis fadirles & modirles · stou
de pon i his cause · whiche ou
aduōcat to pe lones of me to
deme rightwisly · Feise pin arm
& to gidre breke pe arm of pe
sinner & of pe puel willū · pou
hast knowe best pe cause of
pis pace & fadirles & modirles
pt is malende / for he is endet
ted of fadirs obligacōn he is
foūdū gilti & he stregned on

ech side is holdē of pe aduēt
vse / noon oy ping is hon help
shal come to us: but of yi
counsel & yi help is ful nedful
lord de me oure cause & defen
de. for you art myst
my deue brop hon
bitiful is pe sonne pt
hay sich adefender
wher fore now p biseche ech
of us wake: left i pe day of
dom pe deuel knowe hū clo
pū aueintis hī & bigynne to
be holdē gilti eie: whō crist
wolde to be delyued bi his
grace nep state per puele to
hē silf: whiche wollen not
be aniēdid afti grace relley
ued & efte turnē azen to pe
ilke hev sinne lustū / for pe da
y of doom is abroden pānē sh
al pe ilke moost enemie nige
come pe whiche shal not out
take pe persone of ony mypti
mā whos pālais no bisshop
nep abbot nep eerl shal mowe
warnipe bi gold & siluē / alle sou
lis shulē stonde wyze pat ech
telle up pt ping pat it hay do
n ī bodi: ey good ey yuel for
dye & pe deuel aduersarie shal
be redi & oure professiōnis
shullē be reherslid: & he shal
caste azens us i to pe face wh
at eū ping we han don and &

what day we spreden & i what
place & what of good werk we
oigten hane do i pat tyme / &
if we shullē be foūdī sicke:
pe ilke aduersarie shal iape ful
out i pe sīt of pe moost pīro
us nige crynge hī silf to be
hier pan we doynge sich a man
se aueintū ānge / for pānē pe
ilke aduersarie pe deuel hay to
say pus moost enemie nige de
me pt pis man to be myn for
sine: whiche wolde not be pan
in grace he is pin bilynde: he
is nipu bi wreachednesse / he
is pin for passiōn: nipu for en
tisyng vnobedient to pee: obe
dient to me of pee he resseyu
yde pe stole of vndedlynesse:
of me he resseyuyde pis sonle
coote i which he is clopid he
loste pi clop. he can hide wt
my clop: so what ping vnchast
ite dide aueintū hym what
vntēperānce what couetīse
dide what wrayye dide what
ydē dide wīp opē mēbris / he
forsook pee: he made fleyng
to mē p se my sistris to folowe
wīp hī what perfore dide he
pat disputide wt ydē pt was
wood wt ire: he tresonnide ire
to hī in pe day of ire / he shal
sei pus pānē moost enemie ni
ge deme pow: for rightwisnesse

& doomis pe makyng vesk of
yt sete demę yt hi to be myn
& to be dampned wip me alle
pese pingis pat he bronyte
hidir y knowe to be unpure
he wolde be myn & he cover
tide my pingis wip me he
shal be peyned ffor who yt
vouchidest suff to delyne vs
so greet pris: he wolde afte
ward wilfuly bynde hi silf
to me/ alas alas moost dere
bropr wher sich a man shal
mowe opene pe mouy yt is
foundu pere sich yt mistly he
be demed wip pe deuel se we
what we don se we hou we
shulē be delyned fro hi se
we & be war left we haddē
resseyned goddis grace & we
yn bint vs hool herte & pay
fist fery renoūce we & dispise
we so harmful heritage of
pe deuel: left we dwelle in
dirles & modirles & pace pe
dredful sentence of seint po
ul & dredfuly bronyt forp be
cause sid i pe mydil of us:
which make oure hertis &
also oure bodies to tremble
ffor he seip pus a sacrifice
for synes is not now left
to us wilfuly syngyng after
we han resseyned know
ing of pe treupe/ wyly per
is a dredful abidyng of do
om & fiyng of fier which
shal wanste adversaries oup
man makinge voide pe lawe
of moises: drep wipouten
mercy bitweyne a pre witnes
ses/ hou muche more gesse ye
hi to deserue worse turmē
tis: which shal defoule god
dis sone & shal lede pe blood
of testament defoulid i whiche
ye be halewid & yt shal do
despit to pe spirit of grace
sopip we wete who seide
to me vengeance: & y shal
zelde it: And eft it is seid for
sope pe lord shal deme his
puple/ for it is greselich pig
to falle i to pe hondis of liu
ynge god: And aftir
it is seid pus And so ayle ye
lese youre trist pat hap gret
rewardyng patience is ne
defut to you yt ye doynge pe
will of god bringe yn pe bihe
est/ ffor yet is a litil tyme: &
he pat is to comynge shal
come And he shal not tarie
for to zelde to ech mā after
his werkis pese wordis han
not flotid out of me: but out
of seint poul pat seide pus
wher ye seken experience of
hi pat spekip i me yt is not
streiche we out pe yn ward
sijt & se we/ & sey we to pe
eere of herte to bihide and

enterte to drediful sentence
of pe postle: make we clene pe
ye of herte. the pilke hist pat
we desiren to se: clanse oure
herte. pat it be clansid fro der
knesse of synnes. wt his mai
fur he seyd. blisful ben men
of clene herte. fur pei shulē
se god. vnpossible thanne
to dey wend be not heye to us:
but tunnel possible to helpe
Fene we while we han hit: left
derkenesse entre us. And eft
pe postle monestip us fur diligent
seyinge pus. Reise ze my
slowe handis & knees vnbon
dil: & make ze vprihtil paths to
youre feet. pat no man halting
erre but rapir be heelid. fur
ze pees wt alle men & holynesse.
wip oute wiche no mā shal
se god. biholdinge left any man
fail to goddis grace. left
any roote of bitternesse spryn
ge up wend & lette it: & many
mē be defoulid per in. & ainel
after it is seid. se ze left ze fur
like pe lord spekinge to zou:
for if pei pat weren vnbilen
ebil to goddis word aslapide
not. forsakinge hi pat spak
on erpe: mychemaze we pt
heeren pe lord spekinge fro he
mene to us. & zif pei pat aw
ey wiboū vois monyde pe
erpe: more sorly he bihoip se
ruge pus. zif oure & p shal m
one. not onely pe erpe: but
also heuene. foyli pt he seyd
zif oure: he declarep oū mynyn
ge of moueable pingis. as
of mand pingis. pat po ping
es pe vesiblen pat ben vnmene
able. And so we takinge kyng
dom vnmoueable: han grace
in winche serue we plesynge
to god wip drede & reuence.
for wip oure god is fier wa
stinge pat shal waste aduer
sites. go we nyz to hi: bifore
pt we be wasti of hi. kyn
ge hi to brēne oure herte &
oure reynes. And eft it is se
id. ffor pt god hat proued us:
pt hat asaied us in fier. as
siluer is asaied. sopli moost
opinly it is playn. for if we
ben not brent heere of hi:
certin we pat ben his aduer
sites shulē be wasti pere.
ffor pe postle seyd. forsope
no mā bigile hi silf. no man
disceyue hi silf in veyn word
is. ffor what eū pingis a
man sowip now: pe same
he shal repe after. speke
we not of ping i tūge: & of
ping i herte. left we be mi
sed & herodianis. of men &
perdicōn. of mē in knowle

dyng / of mē i feynyng: but
be we of men i meknesse of
trewpe / for wip ouer herte
i plentee of feip haste we pt
oure herte be sprynged fro
pnel cōscience; holde we pe
cōfessiōn of oure hope vnto
wable / And desire we not on
ly pe bigynnyng of good wer
kis: As it is of custom of si
me mē: but also cōtynuynge
to pe ende / And vi ō mycke
pe more: pat we seen pe day
of doom neizynge / bwete we
pe ꝑde of oure flesh for it is
pe flesh pt lesep pe soule and
bwigep to al ꝑde / And he pat
dowep i flesh as pe postle seip.
Also he shall ripe corrupcōn
of his flesh / it is pe flesh
pat wessepnep pe deuel / fouls
pe pe deuel sowep i oure flesh
his seds / pat is mankleyn
ge · fornicacōn · coueitise ·
foul lust · wrappe · chidyng ·
drinkenesse · ꝑde · pefte · & al
pnel suggestiōn / for pe postle
seip / wrastelyng to gidere
is not to us azens flesh and
blood: but azens spirits of
pis eir · azens spirituall wic
kidnesses i heneli pingis he
seip pis of pe deuel · pat is
an pnel spirit & is not seen /
And he pat wost spirit is
cast doū fro heuene wip his
aūgels / of wyche spirit it
is seid i pe apocalips / lo pe
accuser of oure bretyen is cast
doū / wyche accuside he nyst
& day: & pei ouercamme hi for pe
blood of pe lomb / of wyom
pe postle seip / A pricke of my
flesh · An aūgel of sathanas
is zouū to me · pe wyche buf
fetip me / wherfore prieg p
priede pe lord pt it shulde depa
rte fro me / And he seide to me
my grace is ynoug to pee for
vtu is parfourned i sikenesse
eft he rehersige seip p is an
op lawe i my mēbris repug
nynge to pe lawe of my soule
and makynge me ca captif i
to pe lawe of sinne pat is in
my mēbris eft poul seip sop
ip bi my soule p seruie to pe la
we of god: but my flesh ser
uep to pe lawe of sinne · And
eft he seip · no pnig of damp
nacōn is to hem pat ben i
crist ¶ It is pe flesh pat ser
seruep pe deuel & pe deuel
hap pe flesh i his power · &
not pe soule ꝑfore pe postle
seip A pricke of my flesh is
zouū to me, he seip not of my
soule: but of my flesh · An
aūgel of sathanas sopli ich
was tempid in his flesh of pe

denel. As pe lord seip and power
is zone to hi in pe entel of iob
And eft god seip to pe denel: p
thyal zine hi to poc i to power:
out when his soule

The flesh coueitep azens
pe spirit: soplp pe spirit
coueitep azens pe flesh
forlope pese bē aduersaries
azens hē silf: pat not what
eie pinges ze willē ze do hē
pe flesh is a wrecchid beest:
pat greuep pe soule: As pe po
ete seip: per pat ben i flesh:
mon not plese to god. Also pe
like treinpe oure lord ihū est.
sew of hi silf. soplp pe spirit
is redy: but pe flesh is sijk:
meth oure flesh wole eie
be unpri i mistiw it keepiep
it silf to be sijk i abstynēce:
p is i fastingis & pieris & goo
de werkis. it is oure flesh p
drouchip us i to pe diche: pe
postle seip: dle ze zouwe meth
vis pat ben on eerpe. pat is
fornicacion. uncleānesse. ire.
chidinig. & op pingis pt sien.
And eft he seip: do ze not cure
of pe flesh & zoure coueitingis.
And so ete we oure flesh
in abstynēce. in fastingis wa
kyngis & pieris: left it brijc
to us pe dynel in pnel coueit
sis. soplp pe flesh is zouñ to
us as bastel of soule. wlych
flesh if it be flayn: sodry to
lijf. if it be nurisshed: it mak
ep redi it silf to bastel azens
pe soule. soplp p pise hi p mañ
haue power of his flesh pe
while we dreden pe sikenesse
of oure flesh: we dispisen
pe heelpe of oure soule: a wr
ecchid soule what seist p? who
pe flesh greuep so sroughli
As salomon seip pe flesh pt
is corrupt: greuep pe soule
And eft he seiperslip pe mony
pt kiep: sleep pe soule wo wo
to pe wrecchid soule: wlyom
pe flesh pursuep. oure flesh
fijtep eche day azens pe soule.
& we owen to fijte echi day az
ens pe flesh As pe postle co
mandip: if ze shulē lyne af
tir pe flesh: ze shulē die soy
eti if ze shulē sle pe dedis of
pe flesh bi spirit: ze shulen
lyne. pe flesh desirep & shew
ep al pnel suggestiōñ: pe flesh
coueitep al pnel. pe flesh sirep
venenouse dedis. pe flesh ter
rep sire. pe flesh sirep manl
lepnig. pe flesh sirep anoy
trie & chidinig: pe flesh brin
dep in drūkenesse: pe flesh
berip al coueitise of pis world.
& pe flesh desirep alle pnelis.
A flesh cruel beest what hast-

ꝑ· what greueſt you ye ſoule·
ꝑat is ꝑing hadde deſired but
to ſerue god: if ſhe hadde not
ioyned hir ſilf to yee· but ꝑ
wrecched fleſſy not oneli ſle
eſt ꝑi ſilf: but alſo you cleeſt
ye ſoule ꝑi ſaꝑnacion ſuffiſiꝑ
not to yee: but zit you wellaſt
ꝑi ſoule to be drenchid in to
helle: you ſoule wo to yee ꝑt
haſt make ye fleſſ contrariie
azens yee· whiche neꝑ it cur
ſiꝑ· neꝑ it ſuffiꝑ yee to cur
ſe i to ye kingdom of heueneſ
a wicked fleſſ what ſekeſt ꝑ
what deſireſt ꝑ you wilt not
ſuſteyne trauel· you vneſtf
ul wilt not reſte to grieue ꝑ
ſtrangleſt ye ſoule. ꝑt azenis
and you be lad ꝑ ſhe handin
ide, ꝑ ꝑie wꝑi greueſt you
ye ſoule ꝑat is not greuous
to yee· neꝑ you ſhalt a ſhape
peyne: ye while ſhe ſuffiꝑ
helle neꝑ ſhe ſhal morue be
demed wꝑ oute pee i ye day
of doom wꝑi aſſentiſt ꝑ not
to oure ſpirit ꝑ ſoule· as ye
goſpel moneſtiꝑ yee· ſeꝑuge
ꝑing/ be ꝑ conſentinge to ꝑin
aduerſarie anoon· while you
art wꝑ hi in ye weꝑ/ ꝑt is i
ye world: leſt i hap ye bitake
yee to ye iuge· ꝑt is god/ ꝑ ye
iuge bitake yee to ye miniſtre

ꝑat is ye deuel to ꝑnel angels
and ye miniſtre ſende yee in to
ye ꝑſon· ꝑat is i to helle you
ſhalt not go ꝑeues: til you zel
de ye laſte ferꝑing· ꝑt is ye
ſeeſte ſiꝑne what art ꝑ and
what zmeſt ꝑ to us: but ꝑer
ꝑing of oure ſoule· he ꝑat mar
iſhep yee: mariſhep yee to ye
do ꝑnel for ye ſoule ſiꝑne not·
but in fleſſ· as it is wꝑtin
ye ſoule ꝑt ſhal do ſiꝑne: ye
iſte ſhal dye in enſamꝑple ꝑ
ſeiſt how may ye ſoule ſiꝑne:
ſiꝑ it is not ſeen; what man
it drede: wꝑane it is not hol
den· ye iſte fleſſ ſiꝑney· ꝑat
greueꝑ ye ſoule and ye ſoule
acomen of ye fleſſ: conſentiꝑ
to ye fleſſ i ſiꝑnes· for ye fleſſ
is heedlyng to ſoule luſtis· vn
reſeable to glowinge ofte ſtir
ꝑinge to lecherie· vnſtabilneſſ
to fornicacion· it ꝑintiꝑ ech
day blame vpon blame· ſiꝑne
up ſiꝑnes· it reſtiꝑ not to is
ꝑne to grieue worſe ꝑinges
to al ye waſte· cruel i will·
veꝑu ꝑ vinwis· en redy to
ꝑnel· ſeꝑuge excuſiꝑis· and
ſlowest to good· giuꝑt to deꝑ
hard to lift/ to whō ye werk
is of lizt ben hateful: and ye
werkis of derkeneſſe moſt
loued/ for it loueꝑ to falle·

displeyse to rise, yeelp is bitter
to it: & persecucion sweete. yle fal
lynge worse i to yuelis, and
fro worse pingis flotige i to
al ye worse, it is vnrestful vn
plesynge pe soule, astige yu
among hem burio wingis
of wrenthe & greedynesse of
vanite & pride of ire & vnpa
cience & of oye wickednessis
it astiy don it self i to superf
luyngis & vnhonesse, drawy
ynge it self awey fro yenelis
pingis. & delitinge i erpely
pingis, it fastiny everye it
hastiy to drawe vanyte and
wachis of lesyng, and what
wo pingis it, as a mouyre den
diwiy wolle & as fier wastiy tre
es fire & stubbis: so yis pe velel
flesh & delicat wastiy & brenep
pe soule, what leist pou soule
to pese. what answerist yu to
pese, sche seiy pus, y shal sey
to myn aqenbier bifor yat y be
deyned of flesh. what shal
y answere to pese, and to wh
at good y wolde fire pe bodi
wiy wiche y dwelle, lord y
biseche pee, pe coueityng of
leacherie be not i me: but pe
lone of clennest chastite dwe
lle i me, be y slow to here yu
el hastinge to yi word. rency
uge to performe it. be y besy
i yi drede parfit i yi lone, sta
ble i seiy. no ping doutynge i
hope. brene y i lone of neizbore
be y not bren wiy heete of
hate. nei were y leen i wane
sse of enye, eie breye pou in
me yat y penke hoolt werk,
constreyne me yt y do it. conse
rle me yt y lone pee, conforme
me yt y drede pee, kepe pou
me yat y lese not pee. pe foot
of pide entre not ne reste i my
hous: where yi dwellyng aw
ey to be. nei coueitise of glora
nye. nei forniycacion. neyer
greedynesse. nei enye. nei ire.
nei heuynesse. nei vayn glorye
but y ate deep mekenesse of
pee yat seidist on wiom
shal y reste but on pe meke
& restful & dredinge my
wordis. zine yu to me deep
mekenesse. bi wiom pe hy
nesse of pe proud flesh yt
strangley me. be bowed. zine
pou mesured abstinence: bi
wiom pe superflu greedynes
se of pe wombe yat lesiy me
be refreyned. zine pou chas
tite of herte: yat may zelde
me vndefoulid. zine pou
clenesse of spirit: for vncleane
leacherie of flesh drenchiy
me. zine pou will to zine
large almesse: bi wiche

ye hard holynge wyerlyke be fa
ſhyne zyne ye lone of charite: by
whyche ye brenynge of eynye
be quechyd. graunte yon patie
nce of ſuffrynge: by whyd ye
cruel beeſt. ne oylcomē: mayn
faule, zyne ye hope of eylaſtynge
ioye: by whyd ye bitternelle of
hynynelle be ſwagyd. zyne ye
ine to glorie ſ yee wyppyne in
ſoule of good werk: where
veyn glorie be out of me. ſ
boost come not fary/ Also zyne
ye to me ī alle pynges to hol
de rytwiſynelle. goſtly hardy
nelle ſ tēperance And make
me wyſ ſyſpleneſſe to be pru
dent: pat alſo y lede vlyſſul
lyf clenly. ſ ye ſle wayli yn
el. ſ pat y may vndirſtonde
ye gyleful ſ diſſeyuable felne
ſſe of ye deuel. left he diſſey
ne me by lykneſſe of good/ ſ
pat y may demeresonably ſ
biſore ſe what good y ſhal do
And what ynel y ſhal fle.

Thir yefe yynges ma
ke me myylde of good
will. peyble. debonere
manerelich wyſ oute feynyng
to be ſtandyge to alle goode pi
nyng/ in wakynges. ſ faſtynge.
ſ prierē ſtedefaſtly ſtrong. zy
ne ye alſo to gete a meſurable
word ī myldenelle/ zyne alle

neſſe: pat y ſpeke pat pnig ye
biſemey/ And pat y holde ſtille
ye ynge pat it biſoney not
to ſpeke. or what eū pnig ye
ſhalt vouche ſaaf to zyne of
fenyng of vtnes zyne yon to
kepe to yee feyp vnwēmyd wt
outē oup erroure. ſ of feyp aw
werkis to be warn. ſ pat y
defoule not yet feyp in ſhye
wid werkis. And pat y dempe
not yee ī yuel ſpynyng: whom
y knowleche ī wel biſenynge
And pat y offende not yee by
werkis of ſlygence: whom y
ſne by ſtrong feyp/ make me
ſpynyge ī hooly purpos to ſue
rytwiſnelle. to lone mn And
trewpe. ſ forſake leſyng. to ye
nie not or ſpeke ony falo pig
to drede yee wyp oute ceſſing
to depe forto lone yee to kepe
yn heſtis to holde yees wyp
wyp alle mē wyp oute trede
rie. to depe diſordinge men
to a cord wyp oute feynyng to
offre charite to alle mē vnfey
ned. to ſtandre no mā. to ſette
me biſore no mā but to deme
me lower yan alle mē. to zyne
reuence ſ honour. not for dre
de of myyn mē: but for hi ye
is moſt hyz. to office obedience
to elder men/ ſ charite to ye
ers. to ſhewe grace of best

lone to yongre men · to suffre
euenly bryden charges · to pro
fite to gydere to alle mē & not
to harme · to noye no mā · to
be aduersarie to no mā · to do
fals chalenge to no mā / to pu
tte hurtyng to no mā / to de
me no man · to backbite no m
an · to slaundre no mā · to be
wrongful to no mā · to take
no mānys luf · to asyse no mā
ys pay / but onely to be besi
of my silf / nede to yelde ynel
for ynel, ney to be myndefull
of my wrongis · ney & my
maine to seke vengeaūce but
i al goodnesse to ouercome mal
ce · to make redy blessyng to
ye cursynge · lone ye enemy
as frend · to suffre shrewidnes
se & despisingis of wrappynge
mē · not to yelde wrongis / lone
to forgyte hem · to forgyne offen
cons · eū to be redy to graūte
forgyuenesse / not to conceite
oye mēnys pungis / ney bi ony
occasiōn to make hē awey / to
yyne mirfully my pungis to m
en yat han not / to holde aue
tis me for yee yat agenbouy
tist me · to fille yoff ye hungry
ng / to yyne drike to ye pursty
ng / to gadre to herboze ye he
rbozeles / to hile ye naked / to
visite ye sike / to fake ye yson

ned · to conforte ye sorowful · to
hane cōpassiōn to ye tourmēted
& to ye mourynge / to yine nedef
ul pungis to hī yat hay not / to
departe his fode & cloyng wip
ye nedy / to inclupe ye pore born
i ye lond / to nurisse ye honest
of ye hous · to lone ye pilgrym /
to agenbie ye antif / to resserne
ye comelyng / to defende ye no
dirles & fadirles / to helpe ye
widewe · & reseene ye oppresse
to yine help to ye distoūfortid /
to breke dyuisen ye bynodyngis
to grieve of vnpitee / or what
eū pungis ye vedyngis of yi
heestis declaren · diligently
to bilene hem · & here to seke
it wip breynyng desir to kūne
it prudently · to hauite it hastily ·
to fulfille it desirynghy · & eue
to be meke bifore yee yt y rise
& be not mist doū / yt y be resso
& falle not / yat y go up & not
doū / for ye flesly wip wyche
y dwelle · wole eue lede me
to syne · it wole be a coronyn
ed wip me · but it wole not
trauele wip me / y suffre no
worse enemy · yan ye body &
wyche y dwelle / forwhi as
Alion he is desirer & myn
hous on ech side / wastynge
& to vendynge me wip dedly
bitrug · yforo y drawynge a

long grouynges shall sey in
pese crynge: y am vnbiddid
mā: who shall delyure me of
pe bodi of pis dep: pe grace
of god. bi whom: bi ihū crist
our lord ¶ A ihū good sam
our: pis y wole pon best aze
nier: pis y wole pat hoir
to now lyrily y prede i bisech
inge and pis y hertily pre
for wip pi most preciouse blo
od y am azenbouht: pat y
perisshe not wip outen ende
for pe corrupcioū of flesch/
wone y not i to pe secōnde
dey: nep i to pe loud of faze
ting pis/ my voys schal be in
pe eeris of pi mercy: pt y do
not pe will of pe flesch/ &
al my mynde bireuke on
pee & delite i pee/ sine pee &
knowleche pee/ ffor i azen
bying me pi mercy is wip ou
ten ende: & in pi mercy y pt
was lost lost i sinnes lynyd
azen/ and y ros azen fro dede
men: for p̄ hast departid
me fro sinnes of my yonge
wexynge age/ and y do penā
nce bifore pee: for p̄ hast be
pt to me tyme of turnyng
to pee/ for y beholdyng my
sinnes am aspunct: & wt pin
inspirynge y dide penānce
bifore pee/ now y glad zilde
alwey pankynges to pee wip
oute noūbre for first p̄ lowsist
me: pt y schulde fynde pee/ p̄
cōstreynedist me: pat y schulde
turne azen to pee· p̄ beheldist
me as a meke fadir: pat y sly
lde be troubled for my sinnes
p̄ wrouhtist· pt y schulde kno
wleche And p̄ hast zoūn to
me repn of grace: pat pon
woldist knowleche me/ lord
pinte p̄ my teeris i pi sight:
& myn herte pier fully come
to pee j to heuene/ y pie wine
pon & helpe: & resseyue my
silf bitaken to pee i pin hon
dis, pon schal delyure me fro
pe mouy of pe feers dragon
& fro pe hond of most cruel
helle: whānne p̄ schalt resley
ne· & schalt take away fro pe
mydwil pe schadowe of dey
sche p̄ schalt lede me forp in
to pe pappe of lizt· & in to pe
most cleer āture of mē lyuy
nge/ sett me i most siker fol
dis of pi flocku/ for pon art
a good schepherde· pt azensek
ist & azenbryngist lost pingis
defendist & saues pingis fo
ūdū/ nurischist & heelist sike
pingis/ and pou art mankil
lord: pt confōndist not men
hoppynge i pee· forsakist not
mē azensekynge pee but in

ful out tongue pou resseruest:
And graunt hem to regne
wip oure ende in endlastinge
blisse to gidere wip pin seyn
tes & chosin ffor to pee wip pe
fadir and pe holy goost o god
hed in glorie vertu lordship
and power: in to worldis of
worldis amen ⁂